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TERENCE'S COMEDIES,

TRANSLATED into ENGLISH PROSE,

As near as the Propriety of the TWO LANGUAGES will admit.

Together with the

Original Latin from the Best EDITIONS.

WHEREIN

The WORDS of the LATIN TEXT are ranged in their GRAMMATICAL ORDER; the ELLIPSES carefully supplied; the OBSERVATIONS of the most Valuable COMMENTATORS, both antient and modern, represented; and the BEAUTIES of the ORIGINAL explained in a new and concise Manner.

With NOTES pointing out the CONNEXION of the several SCENES, and an INDEX CRITICAL and PHRASIOLOGICAL.

The WHOLE adapted to the Capacities of YOUTH at School, as well as of PRIVATE GENTLEMEN.

In TWO VOLUMES.

By S. PATRICK, LL.D.

Editor of AINSWORTH's Dictionary, and HEDERICUS's Lexicon.

The THIRD EDITION.

VOL. II.

To which is prefixed the LIFE of TERENCE, with some Account of the DRAMATIC POETRY of the Antients.

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H R J E G A

P U B L I F

T E R E N T I I

A D E L P H I.

T H E

A D E L P H I

O F

T E R E N C E.

THE
A D E L P H A
O F

T A I E A R A D E I N C U E T

The TITLE.

THIS PLAY WAS EXHIBITED AT THE FUNERAL GAMES, GIVEN IN HONOUR OF LIAEMILIUS PAULUS, BY QUINTUS FABIUS MAXIMUS, AND P. CORNELIUS AFRICANUS. IT WAS ACTED BY THE COMPANIES OF L. MATTIUS PRÆNESTINUS, AND MINUCIUS PROTIMUS. M. FLACCUS, THE FREED-MAN OF CLAUDIUS, COMPOSED THE MUSIC, WHICH WAS PERFORMED ON TYRIAN FLUTES. IT IS COPIED FROM THE GREEK OF MENANDER, AND WAS FIRST ACTED UNDER THE CONSULSHIP OF L. ANICIUS, AND M. CORNELIUS.

ANNOTATIONS.

¹ *L. Emilius Paulus.* This is the same *Emilius Paulus*, so famous for his Victory over *Perses*, King of *Macedonia*. He died in the Year of the City 593.

² *Quæ secesse Q. Fabius Maximus, P. Cornelius Africanus.* This reading is the Correction of *Muretus*, from an ancient MS. he saw at *Venice*. In former Editions we find *Q. Fabio Maximo, P. Cornelio Africano Adibus Curulibus*. This, as *Scaliger*, and others have observed, must be erroneous. For not the *Curule Aediles*, but the *Children*, and the *Relations*, of the Deceased, had the Care of the Funeral-Games. It is moreover certain, that *Scipio Africanus* was not at this time *Curule Aedile*. For we are told by *Aurelius Victor*, that the same Year he sued for the *Aedileship*, he was created *Consul*, before he had arrived at the Age required by Law; and this we know did not happen till the Year of the City 606, thirteen Years after the Death of his Father, and the Representation of this Piece. *Scipio* being even at this time only

in his thirty sixth Year, at which Age, and not before, it was permitted to stand Candidate for the *Aedileship*. The two Persons here mentioned as giving these Games to the People, were both the Sons of *Emilius Paulus*. The first is here called *Q. Fabius Maximus*, because he had been adopted by *Q. Fabius Maximus*; and the other *P. Cornelius Scipio*, as having been adopted by the Son of the first *Scipio Africanus*. He too afterwards, when in the third Punic War he had destroyed *Carthage*, obtained also the Name of *Africanus*. The *Curule Aediles* of this Year were *Q. Fabius Nobilis*, and *L. Marcus*.

³ *Tibiis Sarratis.* *Tyre* was anciently called *Sor* by the *Pænitians*. The *Carthaginians*, who were a Colony of that People, instead of *Sor* pronounced it *Sar*; from *Sar* it came to be called *Sarra*. *Sarratus* therefore is *Tyrian*, or of *Tyre*; as in *Kippur*, *Sarrano*, *dermat*, *sarra*; ⁴ Let him sleep on Purple of *Tyre*. *Sarranis*, *Tibiis*, therefore is, as we have translated it, on *Tyrian*

P. TERENTII
ADELEPHIA.

TITULUS seu DIDASCALIA.

ACTA LUDIS FUNEBRIBUS L. ÆMILII PAULI, QUOS FECERE Q. FABIUS MAXIMUS, P. CORNELIUS AFRICANUS. EGGERE L. ATTILIUS PRÆNESTINUS, MINUCIUS PROTIVUS. MODOS FECIT FLACCUS CLAUDII TIBIIS SARRANIS. FACTA E GRÆCA MENANDRU. L. ANICIO, M. CORNELIO COSS.

nandru; L. Anicio, M. Cornelio Consulibus.

ORDO.
Hæc *comedia*
fuit *acta* lu-
dis funebribus L.
Æmilius Pauli; quo
ludos Q. Fabius
Maximus, P. Cor-
nelius Africanus fe-
cere. L. Attilius
Prænestinus, Min-
cius Protivus egero
Flaccus. Libertus
Claudii fecit modos
tibis Sarranis. Est
facta e Græca Mi-

ANNOTATIONES.

Tyrian Flutes; that is, on equal left-handed Flutes, because they were in Imitation of the Music of Tyre. But here, as Madam Dacier observes, a great Difficulty arises: These Tyrian or left-handed Flutes had a great Number of Holes, and gave a shrill sharp Sound. They were employed always on Occasions of Mirth and Joy, because their Music was brisk and airy. How is it possible therefore, that the Sons of Æmilius Pauli should employ this kind of Music in the Representation of a Piece exhibited at the Funeral Games given in honour of their Father? This can never with any Reason be supposed. The Title therefore, as that learned Lady observes, has not only been corrupted, but considerably changed, as might easily be made appear. She therefore thinks we ought to read thus: *Acta primum tibiis Lydiis, deinde tibiis Sarranis. The Music at its first Representation was performed on Lydian Flutes, and afterwards on Tyrian.* Two equal right-handed Flutes were called *Lydian*, as being an Imitation of the Music of that Country. They had but a few Holes, and sounded a deep Base, and were on that account made use of on Occasions of Grief and Mourning, because their Music was grave and solemn. After the first Representation, it was played with left-handed Flutes, doubtless because acted upon some

Occasions less mournful than this. Moreover, that she may not be accused of having proposed this Emendation without any apparent Ground for her Conjecture, she quotes the following passage from *Donatus* in his Preface to this Piece: *Modulata est autem tibiis dextris, id est, Lydiis, ob seriam gravitatem, qua sere in omnibus comediis utitur hic poeta. Sæpe tamen mutatio per scenam modis, cantica mutavit: quod significat titulus scena, habens subjectum per sonis literis M. M. C.* "The Music which accompanied it in the Representation was performed on right-handed Flutes, or *Lydian*, on account of the Gravity of the Subject, which prevails very much in all our Poet's Plays. Terence however afterwards changed the Music, as we learn from the Title, at the Foot of which, after the Names of the Persons, we see these three Letters, *M. M. C. i.e. Mutatis modis cantici.*" These three Letters which *Donatus* tells us were in the Titles of this Play in his Time, are not now to be found, which is a yet farther Proof that the Title is not entire. *4. L. Atticio, M. Cornelio Coss.* Under the Consulship of *L. Atticus Gallus*, and *M. Cornelius Cetegonus*, in the Year of the City 393, and 163 Years before the Birth of Christ, to reconstruct a certain building.

The ARGUMENT to the ADELPHI, MUTINENT from MURETUS.

MICIO and Demea were two Brothers, very unlike in their Tempers: Demea followed a Country Life, the other lived in the City: this last lived single, the other had married. Micio was naturally mild and gentle, Demea severe: the first behaved with great Meekness even to Strangers, the other was rough to his own Family: Micio retained his Mildness even in Anger; Demea, at all times, looked stern. Demea had two Sons, the elder of whom, Æschinus, Micio, had adopted, and kept him with him in the City, giving him a very indulgent and liberal Education. The younger, Ctesiphon, lived in the Country with his Father, under great Restrictions and Confinement. Æschinus had been in love with several Courtesans, one after another, his adopted Father winking at all; frequently gave Entertainments, and in fine gave into all the Extravagancies of Life; not only freely, but even to a degree of Licentiousness. At last he proceeded so far, that meeting one Night, when he was drunk, a young Virgin, Pamphila by Name, poor indeed, but virtuous, and of a good Family, whom her Mother Sostrata, a Widow, educated chastely, and with all the Care she could; he offered Violence to her, and got her with Child. Afterwards he came to her Mother, begging Forgiveness, and promising to take the Girl he had abused to Wife. In Consideration of this Engagement, she pardoned his Offence, and kept it secret. Ctesiphon, as he came sometimes to the City, chanced to fall in love with a certain Music-Girl. Æschinus, to prevent this matter's taking Air, or coming to the Ears of his Father Demea, transfers the whole upon himself. But at length, when the Cock-bawd, who had the Disposal of this Girl, demanded that the Sum, at which he valued her, should be immediately told down, or threatned to sell her to another; Ctesiphon, reduced to the highest Despair, was deliberating with himself about leaving his Country; when Æschinus, whom neither fear nor shame held in awe, understanding the matter, he forcibly entered the Cock-bawd's House, and, after beating and abusing him and his Family, carries off the Girl, and gives her to his Brother. The Noise of this Accident soon runs through the City; Demea comes to Town, accuses his Brother, exclaims and appeals to Gods and Men, that it was wholly through Micio's fault that Æschinus was become so dissolute, intemperate, given to Wine and Women, and in a word, had abandoned himself to every thing that was bad. He thanked the Gods, that he, at least, who lived in the Country with him, was temperate and frugal, minded both his Fortune and Reputation, and never so much as thought of those Excesses; so great was the difference between his Manner of training up his Son and his Brother's. Micio endeavours all he can to pacify him, and had actually accomplished it, when another Accident fell out, which raised yet greater Disturbances. The Story of the Music-Girl, whom Æschinus had carried off by Force, is brought to the Mother of Pamphila, who was so far gone with Child, that she was at this very time in Labour.

What

M. Antonii Mureti ARGUMENTUM.

MICIO, et Demea, duo dissimillimo fratres ingenio fuere: ille urbanam vitam secutus est; hic rusticam: ille cœlebs vixit; hic uxorem duxit: ille ingenio lenissimo; hic asperrimo: ille mitis etiam in aliénos; hic sacerdos etiam in suos: ille etiam in ira placidus; hic etiam citra iram ferox. Erant Demeæ filii duo: ex quibus natu majorēm Aeschinum sibi adoptavit Micio, eumque secum in urbe liberalissime indulgentissimeque educavit. Minorem Ctesiphonem ruri secum severe imprimis ac restriete habuit pater. Aeschinus multas meretrices, patre ad omnia connivente, adamasvit: multa convivia celebravit; quaenam denique juventus fert, ea omnia, non libere modo, sed etiam licenter exercuit. Postremo usque eo progressus est: in virginem pauperculam quidem, sed bonam, bonis prognatam, Pamphilam nomine, quam mater Sostrata vidua sancte secum et pudice, ut poterat, educabat, noctu temulentus quum incidiisset, vim ei attulit, graviter damque fecit. Venit postea ad matrem illius, veniam petens, pollicensque se puellam uxorem ducturum. Ea fide data, et ignotum est, et tacitum. Ctesipho, cum in urbem interdum ventitaret, ipse quoque citharistriae cuiusdam amore corruptus est. Totam ejus rei famam, ne quae emanaret, ac perveniret ad Demeam, in se Aeschinus transferebat. Tandem, quum leno, puellæ dominus, aut pecuniam sibi, quanti ea erat, vellet in manum dari, aut se eam alii venditurum minitaretur, adductus in summam desperationem Ctesipho, jam de relinquenda patria cogitabat: quum Aeschinus, re intellecta, qui nullo neque pudore teneretur, neque metu, domum lenonis per vim ingressus est, et ipsum et familiam contudit pugnis, puellamque per vim abruptam tradidit fratri. Spargitur tota urbe rumor, venit Demea, Micionem objurgat, exclamat, testatur deos atque homines, quod dissolutus, quod intemperans, quod vinosus, quod scortator, quod nullius bonæ rei Aeschinus foret, omnem in Micionem unquam hærere culpam. Diis gratias agere, quod ille saltem, quem ipse ruri haberet, frugi ac temperans esset; rei studeret, et famæ; illarum rerum nihil ne cogitaret quidem: tantum videlicet interesse inter suam & fratris disciplinam. Placat hominem, quantum in se est, Micio; jamque se ab eo expediverat, quum supervenit aliud, quod majores etiam tumultus excitaret. Raptam ab Aeschno citharistram, perfertur ad matrem Pamphilæ; quæ quidem Pamphila ita erat ad pariendum vicina, ut jam e dolore laboraret. Quid faceret misera? mutatum Aeschinum.

What could the wretched Mother do? She imagined that Æschinus's Mind was changed, and she and her Daughter perfidiously abandoned. She sends Geta, a Servant, who alone supported, in the best manner he could, that distressed Family, to Hegio, a Relation of Pamphila's, and orders him to lay the Case before him as it really was. Mean time, Demea had heard that his own Ctesiphon too was present at this Rape; and now he was all in a ferment, when Syrus a Slave of great Cunning, contrives a Tale to bring him to Temper: That Ctesiphon indeed had come from the Country, but with a design to reproach Æschinus; that he had said a great many severe Things to him in the public Forum, and afterwards returned to the Country, to mind his Employment there. Demea could scarce refrain from Tears, and congratulated himself, that he had one Son, at least, who was an Example of his Father's Strictness. In his return to the Country he chances to meet with Hegio, by whom he is informed of the Rape committed upon Pamphila by Æschinus. Again being put into a Rage, while he is in quest of his Brother, upon whom he might vent all his ill Humour, he meets with one coming from the Country, of whom inquiring concerning his Son, he learns that he was not at home. He returns to Syrus, by whom a new Fiction is formed to stop his mouth. He then asks where he is most likely to find his Brother; and receives such an Answer, that the unfortunate old Man, giving too much Credit to him, in vain hunts after him over all the City. Mean time, Micio informed of every thing by Hegio, had himself gone to the Women, soothed their Affliction, removed their Tears, and put an end to all their Griefs, by promising that he would confirm the Marriage between Pamphila and Æschinus. Demea comes, when nothing but Noise, Chiding, and Reproches are to be heard. Even before him too, one of the Slaves unawares names Ctesiphon. When rushing suddenly into the House, he finds him, whom he believed minding his Business in the Country; sitting and drinking with his Mistress. This makes him perfectly furious. When he exclaimed till he was wearied, at length, by a peaceable and mild Speech of Micio, he is so far softened, that laying aside his wonted Severity, he thinks of becoming courteous, affable, and calm. Therefore, not only by his Permission, but even at his Desire, Pamphila is carried home, the Nuptials are celebrated, and the Cock-bawd receives the Price of his Music-Girl: Micio himself takes to Wife Sostrata; Hegio has a Competency assigned him to live on; and Syrus with his Wife Phrygia are made free. When Micio, and all the rest, but especially Micio, were admiring at this sudden and unexpected Change; Demea concludes the Play with a grave and affecting Speech: That if they had a mind to throw away their Fortunes, or waste their whole Substance in Banqueting, Whoredom, and Debauchery; that less concerned him than others, as he had probably a shorter time to live; but if they would submit to be corrected in time, or would bear with gentle Admonitions, and moderate Restraints, he was probably the Man best qualified for that Province. At present, he indulges them in the Enjoyment of all their Desires; and thus the Fable concludes.

animum, se vero, filiamque suam proditas per suam perfidiam, ut decertas putabat. Getam servulum, qui pauperem familiam solus, ut poterat, alebat, nuntit ad Hegionem, pueræ cognatum, jubetque ei regis, ut erat, exponere. Interea audierat Demea, suum quoque Ctesiphonem in raptione adfuisse; jamque totus in fermento, ut aiunt, erat: quum ei Syrus, servus vaserrimus, mendaciolum adspexit; venisse quidem rure Ctesiphonem, sed venisse oblargatum Eschinum; multa ei medio foro mala dixisse, deinde rediisse rus in praefecturam suam; lacrumare gaudio Demea, et gratulari sibi, quod unum saltum haberet in quo extaret paternæ severitatis exemplum. Dum rus redit, incidit in Hegionem, a quo de consupita per vim ab Echino Pamphila intelligit. Denique comatus, dum fratem, ut in eum iram evomeret, querit, obtutum habuit mercenarium à villa, ex quo sciscitatus de filio, accipit, non esse ruri. Redit ad Syrum, à quo ei rursus novum mendacium, velut offa in os, ne latraret, objicitur; querit, ubi fratrem reperire possit: id vero ita indicauit Syrus, ut infelix senex, dum illius verbis fidem habet, nequidquam orné oppidum perreptaverit. Interea Micio omnium ab Hegione certior factus, ipsem et ad mulieres profectus, jacentes jam et afflictas erexerat, labantes et dubias confirmaverat, tristitia ac moerore conseptas recreaverat, pollitus, se Echino Pamphilam uxorem daturam. Venit Demea, clamor, iugum, convicia. Etiam eo praesente, servulus quidam Ctesiphonem per imprudentiam nominat. Ille quum subito per vim in ædes irrupisset, quem jam pridem putabat ruri sodore, aut grares, aut aliquid ferre denique, cum accubantem cum amica, et suaviter potitantem deprehendit. Ibi vero tanta iracundia incitatus est, ut arderet. Satis diu vociferatus quum esset; tandem placita et composta Micionis oratione eo perducitur, ut deposita vetere saevitia, benignus, affabilis, lepidus esse meditetur. Itaque ipso non permittente tantum, sed etiam jubente, puerpera domum traducitur: fiunt nuptiae: lenoni numeratur argentum. Micio ipse Sostratam ducit uxorem: Hegioni datur, unde vivat? Syrus una cum Phrygia uxore manumittitur. Quum Micio, ceterique omnes, sed tamen præcipue Micio, illam tantam, tam insperatam, tam subitam mutationem admiraretur, gravi et cordata oratione claudit fabulam Demea. Si omnia profundere, si in omni libidine ac nequitia vivere, si totam rem helluationibus, scortationibus, largitionibus consumere libeat, nibilo id sua magis, aliquanto etiam minus, quo sebū minus etatis superstis, quam aliorum interesse: si corrigi se in loco et indece corriperi atque admoneri velint, eum esse, se, qui id preflare possit. Permittuntur ei omnia, ita fabula concluditur: inuenit slumbrum suum regnum suum, invenit suos beneficios suos, et dulciores illud se videntibus: et ipsa visa sunt hinc, ut inveniatur.

PERSONS of the PLAY.

The Speaker of the PROLOGUE.

MICIO, an old Man, Brother to Demea, and Father by Adoption
to Æschinus.

DEMEA, an old Man, Brother to Micio, and Father to Æschinus
and Ctesiphon.

ÆSCHINUS, a Youth, the Son of Demea, and adopted by his
Uncle Micio.

CTESIPHON, a Youth, Brother to Æschinus.

SOSTRATA Mother to Pamphila.

PAMPHILA, the Daughter of Sostrata, Æschinus's Mistress.

CANTHARA Pamphila's Nurse.

HEGIO, an old Man, Pamphila's Kinsman.

GETA, Servant to Sostrata.

SANNIO, a Cock-bawd.

DROMO, Servant to Micio.

SYRUS, Servant to Æschinus.

MUTES.

BABYLO.

PARMENO, a Servant.

STORAX, a Servant.

A MUSIC-GIRL, Ctesiphon's Mistress.

SCENE, ATHENS.

ORG

DRAMATIS PERSONÆ.

PROLOGUS.

MICIO, senex, frater Demæ, pater adoptivus Æschini.

DEMEA, senex, frater Micionis, pater Æschini & Ctesiphonis.

ÆSCHINUS, adolescens, filius Demæ, sed adoptatus à patre Micioni.

CTESIPHÖ, adolescens, frater Æschini.

SOSTRATA, mater Pamphilæ.

PAMPHILA, filia Sostratae, amica Æschini.

CANTHARA, nutrix Pamphilæ.

HEGIO, senex propinquus Pamphilæ.

GETA, servus Sostratae.

SANNIO, leno.

DROMO, servus Micionis.

SYRUS, servus Æschini.

PERSONÆ MUTÆ.

BABYLO.

PARMENO, servus.

STORAX, servus.

TIBICINA, amica Ctesiphonis.

SCENA, ATHENÆ.

PRO-

The PROLOGUE.

WHEN the Poet found that his Writings were like to be attack'd by malicious Critics, and that his adversaries did all in their power to discredit the Play we are now going to act; he resolved himself to make an Appeal to you, and leave it to your Judgment, whether what they reproach him with, is worthy Praise or Blame.

The *Synapothnescontes* is a Comedy writ by *Diphilus*. *Plautus* has rendered it into *Latin*, and call'd it *Commorientes*. In the Greek of *Diphilus* there is a Youth, who, in the Beginning of the Play, takes a Girl by force from a Cock-bawd. This *Plautus* has left untouched, and our Poet has transferred it Word for Word into his *Adelphi*, a new Play that we are this Day to act before you. Judge, therefore, whether this ought to be call'd a Theft, or if it is not rather recovering what another's Negligence had overlook'd. For as to what these envious Men alledge, that some of our great Men assist him, and write daily in concert with him; this, which they look upon as a mighty Réproach, he regards as his greatest Praise, that he has it in his Power to please those, with whom you, and the whole People of *Rome* are so much pleased; and whose Services in War, in Peace, and even in your private Affairs, have been ever with so much Frankness offered and accepted. As to what remains, don't expect now to

A N N O T A T I O N S.

Synapothnescontes *Diphili* comedie est. not done by *Plautus*. But either he speaks of some other Piece which bore the same Title, or in his Time the Learned were divided in their Sentiments; some ascribing it to *Plautus*, others to *Aquilius*. However that was, the Authority of *Terence* ought to go a great way. The Play itself is now lost.

In prima fabula. We ought to observe the Manner of Expression here used, in *prima fabula*, which, as *Donatus* rightly observes, stands for *in prima fabulæ parte*. This is a Liberty very frequently taken by the Latin Writers, and of which innumerable Examples might be given. *Cic.* pro *Refo.* Amer. 44. *In extrema oratione nostra, judicis, audiatis.* And *Epist. ad Att.* 5. 16. *Appius, ut audiret nos uenire, in ultimam provinciam se conjectit.*

Eum hic locum summis fibi in Adelphos. We are to observe here, that the *Adelphi* of *Terence* is not a Translation of the *Synapothnescontes* of *Diphilus*; but that the Part of it here mentioned, which *Plautus* had omitted in his Translation, had been inserted by our Poet in this Play, which is translated from one of *Menander's* call'd the *Adelphi*, a Greek

EPURDOOLIO G U S P

POSTQUAM poeta sensit scripturam suam.
Ab inquis observari, & adversarios.
Rapere in pejorem partem, quam acturi sumus;
Indicio de se ipse erit: vos eritis judices,
Laudine an vitio duci factum id oporteat.
Synapothescontes Diphili comœdia est:
Eam Commorientes Plautus fecit fabulam.
In Græcâ adolescens est, qui lenoni eripit
Meretricem, in primâ fabulâ eum Plautus locum
Reliquit integrum: eum hic locum sumxit sibi.
In Adelphos: verbum de verbo expressum extulit.
Eam nos acturi sumus novam: pernoscite,
Furtumne factum existumetis, an locum
Reprehensum, qui præteritus negligentiâ est.
Nam quod isti dicunt malevoli, homines nobiles
Eum adjutare, assidueque unâ scribere:
Quod illi maledictum vehemens esse existmant,
Eam laudem hic dicit maxumam, cum illis placet,
Qui vobis universis, & populo placent;
Quorum opera in bello, in otio, in negotio,
Suo quisque tempore usu' est sine superbia.
Dehinc ne exspectetis argumentum fabulæ:
tisne furtum esse factum, an locum reprehensum, qui est præteritus negligentiâ Plauti. Nam quod isti malevoli dicunt, homines nobiles adjutare eum, assidueque scribere una: Quod illi existimant esse vehemens maledictum, hic dicit eam maximam laudem, cum placet illis, qui placent nobis universis et populo. Quorum opera quisque est usus suo tempore in bello, in otio, in negotio, sine superbia. Dehinc ne exspectetis argumentum fabulæ:

Postquam poeta sensit scripturam suam observari, ab inquis, et adversarios rapere in pejorem partem, quam sumus acturi, ipse erit indicio de se: vos eritis judices, oporteatne id factum duci illi laudi an vitio. Synapothescontes est comœdia Diphili: Plautus fecit eam fabulam Commorientes. In Græcâ comœdia est adolescens, qui in prima fabula eripit meretricem, lenoni. Plautus reliquit eum locum integrum. Ille noster poeta sumxit eum locum sibi in Adelphos: et extulit verbum expressum de verbo. Nos sumus acturi eam comœdiam novam: pernoscite, existimete.

ANNO T A T I O N S.

a Greek Name, signifying the Brothers.
do ¹⁸ Homines nobiles, Scipio, Lælius, and
Furius Publius. See the Life of the Poet.
Eas laudem hic ducit maxumam... Ter-
encius does not here deny the Charge brought
against him, that these great Men assisted
him in writing his Comedies: It was a
Charge that did him great Honour. For my
own part, says Madam Dacier, I am per-
suaded that Terence's Modesty on this Occasion
did not proceed either from the Honour
to which he imagined was done him, or a
Desire of pleasing and flattering his Friends,
but from the mere Force of Truth. For it is
highly probable that these great Men, dis-
tinguished also for their Politeness; were
concerned in the Composition of these Plays.
Is it likely that a Carthaginian should, in

so short a time, become such a Master of all the Graces and Beauties of so difficult a Language, as to have remained always unrival'd in this Point, even by the native Writers themselves?

In bello, in otio, in negotio, Commentators tell us, that in bello regards Scipio, who was a renown'd Captain; in otio, Furius Publius, a great Politician; in negotio, Lælius, who was accounted one of the wisest Men in the Republick, and to whom almost all the City applied for his advice in their private Affairs.

Sire superbia. I confess I am at a loss what to make of this fine superbia: nor da I see how it can come in, with any sort of Propriety. Euphrapius paraphrases it: Quorum opera unusquisque usus est in suis necessitatibus, fine

THE PROLOGUE.

hear from me the Subject of the Play; the two Old Men, who come first, will let you into it in part, and the rest will gradually appear in the Representation. Do you, by a candid and impartial Attention, encourage the Poet to Industry in writing.

ANNOTATIONS.

sine aliqua eorum superbia. In the same sense has Madam Dacier too translated it:

" And who in Peace and in War, and also in your private Concerns, have rendered to the Republic in general, and to every one in particular, the most considerable Services, without becoming on that account the more haughty or overbearing."

This is perhaps the only Turn that can be given to the Words, and yet after all it ap-

pears to me to be extremely flat.

25 *Facite, æquanimitas poeta ad scribendum augeat industriam.* *Vestra*, says Dohartus, is wanting here to complete the Sense; *facite, ut vestra æquanimitas augeat industriam poeta ad scribendum.* But Dr. Bentley thinks that not a single Word only, but a whole Verse is here wanting, which he thus restores:

Fa-

ACT

Senes qui primi venient, hi partem aperient :
 In agendo partem ostendent. Facite, æquanimitas
 Poëtæ ad scribendum augeat industriam.
 Fatigæ, ut vestra æquanimitas augeat industriam poëtæ ad agendum.

bi senes, qui primi
 venient, hi aperient
 partem in agendo,
 partem in scribendo.
 vestra æquanimitas
 augeat industriam poëtæ ad agendum.

ANNOTATIONES.

— Facite, æquanimitas
 Bonitasque vestra, adjutrix nostræ, in-
 dustræ,
 Poëtæ ad scribendum augeant industriam.
 Thus in the Phormio, 35.

— Bonitasque vestra adjutrix, atque æquani-
 mitas.

And Prologue to the Heyra 24.

— Vestra intelligentia
 Sedabit, si erit adjutrix nostræ industriae.

It is a known Practice of Terence, in writing Prologues, to borrow from himself. Thus we find three successive Verses in the Prologue to the Heautontimorumenos, repeated in that of the Heyra. But though all this may be, the Sense is complete without this interpolated Verse; and it is evident that the Doctor, without any Foundation for his Conjecture, has collected it himself from the other Prologues, and adapted it to chime in here.

ACTUS.

ACT II. SCENE I.

MUTUAMODA

ARGUMENT.

Micio discovers a great deal of Solicitude for his adopted Son Æschinus, because he had not returned from a Supper he had been at the Night before. From this Scene too we may learn how Children are to be trained up, in which he thinks Gentleness of far greater service than Harshness and Severity.

STORAX—Æschinus, I find, did not return last Night from Supper, nor any of the Servants who went to see for him. It is, indeed, a true Saying: If you are absent any where, or chance to stay longer than ordinary, better those things happen to you, which your Wife says, or fancies in her resentment, than what tender Parents are apt to suspect. Your Wife, if you are out late, fancies you have picked up a Girl, or a Girl you, or that you are at the Tavern, or in some party of Pleasure, and that you make yourself quite happy, while she is uneasy and pines at home. But for me now, what Apprehensions am I under, because my Son is not return'd; How anxious, lest peradventure he may have catch'd Cold, or had a Fall, or broke some Limb? Good Gods! that a Man should set his mind so much upon any thing, or admit it so far, as to become dearer to him than he is to himself! Nor is this Boy, indeed, my Son, but my Brother's: one, who is of a Temper very different from mine. Even from my Youth, I have courted Ease, and the quiet Enjoyments of

ANNOTATION.

We are to suppose, that at the opening of this Scene, Micio was seen coming out pretty early in the Morning, and turning about calls upon Storax, who not answering, he thence concludes, that Æschinus had been abroad all Night. This leads him to a Train of Reflections, which the Poet has with great Judgment so contrived, that they flow naturally from the Circumstances in which we must suppose Micio, an indulgent tender-hearted Father to be; and at the same time let the Spectators into so much of the Plot as was necessary to enable them to understand the Design and Intention of the several Scenes, as they succeeded one another. For first, he begins with expressing the Uneasiness he felt at his Son's not having returned home. This naturally leads him to wonder how Men should so far concern themselves for others, as in a manner to put their Happiness in their power. The Case was still more particular with him, as this Æschinus, who gave him so much Trouble, was his

only by Adoption, but in reality his Brother's Son. This of course introduces the Mention of that Brother; he observes his particular Temper, how contrary to his own, and of consequence in how different a manner they trained up the two Youths that were under their several Care. Thus the Reader is let insensibly into the whole Scheme of the Play.

¹ Storax—non reddit, hoc nobis à causa Æschinus. This Verse, as Donatus observes, is by some mark'd with a Point of Interrogation. Did Æschinus return last Night from Supper, Storax? But this, however it may be defended, is not the Turn which Commentators generally choose to give the Words. Micio, coming out of his house pretty early in the Morning, calls upon Storax, one of the Servants who had been sent the Night before to wait upon Æschinus home: and finding that nobody answered him, he judges by that, that none of them had yet returned, neither Master nor Servants. Hence

ACTUS I. SCENA I.

ARGUMENTUM.

Micio ostendit se admodum esse sollicitum de Aeschino adoptivo, quod nondum de cena besterna redierat. Tum ex hac causa ratio educandi liberos peti potest, quos lenitate potius quam asperitate aut vi instruendos prescribit.

M I C I O .

O R D O .

STORAX. non rediit hac nocte à cena Aeschino.

Neque servorum quisquam, qui adorsum ierant !

Profecto hoc verè dicunt : Si absis uspiam,

Autribi cesseret, evenire ea satius est,

Quæ in te uxor dicit, & quæ in animo cogitat

Irata, quam illa, quæ parentes propitii.

Uxor, si cesseret, aut te amare cogitat,

Aut tete amari, aut potare, aut animo obsequi,

Et tibi bene esse soli, cum sibi sit male.

Ego, quia non rediit filius, quæ cogito ?

Quibus nunc solicitor rebus ? ne aut ille alserit,

Aut uspiam ceciderit, aut perfregerit [stituere, aut

Aliquid vah, quenquamne hominem in animum in-

Parare, quod sit carius, quam ipse est sibi !

Atque ex me hic natus non est, sed ex fratre. Is adeò

Dissimili studio est. jam inde ab adolescentiâ

cogito ? Quibus rebus nunc solicitor ? Ne aut ille alserit, aut ceciderit uspiam, aut perfregerit

aliquid. Vah, quenquamne hominem instituere in animum, aut parare id, quod sit carius sibi,

quam ipse est sibi ! Auge hic non est natus ex me, sed ex fratre. Is adeò est studiò dissimili.

Ego jam inde ab adolescentiâ

savit Vespa Terentius, quod eum brachium fregisse diceret. Phæd. 5. 7, 8.

Sinistrum fregit tibiam.

We have here, as Donatus observes, an Ex-

ample of Tenderness and Affection carried to

excess. Micio dreads for his Son, though

now advanc'd to Manhood, Accidents that

are wont only to befal Children.

12 Aut perfregerit aliquid. This is the

reading we constantly find in all Manuscripts, nor is there any Necessity for altering

it, as some have rashly pretended to do, since

it is a manner of speaking patronized by the

best Authors. Liv. Lib. 22. 20. Naves

omnes, quæ non aut perfregerant prorati, lit-

tore illis, aut carinas fixerant vadis, reli-

gatas puppis in alium extraxere. And Ci-

cero de Oratore, 22. 62. Ut in illum Titum,

qui eum studijs pila ludaret, et idem signa sa-

cra noctu strangere pataretur, glegalesque

cum in campum non venisse regisserent, excus-

avimus. Inanimum instituere, aut parare. The disjunctive Par-

ticule aut makes it evident, that the Poet

means here to express two distinct things;

In animum instituere, to receive into such a

Degree of Favour, or, as Madam Dacier well

expelles it, plaisir dans son cœur. Parare

again, to receive into his House. The Word

was often used in Matters of Committee,

and was of the same Import as étre. So

Cic. ad Att. 12. 12. Cogito interdum pars oderi

Tiberius

a Town-Life, and, what Men of Pleasure count a Happiness, have always lived single. He again is quite the reverse of all this. Has lived in the Country, being always sparing and laborious, married, and had two Sons. Of these, I have adopted the eldest: bred him up from a Child, kept him with me; and loved him as my own; he is now my whole delight, and what alone I hold dear: and I do all I can too, that I may be equally dear to him. I give, I overlook things, I don't think it necessary to exert my Authority on every occasion. In fine, I have accustomed my Son not to conceal from me those little Extravagancies natural to Youth, which others are at so much pains to hide from their Parents. For he who once dares to lie to, or deceive his Father, will much more do so by others. And I think it the more prudent way, to hold Children to their Duty by the Ties of Modesty and Honour, than the Restraints of Fear. In this my Brother and I differ widely, nor is he at all pleased with my Manner. He often comes to me, loudly exclaiming, "What are you about, *Micio*? "Why do you thus ruin the Youth? Why does he drink? And why do you supply him in all these extravagant Expences? You indulge him too much in fine dress: you're quite silly in doing so." Why truly, he himself is much too severe, beyond what is either just or reasonable. And, in my Judgment, he deceives himself greatly, to imagine that an Authority established by force should be more lasting, or of greater weight than that which is founded on Friendship. For in this manner do I reason, and thus persuade myself to believe: He that does his Duty thro' mere Motives of Fear, will be upon his Guard no longer than while he thinks there is Danger of his being discovered. But if he can hope to escape Notice, he returns to his

natural

ANNOTATIONS.

Tiberim, portos aliquos parare. Hence the Word very aptly expresses one received into a House or Family, by Adoption, as that Ceremony carried in it some Resemblance of an Act of buying.

¹⁷ *Ego hanc clementem vitam urbanam.* The Expression here appears to me remarkable: *Vita clemens* instead of *vita quieta, otiosa, tranquilla.* Plautus uses the word *clementer* in the same Sense. *Sicibus 4.1.26.*

Hodiene exoneramus navem, frater! PA. Clementer volo.

"Do we unload the Ship to-day, Brother? PA. With all my heart. *Dacier.*

¹⁸ *Et, quod fortunatum isti putant.* These Words are of *ambiguus* Signification, and accordingly have been explained differently. Some by *isti* understand those of a contrary Character to *Micio*, those of *Demea's* Disposition and Turn. If so, the Sentence must run thus: *Uxorem nunquam habui, quod (scilicet uxorem habere) isti fortunatum putant: isti, qui mei dissimiles studio & mo-*

ribus sunt, qui uxorem ducunt cum magna dolore, qui liberis dant operam, qui posteritati inserviunt. Others, with more Reason, connect *isti* with the Verse immediately preceding *isti urbanī*, thus: *et nunquam habui uxoren, quod isti urbanī putant fortunatum.* The Sense, according to this, is complete without any Strain, and exactly agreeable to *Micio's* own Notions. "And, what those of my Way of Life, who love Ease and the Town, think a Happiness, I have never married." It seems incongruous, to suppose *Micio* here making the Opposition between his own and his Brother's Sentiments, when he begins it expressly and formally in the next Sentence, and mentions this very Article:

— *Ille contra, bac omnia;*
Ruri ogere vitam, semper parce ac du-
rister

Se habere: uxorem duxit.

²⁶ *Non necesse habeo omnia pro meo iure agere.* Donatus here takes occasion to distinguish between *jus* and *æquitas*. *Jus*, says he,

Ego hanc clementem vitam urbanam atque otium
Secutus sum: & quod fortunatum isti putant,
Uxorem nunquam habui. illi contrà, hæc omnia:
Ruri agere vitam, semper parcè ac duriter
Se habere: uxorem duxit: nati filii

Duo. inde ego hunc majorem adoptavi mihi:

Eduxi à parvulo, habui, amavi pro meo:

In eo me oblecto: solum id est carum mihi.

Ille ut item contrà me habeat, facio sedulo:

Do, prætermitto, non necesse habeo omnia

Pro meo jure agere: postremò, alii clanculum

Patres quæ faciunt, quæ fert adolescentia,

Ea ne me celet, consuefeci filium:

Nam qui mentiri, aut fallere insuérit patrem, aut 30

Audebit, tanto magis audebit cæteros.

Pudore & liberalitate liberos

Retinere, satius esse credo, quam metu.

Hæc fratri mecum non convenient, neque placent.

Venit ad me sœpe clamitans, Quid agis, Micio? 35

Cur perdis adolescentem nobis? cur amat?

Cur potat? cur tu his rebus sumtum suggeris?

Vestitu nimio indulges: nimium ineptus es.

Nimium ipse est durus, præter æquumque & bonum:

Et errat longè, mea quidem sententiâ,

Qui imperium credit gravius esse aut stabilius,

Vi quod fit, quam illud, quod amicitia adjungitur.

Mea sic est ratio; & sic animum induco meum:

Malo coactus qui suum officium facit,

Dum id rescitum iri credit, tantisper cavet:

Si sperat fore claram, rursum ad ingenium reddit.

liberalitate, quam metu. Hæc non convenient neque placent fratri mecum. Sæpe venit ad me clamitans, Quid agis, Micio? Cur perdis adolescentem nobis? Cur amat? Cur potat? Cur tu suggestum sumtum bis rebus? Indulges nimium vestitu, nimium ineptus es. Quidem ipse est nimium aurus præter æquumque et bonum; et quidem mea sententia errat longe, qui credit imperium esse gravius aut stabilius, quod fit vi, quam illud, quod adjungitur amicitia: Ratio mea est sic, et sic induco meum animum credere: Qui facit suum officium coactus mala, tantisper carvet, dum credit id iri rescitum: si sperat fore claram, reddit rursum ad ingenium.

ANNOTATIONS.

he, " est quod omnia recta et inflexilia
" exigit: æquitas est quæ de jure multum
" remittit: ergo hic sensus; non necesse est,
" etiam si liceat, servum esse partem. Et
" mox ostendit jus summum; nisi necessi-
" tate, non esse servandum."

27 Postremo alii clanculum. Not alii pa-
tres, but alii adolescentes clanculum patres
suos. Clanculum has here all the Force of
the Preposition, as if clam patres.

32 Pudore et liberalitate. Pudor here re-
spects the Children. We are to inspire them
with such Notions as will make them a-
shamed of Vice, and look upon it as some-

thing mean, base, and contemptible. Libe-
ralitas regards Parents, and is equivalent to
Mildness, Gentleness, Affability, the true
Method of forming free Spirits, born to en-
joy and defend Liberty.

41 Qui imperium credit gravius esse, vi
quod fit, quam quod amicitia adjungitur.
Nothing can be more just, useful, and in-
structive, than what Micio says here with
regard to the Education of Youth. Indul-
gence, it is true, ought not to be carried too
far, but Softness and Gentleness are always
to be preferred to Harshness and Severity.
For in the Management of Youth, it is

natural Bent: but where one is gained by Kindness, he acts from Inclination, strives to make a due Return, and present or absent will be the same. This, indeed, is the part of a Father, to accustom his Son to what is right, more from his own Choice, than any outward Fear; and here chiefly lies the Difference between a Father, and a Master. He that can't do this, let him own that he knows not how to train up Children. But is not this the very Man of whom I was speaking? Tis the same: he seems vex'd too, I can't think why. I believe, according to custom, we shall have a Quarrel. Demea, I am glad to see you so well.

A N N O T A T I O N S.

no otherwise than in the government of a Kingdom. Terror and Awe are but frail sources in every Exigence. This is a Re-Bonds of Obedience; but the Affections and affection frequently to be met with in ancient good Will of the People are what may be Authors. *Sall. Jugurth. 10. Non exercitus, neque*

A C T I. S C E N E II.

A R G U M E N T.

Demea, a Man rough and severe in his Disposition, complains heavily to Micio of Æschinus, as froward, debauch'd, and mischievous. Micio excuses him rather with too much Softness and Indulgence.

DEMEA, MICIO.

Demea. OH! well met: you're the very Man I was looking for.
Mic. What makes you look so vex'd?

Dem. Can you ask why? when we have got such a Son as Æschinus?

Mic. (To himself.) Didn't I say it would be so? (to Demea.) What has he done?

Dem. What has he done? one, who is ashamed of nothing, nor fears any one, nor imagines that any law can control him. For, not to speak of things past, but just now what a Project has he been upon?

Mic. What is it?

Dem.

A N N O T A T I O N S.

In this Scene we are let more particularly into the different Characters of the two Brothers. Demea hearing that Æschinus had broke into the House of a Cock bawd, and taken thence by force a Musick Girl, comes to reproach his Brother Micio with it. This was his usual way. For as he knew Micio to be of an easie indulgent Temper, and that he was not severe in checking these youthful Sallies of his Son, he judged that it would be in vain for him to chide the young man himself, so long as his Brother overlooked his Follies, and even granted him

whatever he wanted to support them. He therefore carries his first Complaints to Micio, and accuses him as the cause of all these Irregularities. The other endeavours to defend his Conduct, as agreeable to Reason and good Sense, which provokes Demea so much, that they are near coming to a downright Quarrel.

Ehem, opportune. Demea's Churlishness and Rusticity appears in his very first Address. He neglects his Brother's Salutation, as impatient to vent his Spleen against him.

Rogas me, ubi nobis Æschinus sit? These words

Quem beneficium adjungas, ille ex animo facit.
Studet parare referre, praesens absensque idem erit.
Hoc patrium est, potius consuefacere filium
Suà sponte recte facere, quam alieno metu.
Hoc pater, hac dominus interest, hoc qui nequit,
Fateatur nescire imperare liberis.
Sed estne hic ipsus, de quo agebam? & certè is est.
Nescio quid tristem video, credo jam, ut solet,
Jurgabit. Salvum te advenire, Demea, 55
Gaudemus.

liberis. Sed estne hic ipius frater, de quo agebam? et certe est is. Nescio propter quid video eum tristem. Credo jam jurgabit, ut solet. Demea, gaudemus te advenire salvum.

A N N O T A T I O N S.

neque thesauri, praesidia regni sunt, verum gurtha. And Cicero, Off. 2. 7. Rerum au- amelij, quis neque armis cogere, neque auro sem omnium nec aptius est quidquam ad opes parare queas: officio & fide pariuntur. The tuendas & tenendas, quam dirigi: nec ali- Words of Mictys, King of Numidia, to Ju- enius, quam timeri.

ACTUS I. SCENA II.

A R G U M E N T U M.

Demea, homo durus & asper, graviter cum Micio expositulat de Aeschini absentis petulantia, cupiditatibus, & injuriis: excusat eundem Micio, plus nimis indulgens pater.

DEMEA, MICO

E HEM, opportunè: teipsum querito.
Mr. Quid tristis es? De. rogas me, ubi nobis Aeschinus

Siet, quid tristis ego sim? Mi. dixin' hoc fore?
Quid fecit? De. quid ille fecerit? quām neque pudet
Quidquam, nec metuit quenquam, neque legem putat.
Tenere se ullam. nam illa, quæ antehac facta sunt, 6
Omitto: modò quid designavit? Mi. quidnam id est?

Quem neque quidquam pudet, nec metuit quenquam, neque putat ullam legem tenere se. Nam omittit illa, quæ sunt facta antebac: quid designavit modo? Mi. Quidnam id est?

O R D O.

De. E Hem, op-
portunè: querito teipsum.
Mi. Quid es tri-
stis? De. Rogas me, quid ego sim.
tristis, ubi Aeschi-
nus sit nobis? Mi.
Dixine hoc fore?
Quid fecit? De.
Quid ille fecerit?

A N N O T A T I O N S.

words will admit of different Meanings, and accordingly have been differently explain'd by Commentators. Some will have it; Can you put that Question to me, who have got such a Son as Aeschinus? This is Eugraphius's Opinion; whose Words are, Interrogas, quid ego tristis sim, cum Aeschinum filium habeamus? But Madam Dacier contends that we ought to understand ubi, apud quem. Tunc rogas me quid ego sim tristis, tu apud quem Aeschinus sit.

7 Modò quid designavit? Designare is a word taken sometimes in a good, sometimes in a bad Sense, and properly denotes the doing any thing new or extraordinary. We

find that among the Romans, they who had the care of Funeral Games, were call'd Designatores; probably for this Reason, that, in exhibiting them, they were generally at a great deal of pains to find out things new and wonderful, such as might both please and surprize the people. Hence Damatus conjectures, that Designatio was a collecting or drawing together the People into a Body. This happened when a Man, by any remarkable Exploit, drew the Eyes of the Population upon him, and held them, expecting how he would acquit himself, as the Designatores, by the several Shews exhibited in funeral Games retained the admiring Multitude.

Dem. He has broke open another's Door, rush'd into his House, beat the Master and his whole Family almost to death, and carried away a Wench he had taken a liking to by force. All the Town exclaim against it as a vile thing. How many told me of it, as I was coming to you, *Micio*? It's in every body's mouth. In fine, would he but take example, does he not see his Brother, industrious, contented to live in the Country, frugal and sober, not guilty of any of these mad tricks? But *Micio*, when I thus blame *Aeschinus*, I blame you too, for you are the cause of his Ruin.

Mic. There is nothing more unreasonable than a Man without Experience of the World, who will allow nothing right, but what he does himself.

Dem. What means this?

Mic. Because, *Demea*, you judge wrong of these matters. It is not, believe me, any mighty Crime in a young Man to wench or drink; it is not indeed, or to break open a Door. If neither you nor I did so in our younger Days, it was because Poverty check'd us; and you would now make a Merit of what was owing to downright Necessity. 'Tis unfair: for had we had wherewithal to do it, we should have been just like others: and it would be wise in you to allow the same Liberty to that other Son of yours, while he is of an Age fit for it, rather than that after getting rid of you, a thing long wish'd for with Impatience; he should yet give into these Follies at an Age when they will less become him.

Dem. O Jupiter! the Man will drive me to Distraction! Is it no Crime in a young Man to do these things?

Mic. Oh! only hear what I have to say, and don't for ever tease

me

ANNOTATIONS.

¹ *In ædes irruit alienas.* The Poet takes care to make every one speak agreeably to his Character, and the Designs he may have in view. *Demea* here wants to represent this late Attempt of *Aeschinus* in the worst Light, that by making him appear highly blameable; he may the more irritate his Brother against him. For this reason he suppresses part of the Truth, and in telling *Micio* what he had done, says, in *ædes irruit alienas*, which makes the offence appear very heinous; whereas, had he told it plainly as it was, in *ædes irruit tenoris*, he knew his Brother would have laughed at it as a trifle. We are to observe here farther, the idea which the Poet gives of the Manners of those Times. It was the Custom then, as well as now, for young Rakes, if refused Admittance to their Mistresses, to assault the House violently, and raise Disturbances. Horace, in one of his Odes, speaks of some Instruments wherewithal young Men were provided for this very purpose; and that it was common for them, arm'd with these, to

range the Streets all Night, and engage in such like Adventures. Nay, so far did they carry this, that the Courtezans themselves were proud to have their Doors and Windows frequently battered by the young Fellows; and we find him objecting it as a Reproach to one of them, who had disengaged him, that she was now become so despicable, as to be no longer disturbed by these nightly Visits. *Odarum Lib. I. 25. 1.*

Parcius junctas quatuor fenestræ.

Ictibus crebris juvens protervi;

Nec tibi somnos adimunt, amatque janua limen.

¹⁶ *Nullum bujui simile factum?* These Words are to be supposed spoken with Vehemence, and an Air of Indignation against the other, who was so unlike this Example of Sobriety. The Reader too must be highly diverted to find *Demea* so lavish in his Praises of the Person who was chiefly in fault, and for whose sake alone the Assault was committed.

¹⁸ *Hamire imperito.* By *bomo imperitus*, *Micio* here means one who knows not the World, and the Practices of it. As the Circle

DE. Fores effrēgit, atque in aedes irruit
Alienas: ipsum dominum atque omnem familiam
Multavit usque ad mortem: eripuit mulierem, 10
Quām amabat. clamant omnes indignissimè.
Factum esse? Hoc advenienti quot mihi, Micio,
Dixere? in ore est omni populo. denique
Si conferendum exemplum est, non fratrem videt
Rei dare operam, ruri esse parcum ac sobrium? 15
Nullum hujus simile factum? haec cum illi, Micio,
Dico, tibi dicō. tu illum corrumpi finis.
MI. Hōmine imperito nunquam quidquam injustius,
Qui, nisi quod ipse fecit, nihil rectum putat.
DE. Quorūm istuc? MI. quia tu, Demea, haec male
jūdicās. 20
Non est flagitium, mihi crede, adolescentulum
Scortari, neque potare; non est, neque fores
Effringere, haec si neque ego, neque tu fecimus,
Non sivit egestas facere nos. tu nunc tibi
Id laudi ducis, quod tum fecisti inopia. 25
Injurium est. nam si esset unde id fieret,
Faceremus? & tu illum tuum, si es es homo,
Sinefes nunc facere, dum per aetatem licet,
Potius quam, ubi te exspectatum ejecisset foras,
Alienore aetate post faceret tamen. 30
DE. Proh Jupiter! tu homo adigis me ad insaniam.
Non est flagitium facere haec adolescentulum? MI. ah,
Ausculta, ne me obtundas de hac re saepius.
tari, neque potare; non est: neque effringere fores. Si neque ego, neque tu fecimus haec, egestas non sivit nos facere. Tu nunc ducis id laudis tibi, quod fecisti tum inopia. Injurium est. Nam si esset unde id fieret, faceremus? & tu si es es homo, nunc sineres illum tuum facere haec, dum licet per aetatem: potius quam ubi ejecisset te exspectatum foras, faceret tamen post, alieniore aetate. DE. Proh Jupiter! tu homo adigis me ad insaniam. An non est flagitium adolescentulum facere haec? MI. Ab, ausculta, ne obtundas me saepius de hac re.

DE. Effrēgit fores, atque irruit in aedes alienas: multavit ipsum dominum atque omnem familiam usque ad mortem: eripuit mulierem, quam amabat: omnes clamant esse factum indignissime. Quæ dixerit hoc mibi advenienti, Micio? Est omni populo in ore. Denique, si exemplum est conferendum, non videt fratrem dare operam rei, & effrēgit pars ac sobrium ruri? Nullum factum simile hujus? Cum dico haec illi, Micio, dico tibi; tu finis illum corrumpi. MI. Nunquam quidquam est injustius homine imperito, qui putat nihil rectum, nisi quod ipse fecit. DE. Quorūm istuc? MI. Quin tu, Demea, jūdicās haec male. Non est flagitium, crede mibi, adolescentulum scortari, neque potare.

Circle of his Acquaintance is very narrow, and his Notions of things for the most part contracted; he is apt to blame every little Deviation from his own Manner, as a real Crime. 21 Non est flagitium, &c. Micio seems here to carry his Indulgence too far; but we are to reflect, that it is more to oppose Demea's Surliness, than from any real Approbation of his Son's Follies, that he speaks in this manner: for towards the end of the Scene he owns that he was not a little concern'd for this late Behaviour of Aescinus, who rather carried his Extravagances too far. It is evident, however, that both Greeks and Romans were very complaisant to their Children in this Article, and seldom check'd them, but when they gave themselves entirely up to Gallantry, or were expensive beyond Reason. They, moreover, seem to have distinguish'd

between peccatum and flagitium. Thus Gallantry and Intriguing came under the Denomination peccatum, but they would not allow it to be what they call'd flagitium. The following Passage from Cicero will give the Reader a clearer Apprehension of the Notion of the Ancients in this particular, than any thing I can say. Pro. Cæl. 20. " Verum si quis est, qui etiam meretriciis amoribus interdictum juventuti putet, est ille quidem valde severus: negare non possum: sed abhorret non modo ab hujus seculi licentia, verum etiam à majorum consuetudine atque concessis. Quando enim hoc factum non est? Quando reprehensum? Quando non permisum? Quando denique fuit, ut, quod libet, non licet?"

27 Si es es homo. That is, say some, Si es es humanus, non tyrannus erroribus juvenum

me with these stories. You gave me this Son to adopt him: he is now become mine: if he is guilty of any Fault, *Demea*, it is to me: I bear the Burden of all. Does he treat? Does he drink? Does he smell of Perfumes? 'Tis all at my charge. Does he wench? He shall have Money of me, while I can supply him; when I have no more to give, he may perhaps then be discarded. Has he broke open a Door? they shall have another. Has he torn any one's Clothes? they shall be mended. I have, thank God, enough to do all these things, and as yet, they don't hurt me. In fine, either cease complaining, or choose some one to judge between us: I'll make it appear that you're more to blame in this Affair than I.

Dem. Dear me! learn to be a Father from those who know what it is to be really so.

Mic. You are his Father by Nature, but I by my Care and Instructions.

Dem. You a Father to him by your Instructions!

Mic. Nay, if you go on at this rate, I'll leave you.

Dem. Is this your way?

Mic. Must I be so often tormented with the same Story?

Dem. It touches me very near.

Mic. And me too. But, *Demea*, let each take care of what he ought: you of your Son, and I of mine. For to pretend to the care of both, is, in a manner, to demand back him whom you have given me.

Dem. Ah, *Micio!*

Mic. So it seems to me.

Dem. What's all this? if you like it, let him squander, spend and destroy; 'tis nothing to me. If henceforth I say one word—

Mic. You again put yourself into a passion, *Demea*.

Dem. Don't you believe me? Do I demand back him I gave you? 'tis very hard: I'm no Stranger, if I do oppose these Courses ... but I have done. You desire me to take care of one; I do: and thank Heaven, he is just such as I would have him. That Spark of yours will be sensible of it in time; I don't care to say any thing worse of him at present.

Mic. There is something in what he says, tho' it be not all true; nor

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nun irascent, cum veniam te illis decoret dare.
But this does not so well agree with what follows; by which it is evident, that *Micio* means, if he would act wisely. *Homo* singly taken often signifies Courage, Prudence, or any good Quality that renders one worthy of the name of a Man. Thus, *Plaut. Epid.* III. 4. 57. *Pugnati, Homo es,*
And *Cic. Fam.* 7. 29. *At illa nostra prædictio quanti est nos quod simus, quod habeamus, quod homines existimemur, id omni abs te habere.* Att. 4. 15. *Si vis Homo esse, re-*

cipe te ad nos. Si eses Homo, if you acted like a Man of common Prudence:

³⁵ *Is mous est factus.* This was the Law of Adoption among the Romans: for the Person adopted was immediately considered as the Son of him who adopted him; and to him was thenceforth transferred all the Power and Authority of the Father.

³⁹ *Foriisse excludetur foras.* These Words are of ambiguous Signification: for they may either mean that his Mistresses will then discard him, or that *Micio* himself will send

Tuum filium dedisti adoptandum mihi : .. .
 Is meus est factus si quid peccat, Demea, 35
 Mihi peccat: ego illi maximam partem feram.
 Opsonat potat? olet unguenta? de meo.
 Amat? dabitur à me argentum, dum erit commodum?
 Ubi non erit, fortasse excludetur foras.
 Fores effregit? restituentur. discidit 40
 Vestem? resarcietur. est, Dis gratia,
 Et unde hæc fiant, & adhuc non molesta sunt.
 Postremò aut desine, aut cedo quemvis arbitrum:
 Te plura in hac re peccare ostendam. De. hei mihi!
 Pater esse disce ab illis, qui verè sciunt. 45
 Mi. Naturà tu illi pater es, consiliis ego.
 De. Tun' consulis quidquam? Mi. ah! si pérge, abiero.
 De. Siccine agis? Me. an ego toties de eadē re audiam?
 De. Curæ est mihi. Mi. & mihi curæ est: verùm,
 , Demea,
 Curemus æquam uterque partem: tu alterum, 50
 Ego item alterum. nam ambos curare, propemodum.
 Reposcere illum est, quem dedisti. De. ah Micio!
 Mi. Mihi sic videtur. De. quid iste? tibi si istuc placet,
 Profundat, perdat, pereat, nihil ad me attinet.
 Jam si verbum unum posthac. Mi. rursus, Deimea, 55
 Irascere? De. an non credis? répeton' quem dedi?
 Äegrè est. alienus non sum: si obsto ... hem, desino.
 Unum vis curem: euro: & est Dis gratia,
 Quum ita, ut volo, est. iste tuus ipse sentiet
 Posterius: nolo in illum gravius dicere. 60
 Mi. Nec nihil, neque omnia hæc sunt, quæ dicit, tamen

mibi curæ. Mi. Et est mibi curæ: verum, Demea, uterque curemus æquam partem: tu alterum, ego item alterum: nam euro: ambo, est propemodum reposcere illum, quem dedisti, De. Ab Micio! Mi. Sic videtur mibi. De. Quid iste? Si istuc placet tibi, profundat, perdat, pereat, attinet nihil ad me. Jam si addidero verbum unum posthac— Mi. Demea, rursus irascere? De. An non credis? Répeton' quem dedi? est äegrè: non sum alienus, si obsto, hem, desino. Vis curem unum: euro: & est gratia diis, quum est ita ut volo: iste tuus, ipse sentiet posterius; nolo dicere quid gravius in illum. Mi. Nec nihil, neque omnia hæc quæ dicit, sunt vera; tamen hæc sunt non nihil molesta mibi:

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send him packing. I am rather inclin'd to follow the first, as it is more agreeable to Micio's Character of a fond easy Father. Nor ought we to pass over, without Remark, the Tenderness and Good-nature that appears in this manner of expressing himself. He does not say absolutely, he will be discarded; excludetur foras; but perhaps he may; fortasse excludetur foras. He loves his Son so well, and has so good an opinion of him, as to flatter himself he will be agreeable to them; even without the Recommendation of Presents. There is an inexpressible Beauty and Elegance in the word fortasse.

Dedisti tuum filium mibi adoptandum; ut est factus meus: si peccat quid, Demea, peccat mibi: ego feram maximam partem illius. Opsonat? Potat? Olet unguenta? facit de meo. Amat? argentum dabitur à me, dum erit commodum: ubi non erit, fortasse excludetur foras. Effregit foras? Restituentur. Discidit vestem? Resarcietur. Gratia diis, est mihi unde hæc fiant, & adhuc non sunt molesta. Postremò aut desine, aut celo quemvis arbitrum: ostendam te peccare plura in hac re. De. hei mihi! Disce esse pater, ah illis qui vere sciunt. Mi. Tu es pater illi natura, ego consiliis. De. Tun' consulis quidquam? Mi. Ab! si pérge, abi- 65 erò. De. Siccine agis? Mi. An ego audiam toties de eadem re? De. Est

mibi curæ. Mi. Donatus too was sensible of it, and expresses himself thus: Et mire fortasse dicit, ut patet indulgens, & credens adolescentem posse etiam amari ab aetate. Non enim affirmari, ut diceret, excludetur foras.

46 Natura tu illi pater es, consiliis ego. This is Micio's Answer to Demea, charging him with not knowing the Duty of a Father; intimating, that he thought Nature not of so great Importance in training up of Children, as Deliberation and Prudence. A real Father may be often blinded by his Affection, but in the case of one, whose liking was founded upon the Merit of the Person beloved,

nor am I wholly free from Concern on this account; but I was not willing that he should see my Uneasiness: for such is the nature of the Man, that when I want to pacify him, I oppose him briskly and huff him; and yet he is scarce able to contain himself; but were I to humour him in his Passion, or blow the Coal, I should be no less a Madman than he. And yet after all, *Aeschinus* has not used us quite well in this Affair. What Girl is there but he has been intriguing with, or made some Present to? Besides, lately (I suppose he was then sick of these Follies) he promised me to marry. I was in hopes that the high Tide of his Youth was now over, and was highly pleased at it. But see, he has begun again: however I am resolv'd to know it whatever it is, and will find out my Gentleman, if he is at the Forum.

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beloved, there was less reason to think that he would be biased by Passion, and that, therefore, he could judge of his Behaviour without Prejudice, and give such Advice as was most agreeable to his real Circumstances.

62 Non nihil molesta bac sunt mibi. Terence shews great Judgment in his way of managing *Micio's* Character. It is evident that the Poet inclines to the milder way of educating children; and that *Micio* was a favourite Character with him, which he meant as a Pattern for Imitation. He has set him off with Affability, Good-nature, and every amiable endearing Quality; nor is his Indulgence to *Aeschinus* founded on any other Consideration, than that he sees him of a Temper, there was no danger of spoiling. He therefore judged it better to give him his way a little for the present, that by being

acquainted with the Follies and Vanities of the World, he might be proof against them, when reason came to bear sway. But as *Micio* had seem'd to carry his Indulgence too far before *Demea*; *Terence*, to satisfy the Spectators, and to prevent their receiving any Impressions to his Disadvantage, represents him here, after his Brother is gone, as somewhat uneasy and disturbed at what *Aeschinus* had done. *Donatus's* Remark upon this is excellent, and well worthy of being transcribed.

"Optime poeta Micionem fecit commoti: ne si omnino immobilis esset, non indulgere adoptivo filio, sed omnino eum non curare videretur. Ergo sic in eum servat placidum animam, ut tamen retinet patris affectum."

71 Dxit velle uxorem ducere. *Terence*, in several Places gives us Hints, by which we may partly understand the Subject of the Play,

ACT II. SCENE I.

ARGUMENT.

The Old Men being now dismissed, we have here *Aeschinus* quarrelling with the Cock-bawd, about the Girl he had taken by force out of his House; a Scene that represents to us the Confidence and Boldness of a forward Youth.

SANNIO, *AESCHINUS.*

Sannio FOR Heaven's sake, good Neighbours, give your Assistance to a miserable, innocent Man: help the distressed.

Aesch.

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We have seen in the preceding Scene, that *Demea* had been informed of *Aeschinus's* coming to *Sannio's* House, and taking thence by force a Musick-Girl. As this Scene therefore seems to contain a Representation of that scuffle, it may appear to the Reader

P. TERENTII ADELPHI.

Non nihil molesta hæc sunt mihi: sed ostendere,
Me ægre pati, illi nolui: nam ita est homo:
Cum placio, advisor sedulo, & deterreo;
Tamen vix humanae patitur: verum si augeam, 65
Aut etiam adjutor sim ejus iracundiæ,
Insaniam profecto cum illo. etsi Æschinus
Nonnullam in hac re nobis facit injuriam.
Quam hic non amavit meretricem, aut cui non dedit
Aliquid? Postremò nuper (credo jam omnium. 70
Tædebat) dixit yelle uxorem ducere.
Sperabam jam defervisse adolescentiam:
Gaudébam ecce autem dé integro: nisi, quidquid est,
Volo scire, atque hominem convenire, si apud forum est.
aliquid? Postremò nuper (credo jam tædebat omnium) dixit se yelle ducere uxorem. Gaudébam. Ecce autem rapit de integro: nisi (sed)
quidquid est, volo scire, atque convenire hominem, si est apud forum.

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Play, and that even from Persons who are themselves ignorant of it: for although *Micio* knew nothing of Æschinus's Love for Pampilia; yet he says here, *Credo jam omnium tædebat*, & dixit se yelle uxorem ducere. This was extremely well imagined in the Poet, that *Micio*, who was so indulgent to his Son, and encouraged him to hide nothing from him, might not appear wholly ignorant of so important a Transaction. For hence we are let to understand, that it was not want of Candour in Æschinus, or that he desired to deceive his Father; for we see he had intended to discover all, and had actually begun it, but, restrained by Modesty and Awe, had gone no farther than to tell him, that he was now weary of the Follies of Youth, and had some Thoughts of marrying. His real

Intentions are clear'd up in the Progress of the Play.

72 *Sperabam jam defervisse adolescentiam*: The Heat and Fire of Youth is frequently expressed by the Word *servor*, a Metaphor taken from the Rage and Impetuosity of a stormy Sea. Hence the abating and subsiding of this Heat, is signified by the Verb *defereo*. Cic. pro Cœl. 18. "Multi & nostra, & patrum majorumque memoria, judices, summi homines, & clarissimi cives fuerunt; quorum cum adolescentia cupiditates defervissent, eximiae virtutes, firmata jam aetate, extiterunt." In like manner, in his Book de Senectute, Cip. 13. "Epulabar igitur cum sodalibus omnino modice; sed erat quidam fevor aetatis, qui progrediente, omnia sicut indies m. tiora."

ACTUS II. SCENA. I.

ARGUMENTUM.

Omissis senibus, describitur Æschini factum, jurgantis cum lenone, propter puellam ereptam. Protervi adolescentis fidentia & impetus hac scena exprimitur.

SANNIO, ÆSCHINUS.

OBsecro, populares, ferte misero atque innocentia auxilium:

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Reader preposterous, and contrary to the Order of Time. To obviate this Difficulty, we are to observe, that Æschinus had no less than two Quarrels with Sannio. The first, when

Æsch. (To the Musick-Girl.) Stand just there where you are, without fear. Why do you look back? there's no danger. I'll undertake, he does not offer to touch you while I am here.

Sann. But in spite of the World, I will —

Æsch. Tho' he be a Villain; he'll scarce do any thing to provoke me to give him a second Drubbing.

Sann. Hark ye, *Æschinus*; that you may'nt afterwards pretend to have been ignorant of my Profession; I'm a Woman-Merchant.

Æsch. I know it.

Sann. And as honest in my way as ever Man was. Your pretending to clear yourself afterwards, by telling me, that you're sorry for it; and could heartily wish it had never happened, shall have no weight with me: for, be assur'd, I'll pursue my Right; nor shall all your fine words be able to atone for the real Injury you have done me. I know the common Excuses on these Occasions: I'm heartily sorry for it, I'll take my Oath you did not deserve it: when, mean-time, I have been treated in the most unworthy manner.

Æsc. (To Parmeno.) Run before quickly, and open the Door.

Sann. 'Tis all to no purpose.

Æsc. (To Parmeno) In with her now.

Sann. (Stepping between.) But I'll take care to prevent it.

Æsc. Come hither, *Parmeno*: you're got too far on that side; stand here close by this Rascal. There, just so: take care now to keep your Eyes always fix'd on mine; that when I tip the wink, you may instantly give him a slap in the Face.

Sann. I'd have him try that.

Æsc. Hip! take care, *Parmeno*, (he strikes) (to *Sannio*) Let go the Woman.

Sann. O scandalous!

Æsc. He'll repeat it, unless you take care. [Parmeno strikes again.]

Sann. O miserable!

Æsc.

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when he broke into his House, and carried off the Musick-Girl. As this could not be done without a great deal of noise, and gathering a crowd of People about the Door, the Rumour of it flew all over the Town in an instant; and reaching *Demea*, he runs to his Brother *Micio*, to complain, and reproach him with it. This is what we have seen in the last Scene. Mean time, *Æschinus*, bringing home the Musick-Girl, is followed by the Pimp, who persecutes him all the way, till he comes to *Micio*'s Door; and endeavours to hinder him from conveying her into the House, which gives rise to another Squabble. This is evident from the Circumstances of the Story itself: for *Sannio*, speaking of the former Assault, says;

Domo me cripuit, verberavit: me invito abdixit meam?

Homini misero plus quingentos colaphos infregit nibi.

Whereas in this latter Quarrel *Æschinus* says to his Servant: *abi præstrenue ac fores aperi: Fores scilicet ædium Micionis patris Æscibini: And afterwards, I intro nunc jam:*

2. Otoſe: nunc jam illico hic confite. These Words are addressed to the Musick-Girl, who no doubt lik'd better to be in the Hands of *Æschinus* than *Sannio*, and had followed with a Mixture of Joy and Fear. Hence *Æschinus* uses the Word *otose*, which, as *Donatus* explains it, is equivalent to *secure*. *Illico* is an Adverb of Place, not of Time. Stand perfectly easy and unconcerned, *illlico*, in this very place.

7 Leno ego sum. He declares this to *Æschinus*, to intimidate him, because the Merchants,

Subvenite inopi. *Æs.* otiose: nunc jam illi^o h̄c cōsiste: Quid respe^ctas? nihil pericli est: nunquam, dum ego adero, hic tē

Tanget. Sy. ego istam invīt^o omnibus.

Æs. Quanquam est scelestus, non committet hodie unquam iterum ut vapulet.

SA. *Æschine,* audi: ne te ignarum fuisse dicas meorum morum;

Leno ego sum. *Æs.* scio. *SA.* at ita, ut usquam fuit.

Tu quod te posterius purges, Hanc injuriam mihi nolle Factam esse; hujus non faciam. crede hoc, ego meum

jus persequar;

Neque tu verbis solves unquam, quod re mihi male-

Novi ego vestra h̄c: Nollem factum: Jusjurandum dabitur, te esse

Indignum injuriā hac; indignis cūm egomet sim ac-

Æs. Abi præstrenue, ac fores aperi. *SA.* cæterūm hoc nihil facis.

accede illuc, Parmeno;

Æs. I intro nunc jam. *SA.* at enim nō sinam. *Æs.*

Nimium istoc abisti: hic propter hunc affiste. hem,

sic volo.

Cave nunc jam oculos à meis oculis quoquam demoveas tuos,

Ne mora sit, si innuerim, quin pugnus continuo in

SA. Istuc volo ergo ipsum experiri. *Æs.* hem, serva.

omittit mulierem.

[*SA.* hei misero mihi!]

SA. O facinus indignum! *Æs.* geminabit, nisi caves

indignum bac injurya; cum egomet sim acceptus indignis modis. *Æs.* Abi præstrenue, ac

aperi fores. *SA.* Cæterum nihil facis hoc. *Æs.* Jam nunc i intro. *SA.* At enim non si-

nam. *Æs.* Parmeno, accede illuc, abisti nimium istoc: affiste hic propter bunc: hem volo sic.

Cave nunc jam ne derrocas tuos oculos quicquam à meis oculis, ne sit mora, si innuerim, quin

pugnus continuo bæreat in malā. *SA.* Volo ergo ipsum experiri istuc. *Æs.* Hem, serva, omittit

mulierem. *SA.* O indignum facinus! *Æs.* Geminabit, nisi caves. *SA.* Hei misito

Subvenite inopi.

Æs. Jam nunc cōsiste illi^o h̄c otiose: quid respe-

tas? est nihil pericli: h̄c nunquam tanget te, dum ego

adero. *SA.* Ego tangem istam invīt^o omnibus.

Æs. Quanquam est sce-

lestus, non unquam committet quicquam,

ut vapulet iterum.

SA. Audi, *Æschine:* ne dicas te fa-

isse ignarum morum

meorum; ego sum

leno. *Æs.* Scio.

SA. At ita optimaz

fide, ut usquam quis-

quam faciat. Quid

tu purges te posteri-

us, dicens te nolle

bene injuriam esse

factam mibi; non

facias bujus: cre-

de hoc, ego perse-

quar, meum jus.

Neque tu unquam

solves verbis, quod

malefeceris mibi re.

Ego novi h̄c ve-

stra verba: Nollem

factum: Jusjurandu-

m dabatur te esse

indignum bac injurya; cum egomet sim acceptus indignis modis. *Æs.* Abi præstrenue, ac

aperi fores. *SA.* Cæterum nihil facis hoc. *Æs.* Jam nunc i intro. *SA.* At enim non si-

nam. *Æs.* Parmeno, accede illuc, abisti nimium istoc: affistle hic propter bunc: hem volo sic.

Cave nunc jam ne derrocas tuos oculos quicquam à meis oculis, ne sit mora, si innuerim, quin

pugnus continuo bæreat in malā. *SA.* Volo ergo ipsum experiri istuc. *Æs.* Hem, serva, omittit

mulierem. *SA.* O indignum facinus! *Æs.* Geminabit, nisi caves. *SA.* Hei misito

A N N O T A T I O N S .

chants, who dealt in Slaves, had great Privileges at Athens, by reason of the Advantages the Commonwealth drew from them. And it was forbid to abuse them, under pain of Disinheritance. Hence, in Lucian, a young Man complaining that he had been injuriously disinherited by his Father, says, Is there any Merchant of Slaves, who accuses me of having used him ill?

Hujus non faciam. It is necessary, to compleat the Sense, that some Action or Gesticulation be supposed to accompany these Words; as either that he held something of little or no value in his hand, and pointed it to *Æscbinus*; or strapp'd his Fingers, or did something else of the like nature.

Nollem factum: jusjurandum dabitur, &c. In this the Poet shews the usual Re-

fuges of young Fellows, when they had abused any one who resented it so far as to pursue them upon it. Nay, and it is evident, that the Injured were often appeased by Submissions of this kind. Thus in Plautus, Amph. 3. 2. 7. Alcmena charg'd with Baseness, by her Husband Amphitruo, says,

Quin ego illum aut disferam, sicut ad-

Aut satisfaciat mibi: atque adjuret it-

super,

Nolle esse dicta, que in te infontem pre-

sulit.

Sannio here threatens, that however present he may have found these Excuses, on some Occasions, yet they should have no weight with him.

Hem, serva. Sannio, after saying ifuc

volo ergo ipsum experiri, had laid hold of the Girl,

Æsc. (To Parmeno,) I didn't give the wink; however, err rather on that side. Now go in.

Sann. What means this? Do you reign here, *Æschinus?*

Æsc. If I did, you should be handled as you deserve.

Sann. What Business have you with me?

Æsc. None.

Sann. What! Do you know who I am?

Æsc. I don't want to know.

Sann. Did I ever touch any thing of yours?

Æsc. If you had, you should have answer'd for it.

Sann. What greater Right have you to my Slave, whom I fairly paid for? answer me.

Æsc. You had better not make all this Disturbance before the Door; for if you continue to be troublesome, I'll have you dragg'd in immedately, and there lash'd without mercy.

Sann. What! A Free-man, and lash'd!

Æsc. It shall be just so.

Sann. O shameless Man! Is it here that they pretend all Men enjoy equal Liberty?

Æsc. If you have done with raving, Mr Pimp, pray hear me now a little.

Sann. Have I been raving at you, or you at me?

Æsc. Let that pass, and come to the Point.

Sann. To what Point? Where shall I come?

Æsc. Are you willing now, that I shoule speak to you about your own Affairs?

Sann. With all my heart; let it only be with justice.

Æsc. Pretty, truly: a Cock-bawd cautions me against Injustice.

Sann. I am a Bawd, I own it, the common Bane of Youth, a perjured Wretch, a public Scourge; yet I never injured you.

Æsc. No: for that's to come.

Sann. Pray, *Æschinus,* return to your first Proposal.

Æsc. You bought her for threescore Pounds, and may your Bargain never thrive. You shall have the Money for her again.

Sann. What if I don't choose to sell her? Will you force me?

Æsc. By no means.

Sann. I was afraid you would.

Æsc. Nor do I think she can be sold, who is a Free-woman; for I here

ANNOTATI O N S.

Girl, which occasions *Æschinus's* turning suddenly to *Parmeno:* *Hem, ferwa;* and then, with a peremptory Air to the Pimp; *Omitte mulierem.* But as he still keeps his hold, *Parmeno* gives him a Blow on the Face, when he exclaims, *O facinus indignum!* And as *Æschinus* tells him, *geminabit, nisi caries,* *Parmeno* hastily, without expecting the Signal from his Master, gives him another; which draws from him that Lamen;

tation, *Hei misero mibi!* Upon which *Æschinus* says to *Parmeno;* *Non innueram: verum in istam partem potius peccato tamen.*

²³ *Quid?* rostic' qui sim? *Donatus* has a Remark upon these Words, which deserves particular Explanation; *Proprie: sic enim dicit qui nihil quidquam debet, num me novit? non quod ignoretur, sed quod in jure non cernatur.* " *Sannio* here answers very properly, for this was the common Answer

Æs. Non innueram: verum in istam partem potius
peccato tamen. 20
I nunc jam. SA. quid hoc rei est? regnumne, Æschine,
hic tu possides? of 25
Æs. Si possiderem, ornatus essem ex tuis virtutibus.
SA. Quid tibi rei mecum est? Æs. nihil. SA. quid?
noſti qui ſim? Æs. non defidero.
SA. Tetigim' tui quidquam? Æs. si attigifles, ferres in-
fortunium. [gentum dedi? 25
SA. Qui tibi magis licet meam habere, pro qua ego ar-
Responde. Æs. ante ades non fecisse erit melius hic
convicium: [que ibi
Nam si molestus pergis esse, jam intro abripiere, at-
Usque ad necem operiere loris. SA. loris liber? Æs.
ſic erit. [effe æquam omnibus
SA. O hominem impurum! hincine libertatem aiunt
Æs. Si satis jam debacchatus es, leno, audi si vis nunc
ne niam. 30
SA. Ego' debacchatus sum autem, an tu in me? Æs.
mitte ista, atque ad rem redi.
SA. Quam rem? quod redeam? Æs. jamne me vis di-
cere id, quod ad te attinet?
SA. Cupio, æqui modò aliquid. Æs. vah, leno iniqua
me non volt loqui! [tium,
SA. Leno sum, fateor, pernicies communis adolescen-
Perjurus, pestis: tamen tibi à me nulla est orta injuria.
Æs. Nam hercle etiam hoc restat. SA. illuc quæſo re-
di, quod cœpisti, Æschine. 36
Æs. Minis viginti tu illam emisti, quæ res tibi vortat
male: [lo vendere?
Argenti tantum dabitur. SA. quid, si ego tibi illam no-
Cuges me? Æs. minime. SA. namque id metui. Æs.
Et neque vendundam censeo,
sum debacchatus in te, an tu es debacchatus in me? Æs. Mitte ista, atque redi ad rem. SA.
Ad quam rem? Æs. Vixne me jam dicere id, quod attinet ad te? SA. Cupio, modo dic ali-
quid æqui. Æs. Vab, leno vult me loqui non iniqua! SA. Sum leno, fateor, communis perni-
cies adolescentium, perjurus, pestis; tamen nulla injuria est orta tibi à me. Æs. Nam hercle
hoc etiam restat. SA. Quæſo, Æschine, redi illuc, quo cœpisti. Æs. Tu emisti illam viginti
minis, quæ res vortat male tibi: tantum argenti dabitur. SA. Quid si ego nolo vendere illam
tibi, cuges me? Æs. Minime. SA. Numque metui id. Æs. Negre censeo illam esse vendundam,

ANNOTATI ONS.

"Iver of a Man who owed nothing, Does he know me? Not that the Person to whom he spoke did not know him, but because he had no Action against him in any Court of Justice." Thus, noſti me? noſti qui ſim? are Terms drawn from the Practice and Formalities of the Bar. Instead of saying, I owe you nothing, the usual Phrase was, Do you know me? For a Debtor was generally well known to his Creditor;

and Æschinus's Answer, that he did not desire to know him, is much the same as if he had said, I don't want to have any Demands upon you. Thus all the Pleasantry of this Passage consists in the equivocal Meaning of the Terms, which must be lost in the Translation, as our Language annexes no double Sense to the Words. Dacier.

25 Convicium. Quasi convicium, seu mul-
torum junctus clamare. Hence it is used to
mean, Iudi mid scoti award dicit signifi-

here claim her by an Action of Freedom. Now see which you'll choose; to take the Money, or try your Cause. Think of it, I say, Mr. *Bawd*, till I return.

Sannio (Alone.) O almighty Jove! truly I don't much wonder that Men ruin mad under Oppression! He dragg'd me out of my own House, beat me, took away my Girl from me by force, and has given me above five hundred Blows; and in return for all this fine usage, wants that I should give her for what she cost me. True? since he deserves of me so well, let him have her: he demands but his right. Well: I could even be content to quit her after all, were I sure of the Money. But this is what I suspect, when I have consented to give her for so much, he'll immediately take Witnesses of her being sold. As to my having the Money, 'tis a mere Dream! Don't fear, you shall have it; call again to-morrow. Nay, I could bear with that too, unjust as it is, were I but sure of it at last. But the real truth of the Matter is this: when a Man has once begun such a Trade; he must resolve to bear in silence the Affronts of these young Blades. But here is nobody to pay me; it is in vain for me to be making up Accounts with myself.

ANNOTATIONS.

signify any Noise, Scuffle or Disturbance.

Cic. pro Arb. 6. Quia suppeditat nobis, ubi
animus ex hoc forensi strepitu reficiatur,
et aures convicio diffusa conquiescant.

Nam ego liberali illam affero causa manu. These Words may be thus paraphrased: Quia liberam mulierem, quae vendi non potest, alienare vis, ego illam liberali causa, i.e. directa legi, qua liberi homines alienare prohibitum est, actione, affero manu. This *Aeschinus* says to *Sannio*, to frighten him into the Composition which he had refused.

Plaut. Cure. V. 2. 66.

Et tenuis hic debet nobis triginta minas.

PH. Quamobrem istuc? Th. Quia ille ita

repromisit mibi,

Si quisquam bane liberali afferuerit manu, Sine controversia omne argentum reddere. Afferere manu, was therefore a Law Phrase, and implied the undertaking to defend any one as free. These Defenders of Liberty were called *Affertores*, and the Action which they commenced to evince this Liberty, *Causa liberalis*, an Action of Freedom. Loctio inde orta (says *Wesherbowius*) quod qui hominem in servitute constitutum defendere veller, & esse liberum dicere, cum juxta se collocatum coram praetore & manu apprehensum quasi affereret seu plantaret, dicens, Hunc ego hominem, jure Quiritium liberum esse aio. Est enim serere non tantum semen in terram mittere, sed

" &

ACT II. SCENE II.

ARGUMENT.

Sannio complains of the Injury done him by *Aeschinus*; and is deceived by the Cunning of *Syrus*, who artfully brings him to consent to take the Money for the Girl in question.

SYRUS, SANNIO.

Syrus. TO *Aeschinus* within.) Say no more; I'll go meet him myself, and soon make him glad to take the Money; nay, and he

ANNOTATIONS.

Aeschinus, in the preceding Scene, had left *Sannio* abruptly, having first alarm'd him with an apprehension, that he intended to stand upon his Defence, and assert the Freedom

Quæ libera est? nani ego liberali illam affero causâ
in manu. Nunc vide utrum vis, argentum accipere, an causam
meditari tuam. IUSTUS [Jupiter!] Delibera hoc, dum ego redéo, leno. SA. proh supreme
Minimè miror, qui insanire occipiunt ex injuria. 43
Domo me eripuit, verberavit: me invito abduxit meam.
Ob malefacta hæc tantidem emtam postulat sibi tradier.
Homini misero plus quingentos colaphos infregit mihi.
Verum enim, quando bene promeruit, fiat: suum jus
postulat.

quæ est libera et tam
ego manu affero al-
lam causa liberali.
Nunc vide utrum
vis, accipere ar-
gentum, an meditari
tuam causam.
Delibera hoc, leno,
dum ego redéo. SA.
Proh supreme Ju-
piter! minimè mi-
rror, qui occipiunt
insanire ex injuria.
Eripuit me domo,
verberavit: ab-
duxit meam puer-
lam me invito e-
infregit plus quam
quingentos colaphos
mili misero boni.
Ob hæc malefacta
postulat eam empti-
tam viginti minis-
trandi sibi tantidem.
Verum enim fiat,
quando promeruit
bene: postulat suum
jus. Age jam cu-

Age, jam cupio, modò si argentum reddat. sed ego hæc
Ubi me dixerō dare tanti, testes faciet illico,
Vendidisse me: de argento somnium: mox, Cras redi.
Id quoque possum ferre, si modò reddat: quanquam in-
51
Verum cogito id, quod res est: quando eum quæstum
occeperis, Accipiunda & mussitanda injuria adolescentium est.
Sed nemo dabit: frustra egomet tecum has rationes
puto.

51
Dejurium est.
Verum cogito id, quod res est: quando eum quæstum
occeperis, Accipiunda & mussitanda injuria adolescentium est.
Sed nemo dabit: frustra egomet tecum has rationes
puto.

52
picio, si modo reddat argentum. Sed ego bariolor hæc. Ubi dixerō me d'are illam tanti, illico
faciet testes me vendidisse eam: de argento erit somnium: dicet, Habebis mox, redi cras.
Possum ferre id, quoque, quanquam est injurium, si modo reddat. Verum cogito id quod res est:
quando occeperis eum quæstum, injuria adolescentium est accipienda, & mussitanda. Sed nemo
dabit argentum mili; egomet frustra pœna bas rationes tecum.

ANNOTATIONS.

“ & plantam, vel surculum figure. Unde
afferere simplicitur pro defendere usurpa-
tur. - Flor. I. 11. Latini queque Tarqui-
nos asserabant.”

causam.

46 Plus quingentos colaphos infregit mili.
Donatus observes a poetical Beauty in the
word infregit; which Sannio, he supposes,
pronounced in such manner, as that it might
carry some resemblance of the rebounding
of the Blows he had received. Infregit, i.e.
illist, infixit.

ACTUS II. SCENA II.

ARGUMENTUM.

Sannio queritur de injuria sibi facta ab Aeschino, & Syri,
consiliis eluditur; qui eum callide impellit ut accipiat preti-
um pro erecta virgine.

SYRUS, SANNIO.

TACE, egomet convenientiam ipsum: cupidè accipiat | SY. T ACE, eg-
jam faxo, atque etiam | met con-
jam faxo ut accipiat cupidè, atque etiam ut | venium ipsum; &c

ANNOTATIONS.

Freedom of the Musick-Girl. Accordingly with himself, what was best for him to do;
we find Sannio, when left alone, reflecting and, as is usual in these Cases, resolves to put

he shall say he has been well used too. (*To Sannio.*) What's this, *Sannio?* I hear you have had I don't know what Quarrel with my Master.

Sann. Quarrel ! I never saw a more unequal one in my Life. He with beating, and I with being beaten, were both of us tired sufficiently.

Syr. 'Twas your own fault.

Sann. What could I do ?

Syr. You should have yielded to the young Gentleman.

Sann. What cou'd I do more ? when I even gave my Face to his Blows ?

Syr. Well, do you know what I am going to say ? To seem to slight Money on some occasions, is often the surest gain. How ! Was you afraid, greatest of all Fools, that if you had parted with a little of your Right now ; and humoured the young Gentleman, it would not in the end have return'd to you with Interest ?

Sann. I don't like to pay for my Hope.

Syr. You'll never be rich. Away, Fool, you don't know how to take in young Blades.

Sann. I believe it might have been the better Way : but I was never yet so cunning as not to prefer the ready Money, when I could get it.

Syr. Well, come, I know your Spirit : as if threescore Pounds were any thing to you, in comparison of obliging my Master. Besides ; they say you are going to *Cyprus*.

Sann. Hah !

Syr. That you have bought up a whole Stock of Goods to carry thither ; and hired a Vessel : I know you're in suspense ; however, I hope you'll make it up, when you come back.

Sann.

A N N O T A T I O N S.

up the Affront, and rest satisfied, if he can but obtain his own. *Aeschinus*, in the mean time was not easy, he knew the severe Penalties he was liable to, did *Sannio* prosecute the Suit, and therefore, was willing by all means to come to an Agreement with him. For this purpose he applies to *Syrus*, a Slave of great Cunning, and expert in these Affairs. *Syrus* undertakes it, and is here represented as coming out from his Master, and talking to him within, giving him Assurances that he will soon bring *Sannio* to Terms.

² *Quid iis, Sannio est ?* It is worth while to remark here, how *Terence* varies his Style, and always suits it to the Genius, Character, and Designs of the Person who speaks. In the former Scene, *Aeschinus* carries it with a high Hand, despairs to make any Concessions to *Sannio* ; and instead of calling him by his own Name, in contempt denominates

him by his Profession : *Delibera hoc, dum ego redeo, leno.* This Behaviour is natural enough in a young Man of the Town, arrogant and fierce ; and who, no doubt, thought the only way to humble his Adversary, was to shew that he undervalued and despised him. But *Syrus*, who wanted to make up matters, begins with a softer Tone, and addresses him by his own Name ; which was doing great Honour to a Man who got his Living by so sordid an Employment ; for we find that this Familiarity was a mark of Esteem and Affection, even among People of Condition. Both in Poets and Historians, nothing is more common than this plain simple Address. In the *Eunuch*, when *Thais* wants to ingratiate herself with the Soldier, it is, *Salve, mi Tbrafo* ; and when afterwards she speaks in Anger and Recentment, *Miles, nunc adeo edico tibi*.

³ *Nanquam vidi iniquius certationem comparatam.*

Bene dicat secum esse actum. Quid istuc, Sannio, est,
quod te audio [di iniquius
Nescio quid cum hero concertasse? SA. nunquam vi-
Certationem comparatam, quām hæc hodie internos fuit.
Ego vapulando, ille verberando, usque ambo defessi su-
mus. [rem gestum oportuit. 6

Sy. Tua culpa. SA. quid agerem? Sy. adolescenti mo-
SA. Quī potui meliūs, qui hodie usque os præbui? Sy.

age, scis quid loquar? [lucrum. hui!

Pecuniam in loco negligere, maximum interdum est
Metuisti, si nunc de tuo jure concessisses paululum,
Atque adolescenti essem morigeratus, hominum homo
stultissime; [10

Ne non tibi istuc fœneraret? SA. ego spem precio non
emo. [Sannio.

Sy. Nunquam rem facies: abi, nescis inescare homines,
SA. Credo istuc melius esse: verū ego nunquam adeò
astutus fui, [sentiā.

Quin, quidquid possem, mallem auferre potius in præ-
Sy. Age, novi tuum animum: quasi jam usquam tibi
sint viginti minæ, [15

Dum huic obsequare. præterea autem, te aiunt pro-
ficiisci Cyprum. SA. hem.

Sy. Coëmisse hinc, quæ illuc veheres, multa; navem
conductam: hoc scio, [hoc ages,

Animus tibi pendet: ubi illinc, spero, redieris, tamen
precio. Sy. Nunquam facies rem. Abi, Sannio, reficit inescare homines. SA. Credo istuc
esse melius: verum ego nunquam fui adeò astutus, quin mallem potius auferre quidquid possem
in præsentia. Sy. Age, novi tuum animum: quasi viginti minæ sint jam usquam tibi, dum
obsequare buic: præterea autem aiunt te proficiisci Cyprum. SA. Her. Sy. Aiunt te coëmisse
multa, quæ veheres bine illuc: navem esse conductam. Scio hoc, animus pendet tibi: tamen
ubi redieris illinc, spero, ages, hoc.

ANNOTATIONS.

paratam. This Answer is founded upon what Syrus had just said, for by the word *concertasse*, he seem'd to put Æscinus and Sannio upon an Equality; hence, in the Answer we meet with, *comparatam*, a Term drawn from the Combats of Gladiators, where it was the Custom to choose out such as seem'd to be most upon a level; and match them together.

⁸ Hui. Guido Juvenal ascribes this to Sannio, who here interrupts Syrus. *Interjectio* (says he) *ridentis, quasi leno rideat diela servi, & contemnat.* But I think it reads much better, if we suppose it to come from Syrus, who here makes a sudden Pause, as wondering that Sannio did not see that by humouring Æscinus for the present, he might be able to make him his Dupe afterwards.

⁹ Si nunc de tuo jure concessisses paululum. Sannio maintain'd it as his Right, that he

could not be forced to sell the Music-Girl. This is what Syrus refers to here: You ought not to have insisted so rigorously, but, as you found him so earnest, your best way was to have yielded, which would have been certain gain to you in the end. *Concedere de jure tuo*, i. e. paululum de jure remittere.

Cic. Fam. XI. 3. *Illud vero quemadmodum ferendum sit, tute cogita: non licere prætoribus, concordiae ad libertatis causa, per editum de suo jure decedere, quin Cos. arma minetur.* And Off. 2. 18. *Est enim non modo liberale, paulum nonnunquam de suo jure decedere, sed interdum etiam fructuosum.* *Habenda autem est ratio rei familiaris, quam quidem dilobi sinere flagitiosum est: sed ita, ut illiberalitatis avaritiaeque abfit suspicio. Posse enim liberalitate uti, non spoliantem se patrimonio, rimurum it est pecunie fructus maximus.*

¹² Abi, nescis inescare homines, Sannio.

Sann. I don't stir a Foot! Ruin'd, by Jupiter, & bit was upon this Hope they built their Project.

Syr. He's afraid, I see: I have aim'd right, indeed in the very critical Article. I have bought several Women Slaves; and other things to carry to *Cyprus*. Unless I get thither before the Fair is over, I shall be a very great Loser; and if I leave this Business unfinish'd now, 'twill come to nothing. When I return, it will be all over; the Affair will be quite forgotten. What, are you come at last? Why did you neglect it so long? Where have you been? In somuch, that I had better lose it altogether, than either stay here so long till it is paid; or sue for it after my Return.

Syr. Well, have you done yet with computing the Gains of your Voyage?

Sann. Is this acting honourably? Is this becoming in *Aeschinus*? to attempt to take my Girl from me by downright force

Syr. [Aside.] He sinks, I perceive — I have this one Proposal to make: see whether it will please you. Rather than run the hazard of saving or losing all, *Sannio*, compound with him; take one half: I he'll some way or other contrive to scrape thirty Pounds together.

Sann. Wretch that I am! What am I in danger of losing, part even of the Principal? Is he past shame? he has beat out all my Teeth; my whole Head is full of Bumps with the Blows he gave me; and would he moreover defraud me? I'm going no where.

Syr. As you will: Have you any thing more to say before I go?

Sann. Yes, my dear *Syrus*; I have this to request: however these things have been, yet rather than go to Law, let him give me back my own, at least what she cost me: *Syrus*, I know, you never yet had any occasion for me in a friendly way; but you'll say I'm neither unmindful nor ungrateful.

Syr. I'll do the best I can for you. But I see *Ctesiphon* coming: he's all in Spirits, that he has got his Mistress.

Sann. Will you do as I ask?

Syr. Stay a little.

ANNOTATIONES.

Compare this with *Plautus*, *Ain*. I. 3. 63.

Non tu sed & hic noster quæstus auctupii simillimus.

Aueps quando continavit aream, effundit cibum; *Quis adjucantur? necesse est facere sumptum,* *qui queritur lutram.*

Sed & ad amantes semel si sunt captæ, rem suam auctupi.

Iudicem bic apud nos: aedis nobis area est, *aueps sum ego;*

Itsea est meretrrix; Actas illas est, amatores aves.

Eritis mulieres, complures et item kingas, *que porto Cyprus.* *Cyrietus will not allow that Sannio had bought these Slaves at*

Abens, to carry them to *Cyprus*; but contrariwise, that they had been bought at *Cyprus*, to carry to *Abens*; and upon this Supposition, he changes and alters the Text at pleasure. But he seems to have forgot, that it was the Practice of the Merchants to range all over *Greece*, and buy up Women-Slaves, to sell them at a celebrated Fair, which was kept at *Cyprus*; and that the Profits which *Greece*, especially the *Abenians*, drew from this Commerce, was the Cause of their granting so many Privileges to the Merchants of Slaves.

28. *Janno enumerassi*, &c. This Passage has been generally misunderstood, in being supposed to refer to the Music-Girl; where-

SA. Nusquam pedem: perii hercle: hac illi spe hoc in-
ceperunt. SY. timet: B. 1. 1. 1. 1.
Injici scrupulum homini: SA. & scelera! illud vide, 20
Ut in ipso articulo oppressit. emptae mulieres o! along
Complures, & item hinc alia, quae porto Cyprum.
Nisi eo ad mercatum venio, damnum maximum est.
Nunc si hoc omitto, actum agam: ubi illinc rediero,
Nihil est, refixerit res: Nunc demum venis? 25
Cur passus? ubi eras? ut sit satis perdere,
Quam aut hic manere tam diu, aut tum persequi.
SY. Jamne enumerasti id quod ad te redditum putes?
SA. Hoccine illo dignum est? hoccine incipere. Æf-
wo(chinum?)

Per oppressionem ut hanc mi eripere postulet? 30
SY. Labascit. unum hoc habeo. vide si satis placet:
Potius quam venias in periculum, Sannio, 1. 1. 1.
Servesne an perdas totum, dividuum face.
Minas decem conradet alicunde. SA. hei mihi! Etiam de sorte nunc venio in dubium miser. 35
Pudet nihil: omnes dentes labefecit mihi.
Præterea colaphis tuber est totum caput.
Etiam insuper defraudet? nusquam abeo. SY. ut lubet.
Numquid vis, quin abeam? SA. imo hæcle hoc quæso,

Syre; Ut ut hæc sunt facta, potius, quam lites sequar, 40
Meum mihi reddat, saltem quanti. empta est. Syre,
Scio te non usum antehac amicitia mea:
Memorem me dices esse, & gratum. SY. sedulo
Faciam. sed Ctesiphonem video: latus est 44
De amicâ. SA. quid, quod te oro? SY. paulisper mane,
servesne an perdas totum, fac dividuum. Corradet decem minas alicunde.
Miser, venio etiam nunc in dubium de sorte. Pudet nihil: labefecit omnes dentes mibi.
Præterea totum caput est tuber colaphis. Insuper etiam defraudet? abeo nusquam? SY.
Ut lubet. Numquid vis, quin abeam? SA. Imo hercle quæso hoc, Syre; ut ut hoc sunt facta,
potius quam sequar lites, reddat meum mibi, saltem quanti est empta. Scio, Syre, te antebac
non usum fuisse mea amicitia: dices me esse memorem & gratum. SY. Faciam sedulo. Sed
video Ctesiphonem: est latus de amicâ. SA. Quid facies, quod oro te? SY. Mane paulisper.

SA. Fero pedem
nusquam. Perit ber-
ele: illi incepit ne
hoc bat spe. SY.
Timet in jacti seru-
pulum banani. SA.
O scelera! vide il-
lud, ut oppresse me
in ipso articulo:
Complures mulieres
sunt emptæ, & item
alia, quæ porto binc
Cyprum. Nisi venio,
ad mercatum
damnum est maxi-
mum. Sed si omitt-
to hoc nunc, agam
actum: ubi rediero
illinc, est nihil, res
refixerit. Dicent:
Venis nunc demum?
Cur passus es? Ubi
erat? ut sit satis
perdere, quam aut
manere bic tam diu,
aut persequi tum.
SY. Jamne enum-
eravisti id quod putes
reditum ad te?
SA. Hoccine est dig-
num illo? Æf-
wo(chinum) Hæc
incipere, hæc
ne? Ut postulet eri-
pare hanc mibi per
oppressionem? SY.
Labascit. Habeo
hoc usum dicere tibi,
vide si placet satis:
potius, Sannio, quam
venias in periculum;
SA. hei mibi.
Sannio here uses the word *sors*, in speaking
of the original Price, which he gave for the
Music-Girl, because he considered that as a
kind of Capital, and the Profit he expected
in selling her again, as the Interest. To be
deprived of this latter, was to him a heavy
Misfortune; but to lose part, even of the
Principal, appear'd quite intolerable. He,
therefore exclaims against the Injustice, and,
repeating all the ill Usage he had already re-
ceived, asks of Syrus, whether he can carry his
Baseness so far, as moreover to defraud him?

A N N O T A T I O N S.

as it is really a Piece of Cunning in Syrus, to turn the Discourse to another Subject; and, by his seeming Unconcern, increase the Fears and Anxiety of the Pimp! He demands, therefore, whether he had computed the Gains he expected to make by his Voyage, which as it made Sannio sensible that they knew the Necessity he was under, was like to bring him sooner to submit to Terms.

35 Etiam de sorte nunc venio in dubium miser. *Sors* is properly the principal Sum, lodg'd anywhere for the accumulating of Interest, it is call'd also *caput*, the capital Stock, and the Interest granted upon

it merces. Hor. Lib. I. Sat. 2.
Quinas hic copiæ mercedes exspectat.
Sannio here uses the word *sors*, in speaking
of the original Price, which he gave for the
Music-Girl, because he considered that as a
kind of Capital, and the Profit he expected
in selling her again, as the Interest. To be
deprived of this latter, was to him a heavy
Misfortune; but to lose part, even of the
Principal, appear'd quite intolerable. He,
therefore exclaims against the Injustice, and,
repeating all the ill Usage he had already re-
ceived, asks of Syrus, whether he can carry his
Baseness so far, as moreover to defraud him?
D 2 ACTUS

ACT II. SCENE III.

ARGUMENT.

Ctesiphon commends and praises his Brother, and thanks him in his Absence, for the Service he had done him.

CTESIPHON, SYRUS.

Ctesiphon. It gives one pleasure to receive a Benefit from any Hand, where the Want is pressing: but it doubles the Joy, when it comes from one from whom we have reason to expect it. O Brother, Brother! In what Words shall I now praise you? This I know well enough, that all I am able to say, must come far short of your Merit: for I reckon myself particularly happy in this, beyond all other Men; that no one can boast of having a Brother more distinguish'd for every good Quality, than mine.

Syr. O Ctesiphon!

Ctes. O Syrus! Where's Æschinus?

Syr. He's at home there, waiting for you.

Ctes. Oh!

Syr. What's the Matter?

Ctes. The Matter? But for him, Syrus, I had not now been alive. Delightful Man! who disregarded every Consideration that might have restrained him, when my Happiness was at stake, and took all the Reproach, Infamy, Intrigue, and Fault upon himself.

Syr. He could, indeed, do no more.

Ctes. But what noise is that at the Door?

Syr. Stay, stay, he's coming out himself.

ANNOTATIONS.

The Rape of this Music-Girl was not upon Æschinus's own account, but for his Brother. Endeavours had been used to obtain her fairly from Sanno; but he insisted upon Conditions, which it was impossible for them to comply with. This reduced Ctesiphon to the greatest Despair, insomuch, that he was upon the point of leaving his Country. Æschinus seeing the Consequences were like to prove so terrible, resolves upon Violence, and, as we have seen, carries the Girl off by force. Ctesiphon had, by this time, heard of it, and is here introduced full of Joy at his good Fortune, and of Gratitude to a Brother who had done so much for him.

O Ctesiphon! O Syrus! Æschinus ubi est? Nothing can be better conducted than this Meeting of Ctesiphon and Syrus. O is an Interjection of Joy or Surprise. Syrus sees Ctesiphon happy and himself dismisse.

ACTUS II. SCENA II.

ARGUMENTUM.

Ctesiphō fratrem laudat & commendat, agitque gratias
absenti pro accepto beneficio.

CTESIPHŌ, SYRUS.

AB S^Q q̄vis homine, dūm est opus, beneficium acci-
pere gaudeas? facere, is bene facit.
Verū enim vero id demum juvat, si, quem æquom est
O frater, frater, quād ego nūc te laudem? satis certō
Icio, supereret tua.
Nūnq̄am ita magnificè quidquam dicam, id virtus quin
Itaque unām hanc rem mē habere præter alios præci-
puam arbitror,

Fratrem homini nemini esse primatum artium magi-
principem. Num, te exspectat domi. CT. hem.
Sy. O Ctesiphō. CT. o Syre, Æschinus ubi est? Sy. el.
Sy. Quid est? CT. quid sit? illius operā, Syre, nūc vi-
vo. festivum caput!

Qui omnia sibi post putarit esse p̄r̄ meo commodo.
Maledicta, famam, meum amorem, & peccatum in se
transtulit.

Sy. Nihil pote supra. CT. quidnam fores crepuit?
Sy. mane, mane, ipse exit foras.

O Syre. Ubi est, Æschinus? Sy. Ellum, expectat te domi. CT. Hem. Sy. Quid est?
CT. Quid sit? Nunc vivo, Syre, illius opera. Festivū caput! qui putaveris omnia esse
sibi post, p̄r̄ meo commodo. Transtulit in se maledicta, famam, meum amorem, & meum
peccatum. Sy. Nibil pote supra. CT. Quidnam fores crepuit? Sy. Mane, mane, ipse
exit foras.

ANNOTATIONS.

his Wishes. Ctesiphō is address'd unexpectedly by Syrus, and turns to him with an Emotion of Surprise, o Syre! But as his Thoughts are full of Æschinus, the very first Question regards him; Ubi est Æschinus?

⁸ Festivū caput! qui omnia sibi postputa-
vit esse, &c. There is nothing that affects us with equal Pleasure, as what we are
satisfied comes from the Heart. The Ex-

pressions here made use of by Ctesiphō, as they are the manifest Overflowings of a grateful Mind, must sensibly touch every Reader who knows how to distinguish what is amiable and praise-worthy in a Character. For as Ingratitude is one of the blackest Vices, and, if well represented, must excite Horror; so the contrary Character is in proportion pleasing and lovely.

A CATH. O. S C. E N E IV A

A R I Q U M E N T A

The two Brothers talk together. It is agreed upon to discharge the Bawd, and make ready a Supper.

ÆSCHINUS, SANNIO, CTESIPHO, SYRUS.

Æschinus. W H E R E's that Scoundrel?

Sann. He wants me: does he bring any thing with him? I'm quite undone, I see nothing.

Æsc. (Seeing Ctesiphio.) Hah, you're come very fortunately, I wanted you. How goes it, Ctesiphio? All's safe: no more of your grave Faces.

Cte. I have done with them, by Hercules, having such a Brother as you. O my Æschinus! O my Brother! but I'm unwilling to praise you any more before your Face, lest you should suspect it rather Flattery than Gratitude.

Æsc. Away Fool, as if we did not now perfectly know one another. This grieves me, that we knew it so late, and that the matter was almost come to that pass, that, had all Mankind desired it, it had not been in their power to serve you.

Cte. Modesty hindred me.

Æsc. Pshaw! that is Folly, not Modesty. To be upon the point of leaving your Country for such a trifle. It ought never to be mention'd: Heaven forbid it.

Cte. I own my fault.

Æsc. (To Syrus.) What says Sannio to us at last?

Syr. He's now very tame.

Æsc. I'll to the Forum directly, and discharge him; get you in to your Girl, Ctesiphio.

Sann. Syrus, urge it.

Syr. Let us dispatch him; for he wants to be at Cyprus.

Sann. Not in any such haste; tho' I have no need to loiter away my time here.

Syr. You shall have your Money, don't be afraid.

A N N O T A T I O N S.

Æschinus again appears, and with the same haughty Air towards Sanno, as knowing that was the most likely way to humble him, and bring him to Terms. In this Scene, the several Characters are preserved with wonderful Exactness; the Discourse runs upon different Subjects, but each is mindful of what it was natural to think should most employ his Thoughts. Sanno is attentive only to the Recovery of his Money. Every thing he does or says tends to this. Æschinus still speaks with his usual Haughtiness, and a threatening Tone; but whilst whisks per Syrus, to know how the Bawd stood inclin'd, and, when told that he was come to Terms, resolves to go immediately and dis-

charge him. Ctesiphio's first Concern is, to express his Gratitude to his Brother; which, when done, he thinks how to provide against his Father's hearing any thing of what had happen'd; and for this purpose, begs of Syrus, that Sanno may be discharged as soon as possible.

Me querit. So we ought to read, without an Interrogation, for Sanno no sooner hears the words *ubi est illus sacrilegus?* than he understands that they are meant of him, and applies them accordingly. *Me querit.* We are to suppose too, that he says this with an Air of Complacency, as expecting that Æschinus had brought the Money with him; but when he sees no Marks of that, he soon changes

ACTUS II. SCENA IV.

ARGUMENTUM.

Colloquuntur fratres; agitur de pecunia reddenda lenoni;
et de paranda cena.

AESCHINUS, SANNIO, CTESIPHO, SYRUS

UBI ille est sacrilegus? SA. me querit, numquidnam effert? occidi: [quid sit, Ctesipho?] Nil video. Aes. chem, opportund: te ipsum querito. In tuto est omnis res, omittre vero tristitiam tuam. CT. Ego illam hercle verò omitto, qui quidem te habebam fratrem, omi! AESCHINE! spliüs, 5 O mi germane! ah, vereor coram in os te laudare am: Ne id assentandi magis, quam quò habeam gratum, fa- cere existumes.

[nos, Ctesipho]

Aes. Age inepit, quasi nunc non nōrimus nos inter Hoc mihi dolet, nos pend sero scisse, & penè in cum locum ob hanc illam res [liarier. Redisse, ut, si omnes cuperent, nihil tibi possent auxi- CT. Pudebat. Aes. ah, stultitia est istæc non pudor: tam ob parvolam Rem pene è patria! turpe dictu. Deos quæso, ut istæc prohibeant.

[jam mitis est.

CT. Peccavi. Aes. quid ait tandem nobis Sannio? SY. Aes. Ego ad forum ibo, ut hunc absolvam, tu intro ad illam, Ctesipho. [Cyprum. SA. ne tam quidem; SA. Syre, insta. SY. eamus; namque hic properat in Quamvis etiam maneo otiosus hic. SY. reddetur, ne time.

15

scisse, & redisse pene in eum locum, ut, si omnes cuperent, nihil possent auxiliari tibi. CT. Pu- debat. Aes. Ab, istæc est stultitia, non pudor: fugiſte pene è patria ob tam parvolam rem! turpe dictu. Quæſo Deos, ut prohibeant istæc. CT. Peccavi. Aes. Quid Sannio tandem ait nobis? SY. Est mitis jam. Aes. Ego ibo ad Forum, ut absolvam bunc. Tu, Ctesipho, abi intro ad illam. SA. Syre, insta. SY. Eamus: namque hic properat in Cyprum. SA. Ne tam propere quidem; quamvis etiam maneo otiosus hic. SY. Argentum reddetur, ne time.

ANNOTATIONS.

changes his Note. Occidi! nil video. No- thing can be juster than this: Sannio is not at all concern'd at the hard Names given him, those go for nothing, as no doubt he was used to them in that Profession; but not to see Mo-

ney, when he expected it, was a real Affliction.

5 Coram in os te laudare amplius. Coram, says Donatus, ad ipsum pertinet qui laudat, & ad eos qui audiunt; in os ad ipsum qui laudatur. Nam coram laudat, qui non tacet apud alios, & hoc agit non per epistolam, sed ipse præsens. In os, qui apud ipsum loquitur, quem collaudat.

10 Penè è patria. We are told by Dona- tis, that in Messenæ, the young Man was de-

about to kill himself in despair. But as that appear'd too tragical; Terence has taken care to soften it a little, which is improving upon his Original.

14 Eamus; namque hic properat in Cyprum. Syrus takes a malicious Pleasure in vexing Sannio, who was always startled at hearing his Voyage to Cyprus named, as dreading that AESCHINUS would take advantage of it; whence his Answer, Ne tam quidem.

15 Quamvis etiam maneo otiosus hic. Commentators seem to have mistaken the Sense of these Words, when they explain them,

I am at leisure to stay here as long as you will. I take them rather to express his De-

Sann. But shall I have it all? Syr. I tell you, you shall have all; only be silent, and follow us. Sann. I will. Ctes. Hark ye, hark ye, Syrus. Syr. What now? Ctes. Pray discharge that mean Wretch as soon as possible, lest, if he should be further provok'd, the Story may reach my Father, and then I'm ruin'd for ever. Syr. That shan't happen: Fear nothing; but enjoy yourself with her meanwhile within Doors; and order the Cloth to be laid for us, and every thing to be in readiness: for as soon as the Affair is ended, I'll come home with Store of Provisions. Ctes. Do, pray; and since all has succeeded so well, let us e'en make a cheerful Day of it.

A.N.N.O.T.A.T.I.O.N.S.

fixe of being dispatch'd as soon as possible. The whole runs thus, *I am in no such hafte to be at Cyprus, although I am here idling away my Time.* As if he had said, I have no Busyness that calls me to Cyprus, yet is it not the less inconvenient to be hanging on here, when I have other important affairs to call me elsewhere? and therefore pray dispatch me as soon as possible.

Obsecro berce, bominem istius impurissimum. Ctesp. had gone in to his Mistress, but recollecting, that if Sannio was not dis-

charged, he might make a noise, and the Story come to his Father's Ears, he calls after Syrus, to caution him upon that Head. His manner of expressing himself, as Donatus observes, is suitable to the Character of one who had all his Life time been bred in the Country, and therefore was too modest to use the word *tunc.* This Remark may, perhaps, to some appear too refin'd; and, indeed, it was common, when speaking of any one who either by his Profession or sordid Character, was a proper Object of Contempt, to

I A C T III. SCENE I.

A R G U M E N T.

The Poet introduces Sostrata full of Anxiety for her Daughter, who is big with Child by Æschinus.

SOSTRATA, CANTHARA.

Sostrata. FOR Heaven's sake, dear Nurse, how is she like to be?

Cant. Like to be, say you? very well, I hope.

Sost. Her Pains, Nurse, seem to be just beginning.

Cant. You're as much afraid now, as if you had never been present at a Labour, or cry'd out yourself.

A.N.N.O.T.A.T.I.O.N.S.

Æschinus, in one of his Night-Rambles, had happened to meet an Athenian Virgin, one *Pampila*, the Daughter of *Sostrata*, who, tho' poor, was yet well descended, and had been virtuously educated. After a violent Struggle, he forced her; but chancing to drop his Ring, *Pampila* secur'd it, as thinking it might be a means of discovering some

time or other who this Author of her Misfortune was. Æschinus, when he came to reflect on what he had done, convinced of the Baseness of ruining a young Creature, who had probably nothing beside her Virtue to depend upon, resolves to make Reparation. He goes to them, excuses the late Insult, and promises to marry the Girl. Thus all is high:

Sa. At ut omne reddat. Sy. omne reddet, tācē mōdō,
ac sequēt̄ hāc. Sa. sequor. li. o. et. uer. uo.

Ct. Heus, heus, Syre. Sy. hem, quid est? Ct. obsecro
hercle, hominem istum impurissimum
Quamprimum absolvitote, ne, si magis irritatus sit,
Aliqua ad patrem hoc permanet, atque ego tūm pē-

petuō perierim. [oblecta interim, 20

Sy. Non fiet: bono animo es. tu cum illā tē intūs
Et lectulos jube sterni nobis, & parari cætera.

Ego jam transactare convertā me domum cum opsonio.

Ct. Ita quæso: quando hoc bēne successit, hilarem

hunc sumamus diem.

erim. Sy. Non fiet: es bono animo: tu interim oblecta te cum illā intos, & jube lectulos

sterni nobis, & cætera parari. Ego, re transacta, jam convertā me domum cum opsonio.

Ct. Fac ita quæso: & quando hoc successit bene, sumamus hunc diem bilarem.

A N N O T A T I O N S.

describe him in the very same Terms that
Cesipodus here, i. Cic. pro Cuent. 25. Quæ
pecunia simulata ad eum delata est, bono
impurissimus statim cœpit in ejusmodi mente
& cogitatione versari: nihil esse suis rationi-
bus utilius.

Ego jam transactare convertā me domum: euā opsonio! Donatus has upon this
the following judicious Remark: Convertā, magnifice dictum: a verbum est. enim magni
molidimis & agminis' ingentis. Nam convertere se, dicitur, quem pompa præsedit: ut
imperator proprie convertit exercitum. Et

ter spectatur, ut moribus arrogantes servi-
sint: quim latantur. "Convertā carries
something magnificient in the very Ex-
pression, for it is a word peculiar to a
great Train and Attendance." Convertere
se is properly said of one who is preceded
by some solemn Pomp, as in a Triumph:
in like manner, convertit is used of a Ge-
neral, when he changes the March of his
Army. In this, therefore, we see the boast-
ing and vain-glorious Humour of Slaves,
when things go on prosperously with them.

ACTUS III. SCENAI.

ARGUMENTUM.

Solicitam inducit Sostratam, ob filię, quę ex Æschino grā-
vida est, vicinum partum.

SOSTRATA, CANTHARA.

O Bsecro, mea nutrix, quid nunc fiet? Ca. quid fiet,
rogas? So. modō dolores, mea tu, oc-
cipiunt primulū. Recte ædepol, spero. So. modō dolores, mea tu, oc-
cipiunt primulū. Ca. Jam nunc times, quasi nunquam adfueris, nun-
quam tute pepereris.

Iam occipiunt. Ca. Jam nunc times, quasi nunquam adfueris in partu, quasi tute nunquam
pepereris.

ANNO TATIONIS. hush and quiet; Pampila, mean time, proves
with Child; and the Mother is here intro-
duced full of Anxiety, because her painful
Moments seem to be just at hand.

Modo dolores, mea tu. These Words,
which, in almost all Editions, have been ascribed to Sostrata, Tansquil Faber contends

ORDO.

O Bsecro, mea
nutrix, quid fiet nunc?
Ca. Rogas, quid fiet?
ædepol, spero.
recte. So. Mea tu,
modo dolores primu-

must belong to the Nurse. The whole Passage
he reads thus:

So. O Bsecro, mea nutrix, quid nunc fiet?

Ca. Quid fiet, rogas?
Recte, ædepol, spero. Modo dolores, mea
tu, occipiunt primulū.

Jam

Sofr. Alas de I have; nobody with me; we're all alone! *Gerd* too is absent; nor is there a Soul to send for the Midwife, or call *Aeschinus*.

Cant. He'll be here presently, I know: for he never suffers one Day to pass without coming.

Sofr. He's my only Consolation amidst all my Misfortunes.

Cant. It could not have happened better, as the thing is, Mistress, than that, as your Daughter was forced, it should be by one so much of a Gentleman, of so noble and generous a Spirit, and so well descended.

Sofr. 'Tis, indeed, as you say; Nurse: pray Heaven he may be preserved to us.

ANNOTATIONS.

Iam nunc times, quasi nunquam adfueris, to us contrary to our Inclination, as in the present Case, the Virgin's Misfortune. The Words, therefore, may be thus paraphras'd: *Ere nata*, i. e. postquam res ita nata erat, ut nimurum filiae tuae offerretur vitium: *melius fieri baud potuit*, i. e. malum illud ad majorem salutem converti non potuit, quam quod ad *Aeschinum* attinet, illum esse tam.

Ere nota; &c. In this manner, says *Donatus*, we speak of things which happen

ACT III. SCENE II.

ARGUMENT.

In this Scene, Geta, a faithful Servant of Sostrata, relates, with great Concern, how *Aeschinus*, forgetting his first Love and abandoning an Athenian Virgin, whom he had debauch'd, had taken a Music-Girl by force from a Cock-bawd.

GETA, SOSTRATA, CANTHARA.

Geta. NOW is our Misfortune such, that were all Mankind to combine and unite their Counsels for a Remedy to this Disaster which has happened to me, my Mistress, and her Daughter, all would be ineffectual. How wretched a Situation is this! So many Calamities beset us at once, out of which it is impossible for us to extricate ourselves. Violence, Poverty, Injustice, Solitude, Infamy: What a base Age! O the Wickedness of Men! O sacrilegious Race! O perfidious Man!

Sofr.

ANNOTATIONS.

The Poet, by the short Conversation between *Canthara* and *Sofrata*, in the preceding Scene, prepares for what is to happen here. While they are in discourse, talking of *Aeschinus*, as the only Support of the Family, and praying to Heaven for his Safety, *Geta* appears. He chanced to be passing along the Street where *Sannie* lived, when

the Scuffle happened, and saw *Aeschinus* carry off the Music-Girl by force. It was natural enough for him to conclude, that all this was done on his own account; and that the Music-Girl must be some new Mistress he had fallen in love with. *Geta*, who was *Sofrata*'s Servant, one well affected to the Family, and whose Labour and Industry was their chief Support,

So. Miseram me, neminem habeo, solae sumus : Geta
autem hic non adest: sed bis et tres sibi
Nec quem ad obstetricem mittam, nec qui accersat Aes-
chinum, veni ad me : wona I. Interius enim 5
CA. Pol is quidem jam hic aderit : nam nunquam u-

num intermisit diem, summa non remedium.
Quin semper veniat. SA. solus mearum misericordiarum est
CA. E re natâ melius fieri haud potuit, quam factum est,
hera; potissimum, Oblatum quando vitium est, quod ad illum attinet
Talem, tali genere atque animo, natum ex tantâ fa-
miliâ.

So. Ita pol est, ut dicis. salvus nobis, Deos quæso, ut fiet.

re nota, quam est factum, bera; quando vitium est oblatum filiae tuæ, quod attinet, potif-
sum ad illum tam tali genere, atque animo, & natum ex tanta familia. So. Pol est ita;
ut dicas. Quæso Deos, ut sit salvus robis.

A N N O T A T I O N S.

to Sostrata, is for this reason brought in here by the Poet, that the shock which Geta's Relation gives in the following Scene, might appear the greater. Bentley reads, E re natæ, which he explains, Ex commodo filiae tuae, melius haud fieri potuit, quam factum est. So Phormio V. 7. 76.

Non berce ex re istius me instigasti, Demippo.

10 Tali genere, ex tanta familia. Genus, according to some, refers to the Nobility and Splendor of his Race; familia, with its Epithet, represents their Power and Wealth. Ex tanta familia. i. e. ex tam divite & potenti domo. Bentley reads, Tali ingenio atque animo.

ACTUS III. SCENA II.

ARGUMENTUM.

Hic Geta, Sostratae servus fidelis, vehementer commotus, refert quomodo Aeschinus alio amore captus, puellam lenoni eripuerit, deserta ac spreta Attica virgine.

GETA, SOSTRATA, CANTHARA.

NUNC illud est, quod, si omnes omnia sua confilia conferant, ferant; Atque huic malo salutem querant, auxilii nihil af-
Quod mihi, heræque, filiæque herili est. vñ misero mihi!

Tot res repente circumvallant, unde emergi non potest, Vis, egestas, injustitia, solitudo, infamia.

5 Hoccine seclum? o scelera! o genera sacrilega! o ho-

minem impium!

auxilii.

Vñ misero mibit! Tot res repente circumvallant nos, unde non potest emergi, vis,

egestas, injustitia, solitudo, infamia. Hoccine est seclum? O scelera! O genera sacrilega!

O hominem impium!

ANNOTATIONES.

Support, bewails, bitterly, this alarming was now quite alienated from them, Want,

Misfortune, Aeschinus, in all probability, and Infamy threatened them; nor was the Calamity

So. Hoc m: miser-
ram, habeo, nem-
inem, sumus solæ;

Geta autem non ad-
est, sic, nec nullus
alius, quem mittant
ad obstetricem, nec
qui accersat Aes-
chinum. CA. Pol

is quidem jam ad-
erit hic: nam nun-
quam intermitte unum diem, quin

semper veniat. So.
Ille solus est reme-
dium mearum miser-
ciarum. CA. Haud

potuit, fieri melius

Sof. Alas! What can be the meaning of Geta's happening to us in such a Night?

Geta. Whom neither Honour, nor Oaths, nor common Humanity, have been able to restrain, or soften to Pity; nor that the poor young Creature, whom he so shamefully abused, was big with Child by him, and near her Time.

Sof. I don't well understand what he says.

Can. Let us, pray, Sostrata, go a little nearer.

Geta. Wretch that I am! I'm almost bereft of my Senses, so far has my Anger transported me. There is nothing I so much wish for, as, to meet the whole Family of them, that I may discharge all my Vengeance against them, while the Wound is fresh; for I would contentedly incur any Punishment to obtain but my full Revenge. First of all, I'd tear out the Soul of the old Wretch, who produced that Monster of Wickedness; and then as for Syrus, the Prompter to this Mischief, ah, what Torments would I not invent for him? I'd first snatch him by the middle, then dash his Head against the ground, and strew the Way with his Brains. The sweet Youth himself, I'd tear his Eyes out, and afterwards tumble him over some Precipice. The rest I'd rush upon, drive them before me, drag them, trample on them, and crush them to pieces. But why do I linger to inform my Mistress of her Misfortune?

Sof. Let us call him back: *Geta!*

Geta. Pish, let me alone, whoever you are.

Sof. 'Tis Sostrata.

Geta. Where is she? 'Tis you I want, and am looking for. It is very fortunate that I have met you, Mistress.

Sof. What's the matter? Why do you tremble?

Geta. Alas!

Sof. Why do you hurry yourself so? Take Breath a little, *Geta.*

Geta.

A N N O T A T I O N S.
Calamity such as admitted any Alleviation. These his Complaints are overheard by Sostrata, who goes up to him to know what is the matter.

"*Satis miki id babam supplicii, dum il-*
" *le qualifiez nado.* It is not easy to ascertain the proper Sense of these Words. The more general, and received way of explaining them is thus: "That he would be satisfied and think it Punishment enough, could he but take what Revenge upon them he pleasd." But this is flat, and seems to carry with it no consistent Meaning. Madam Dacie, therefore, endeavours to give them another turn: "En vérité (says she) ce seroit là un chose bien surprenante que Geta crût ces gens là assez punis, s'il avoit arrache le cœur à l'un, & écrase le tête à l'autre. Je m'étonne que l'on n'ait senti que cela fait un tres mauvais sens. Sati-

" *baberem id supplicii*, signifie, je suffris
" *tel supplice que l'on voudroit.*" Donatus
seems to have taken the Words in the same
sense, when he says: "Moraliter loquitur:
" nam fere quando quisquam irascitur, sibi
" videtur fortis, tanquam qui plus audet."
It may not, perhaps, be amiss, to suppose that
Geta, in the heat of Anger, speaks with too
much Hurry and Inattention, to be accurate;
and, therefore, notwithstanding some little
Difficulty in the Construction, we may very
naturally suppose him speaking thus: "Nôr
" is there any thing I wish more, than to
" have the whole Family in my power, that
" I may discharge my Vengeance upon
" them without Reserve; for I care not
" what becomes of myself, if I can but
" have my Revenge on them."

"*Senti animam extinguerem ipsi.* This
may be understood either of Demas or Micin,
because

So. Me miseram, quidnam est, quod sic video timidum
& properantem Getam?

Ge. Quem neque fides, neque jusjurandum, neque illum micercordia
Repressit, neque reflexit, neque quod partus insta-
Cui miseræ indigne per vim vitium obtulerat. So. non
intelligo

Satis quæ loquatur. CA. propius, obsecro, accedamus,
Sostrata. GE. ah, [cundia.

Me miserum, vix sum compos animi, ita ardeo ira-
Nihil est, quod malim, quam totam familiam dari mi-
hi obviam,

[hæc est recens:
Ut iram hanc in eos evomam omnem, dum ægritudo
Satis mihi id habeam supplicii, dum illos ulciscar modo.
Seni animam pum exstinguerem ipsi, qui illud pro-
duxit scelus:

Tum autem Syrum impulsorem, vah, quibus illum la-
cerarem modis! [terram statuerem,
Sublimem medium primum arriperem, & capite in
Ut cerebro dispergat viam.

Adolescenti ipsi eripere oculos, post hæc præcipitem
darem.

Cæteros ruerem, agerem, raperem, tunderem, & pro-
sternerem.

[cemus. Geta. GE. hem;
Sed cesso hoc malo heram impertiri propere? So. revo-
Quisquis es, sine me. So. ego sum Sostrata. GE. ubi ea
est? teipsum querito:

[viäm,
Te exspecto. oppidò opportune te obtulisti mi ob-
Hera. So. quid est? quid trepidas? GE. hei mihi!

So. quid festinas, mi Geta?

lacerarem illum! primum arriperem medium sublimem, & statuerem eum capite in terram,
ut dispergat viam cerebro. Eriperem oculos ipsi adolescenti, post bæc darem præcipitem: ruerem,
agerem, raperem, tunderem, & prosternerem cæteros. Sed cesso propere impertiri heram
hoc malo? So. Revocemus. Geta. GE. Hem, quisquis es, sine me? So. Ego sum Sostrata.
GE. Ubi ea? Quærito, terpsam exspecto te. Obtulisti te obviam mibi oppido opportune,
heram. So. Quid es? Quid trepidas? GE. Hei mibi! So. Quid festinas, mi Geta puer!

ANNO TATIANO S. ought to be, Arriperem, & statuerem capite in terram, ut dispergeret.
id est, ruerem, agerem, raperem. These are all Terms borrowed from the Art of War, and aptly chosen to suit Geta's present Temper, who, in the heat of his Rage, thinks himself irresistibly strong.

23. Quisquis es, sine me? Madam Dacier observes upon this Place, that in Greece, the People often took a pleasure to stop and detain Servants in the Streets, that they might be lash'd when they got home, for staying out so long.

24. Quid festinas mi Geta? Nothing can exceed

So. O me miseram,
quidnam est, propter
quod vicio Getam
sic timidum & pro-
perantem? GE.
Quem neque fides,
neque jusjurandum,
neque misericordia,
repressit; illum, ne-
que reflexit, neque
quod partus prope
instabat virginis, cui
miseræ indigne ob-
tulerat vitium per
anim. So. Non sa-
sis intelligo quæ lo-
quar. CA. Ob-
secro, Sostrata, ac-
cedamus & opin-
GE. Ab me maf-
rum, vix sum com-
pos animi, a deo
ita ira undos. Ep-
nibil, quod malis,
quam totam fami-
liam, dari obviam
mibi, ut evomon
hanc omnem iram
in eos, dum, ægritudo
læc est, recens:
babeam id satis
supplici mibi, dum
modo ulciscar illor.
Primum exstingue-
rem animam ipsi
seni, qui prodaxit
illud scelus. Tum
autem quod ad Sy-
rum, impulsorem,
vah, quibus modis

So. Non sa-
sis intelligo quæ lo-
quar. CA. Ob-
secro, Sostrata, ac-
cedamus & opin-

GE. Ab me maf-
rum, vix sum com-
pos animi, a deo
ita ira undos. Ep-

nibil, quod malis,
quam totam fami-
liam, dari obviam
mibi, ut evomon

hanc omnem iram
in eos, dum, ægritudo
læc est, recens:
babeam id satis

supplici mibi, dum
modo ulciscar illor.
Primum exstingue-

rem animam ipsi
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vah, quibus modis

So. Non sa-
sis intelligo quæ lo-
quar. CA. Ob-
secro, Sostrata, ac-
cedamus & opin-

GE. Ab me maf-
rum, vix sum com-
pos animi, a deo
ita ira undos. Ep-

nibil, quod malis,
quam totam fami-
liam, dari obviam
mibi, ut evomon

hanc omnem iram
in eos, dum, ægritudo
læc est, recens:
babeam id satis

supplici mibi, dum
modo ulciscar illor.
Primum exstingue-

Get. Quite.

Soft. What, quite!

Get. Ruin'd! undone!

Soft. Say, for Heaven's sake, what's the matter?

Get. Now!

Soft. What now, *Geta*?

Get. *Aeschinus*.

Soft. What of him?

Get. Is no more attach'd to our Family.

Soft. Ah! undone! Why so?

Get. He has got another Mistress.

Soft. Wretch that I am.

Get. Nor does he affect to conceal it: He himself openly forc'd her from the Bawd.

Soft. Are you perfectly sure of this?

Get. Perfectly sure! I myself was an Eye-witness to it, *Sofrata*.

Soft. Unhappy Wretch that I am! What can one believe now, or whom? What, our *Aeschinus*! the very Life of us all; our only Hope and Support, who swore that it would be impossible for him ever to live a single Day without her; who said, he would place the Infant on his Father's Knees, and in that manner conjure him to give his Consent to their Marriage!

Get. Mistress, forbear your Tears, and let us rather consult what is best to be done in the present Conjunction; whether we should submit patiently, or discover it to some Friend.

Can. Ah, ah, Man, have you lost your Seuses quite? Is this a Business to make known to any one?

Get. I indeed think not. For, first, it is evident that he is now wholly alienated from us. If therefore we make the thing publick, he'll deny it, I know very well. Your Reputation, and the Honour and Repose of your Daughter will suffer. Nay, should he even confess all, as his Affections are now with another, it were not prud-

ANNOTATIONS.

exceed the Justness and Masterly Strokes of this Description. *Geta*, when he comes to acquaint his Mistress with the Misfortune that had befallen her, as he knew how much pain it must give her, finds himself almost deprived of the Power of Speech. He was too much shock'd to be able to express himself any otherwise than in single Words, or broken and interrupted Sentences. *Hei mibi priorsus perimus! actum est!* Jam *Aeschinus*, &c. This, almost every one's Experience can inform him to be Nature itself. For in speaking with another, especially where awed by Friendship and Respect; whatever we say with Reluctance, or foresee will be disagreeable, and give pain, comes out with great difficulty. Our Speech,

in spite of ourselves, will be broken and abrupt, and Breath seems to fail us in uttering our Words.

A lenone ipsius eripuit palam. Donatus's remark upon this Passage is well worth the transcribing, as it discovers a hidden Art in the Poet, that might otherwise escape our Notice. *Sicq[ue]nuntiat, ut ultima pejora sint. Et his argumentis vult probare, quod immodice amat *Aeschinus*, qui plus quam virginem, id ipsum quod pudor nec hortatur, nec consulit, amat. Quis autem magis potuit irapudens esse, quam qui post honestum amorem, ab lenone amet?* hoc etenim significat moretricem. Ergo non honestum, sed ab lenone non per alium, sed ipsius; nec emit, aut abduxit, sed ob impatiensem

Animam recipe. GE. prorsus. So. quid istuc prorsus
ergo est? GE. periūmus.
Actum est. So. eloquere ergo, obsecro te, quid sit. GE.
jam. So. quid jam, Geta? So. quid est?
GE. Æschinus, So. quid is ergo? GE. alienus est ab
nostrâ familiâ. So. hem,
Perii, quare? GE. amar̄ occipit aliam. So. vae miseræ
michi!
GE. Neque id occultè fert. à lenone ipsus eripuit palam.
So. Satin' hoc certum est? GE. certum. hisce oculis
egomet vidi, Sostrata. So. ah, 31
Me miseram? quid credas jam? aut cui credas? no-
strumne Æschinum, [omnes sitæ
Nostram vitam omnium, in quo nostræ spes opesque
Erant, qui sine hac jurabat se unum nunquam victurum
diem, 34
Qui se in sui gremio positurum puerum dicebat patris,
Ita obsecraturum, ut liceret hanc sibi uxorem ducere!
GE. Hera, lacrimas mitte, ac potius, quod ad hanc
bluarem opus est; porro prospice,
Patiamurne, an narremus cuipiam? CA. au, au, mi-
homo, sanusne es? an 35 quidem non placet,
Hoc proferendum tibi videtur esse usquam? GE. mihi
Jam primùm, illum alieno animo à nobis esse, res ipsa
indicit. 40
Nunc si hoc palam proferimus, ille inficias ibit, sat scio;
Tua fama, & gnatæ vita in dubium veniet. tum si
maximè, 36
Fateatur, cum amet aliam, non est utile hanc illi dari.

Hoc gremio sui patris, obsecraturum ita, ut liceret sibi ducere hanc uxorē! TE
lacrymas, ac potius paro prospice quod est opus ad hanc rem è patiamurne, an narremus cuipiam? CA. Au, au, mi hmo, sanusne es? An hoc videtur tibi esse usquam proferendum? GE. Non
quidem placet mibi. Jam primùm ipsa res indicit illum esse animo alieno à nobis. Nunc si
proferimus hoc palam, ille, sat scio, ibit inficias; tua fama, & vita gnatæ veniet in dubium:
tum si maxime fateatur, cum amet aliam, non est utile hanc dari illi.

A N N O T A T I O N S.

" impatientiam valde amantis eripuit. Ne-
que id occulte, ut qui celaret factum, tan-
quam satisfactorius uxori videretur; sed
" palam." The Reader, perhaps, will be
surprised to find so much Art and Judgment
in a Passage that appear'd to him quite easy
and unaffected: "nay," and express'd in the
only manner in which it seem'd capable of
being express'd. This, indeed, is the Per-
fection of Art, to employ it with that Pru-
dence and Reserve, that it appears not to have
any hand in the Composition; and it is a
sure sign the Poet has attain'd this, when
things are told in the very Words, which
every one thinks he would use himself in the
like Circumstances.

32 Nostrumne Æschinum. There is a par-
ticular Emphasis and Beauty in the Addition
of nostrum to Æschinus's Name. This single
word assembles a Crowd of tender Ideas. One
is insensibly led to reflect upon all the en-
dearing Instances of Æschinus's Love and
Generosity. Hence Sostrata's Distress ap-
pears in a stronger Light, and the Compassion
of the Spectators begins to be warmly en-
gaged for her.

33 Qui se in sui gremio positurum puerum
dicebat patris. Not to meddle with the Dis-
putes and Cavils of Commentators; with re-
spect either to the Reading or Construction of
this Passage; I think it enough to pro-
pose the following Explanation of it from
Westerbovius,

dent to give him your Daughter: For which reason, I think, we ought at any rate to keep all secret.

Sof. Ah, by no means! I'll not do it.

Get. What do you resolve upon then?

Sof. I'll make it public.

Get. Ha, *Sofstrata!* take care what you do.

Sof. The thing can't be worse than it is already. For first, she has no Fortune: then besides, she has lost that which might have served instead of a Fortune: she cannot now be made to pass for a Maid: and should he deny it, I have still this Resource; the Ring which he lost in the Struggle will witness against him. In fine, as I am conscious to myself that there is no Reproach on my side, and that neither Avarice, nor any dishonourable View was the Cause of this Misfortune; I'll even venture to make it public, *Get.*

Get. What can one say? As you seem to speak with more Justness, I readily yield.

Sof. Run, therefore, immediately to *Hegio*, her Kinsman, and tell him the whole Story exactly as it is: for he was our *Simulus*'s best Friend, and has always behaved with great regard to us.

Get. For, truly, nobody else takes any notice of us.

Sof. Do you, *Canthara*, make haste to bring the Midwife, that she mayn't be wanting when we have occasion for her.

ANNOTATIONS.

Westerbovius, as what sets it in a clear and intelligible Light, "Qui dicebat, se positurum puerum recens natum in gremio patris sui Micionis, atque ita obsecraturum, & patris misericordiam imploraturum, ut ex qua suscepisset hunc puerum, hanc sibi liceret uxorem ducere."

47 Quæ secunda ei dōs erat, periit. The Ancients set a great Value upon Chastity: that alone was often a sufficient Recommendation, and made one respected where Fortune and the Splendor of a Name were wanting. Thus, in the *Pbormio*, *Antipho* complaining of the continual Anxiety he was under for fear of his Father's Displeasure, because he had married a Girl of no Fortune, is thus answer'd by *Pbædria*, his Companion and Equal:

Ut ne addam quod sine sumptu, ingeniam, liberalēm, natus es:

Quod babes, ita ut voluisti, uxorem sine mala fama.

We are not, therefore, to wonder, that in ancient Comedy, we so often meet with young Gentlemen of Fortune, in love with

Girls of lower Rank, and earnest to have them in Marriage. The Poets have taken care to paint them with Chastity unstain'd; and this single Circumstance, they thought, carried in it a sufficient Vindication. Compare this with the two following Quotations from *Plautus*, *Ampbit.* II. 2. 209. where *Acmena* says:

Non ego illam mibi dotem esse duco, quæ dōs dicuntur:

Sed pudicitiam, & pudorem, & sedatanam cupidinem.

Aul. II. 2. 61.

EN. At nihil est dōtis, quod dem. *ME.* Ne duas:

Dummodo morata recte veniat, dotata est satis.

"EN. But I have no Fortune to give with her. ME. What then? give her none; provided she is chaste, and of Morals unstain'd, that is Fortune sufficient." Horace too, in that famous Ode of his, where he gives so fine a Description of the Innocence and virtuous Manners of the Scythians, does not forget to mention it to their Honour,

Quapropter quoquo pacto tacito est opus. So. ah, minime gentium :

Non faciam. Ge. quid ages? So. proferam. Ge. hem, mea Sostrata, vide quam rem agas. 45

So. Pejore res loco non potis est esse, quam in hoc, quo nunc sita est. [dos erat,

Primum indotata est : tum præterea, quæ secunda ei Periit : pro virgine dari nuptum non potest. hoc reliquo est, [serat.

Si inficias ibit, testis tecum est annulus; quem am- Prostremò, quando ego conscientia mihi sum, à me culpam esse hanc procul, 50

Nec precium, neque rem ullam intercessisse illâ aut me indignam ; Geta,

Experiar. Ge. quid istic? accedo, ut melius dicas. So. tu, quantum potes, [nem ordine:

Abi, atque Hegioni cognato hujus rem enarrato om- Nam is nostro Simulo fuit summus, & nos coluit ma-

xumè. [tu, mea Canthara: 55

Ge. Nam hercle alius nemo respicit nos. So. propera Curre, obstetricem arcessere, ut, cum opus sit, ne in mo-

râ riobus fiet.

me; experiar, Geta. Ge. Quid istic? Accedo tibi, ut qui dicas melius. So. Tu abi, quantum potes, atque enarrato omnem rem ordine Hegioni, cognato hujus: nam is fuit summis amicus nostro Simulo, & coluit nos maxime. Ge. Nam hercle nemo alius respicit nos. So. Propera tu, mea Canthara, curre, arcessere obstetricem, ut ne sit in mora nobis, cum opus sit.

ANNOTATIONS.

nour, that Virtue and Chastity are what they chiefly regard in the Choice of their Wives: L. 3. Ode 24. 17.

Illic matre parentibus

Privignis mulier temperat innocens.

Nec dotata regit virum

Conjux, nec nitido fidit adulterio.

Dos est magna, parentium

Virtus, & metuens alterius viri

Certo faedre castitas;

Et peccare nefas, aut pretium est mori.

I have been the more large upon this, to shew that the ancient Comic Poets are liable to no Censure or Ridicule, for painting Manners so greatly different from ours.

52 *Quid istic? accedo ut melius dicas.* These Words have greatly perplexed Commentators, chiefly because of the Difficulty of reconciling them with what follows. The Sense generally received, and which, indeed, seems most naturally to offer itself, is this; *What are you about? I beg you will resolve*

on something better. But this would have undoubtedly drawn from Sostrata, if not a further Defence of her Design, at least an express Declaration that she would not change it: whereas she speaks to Geta, as one who was come into her Opinion; and desires him to run and acquaint Hegio with the whole Affair. We are, therefore, under a Necessity of explaining Geta's Answer, so as to make it imply an Assent; and this is what I have endeavoured to do. *Quid istic? accedo tibi, ut qui dicas melius.* "Say no more: "I submit to you, as one that seems to have "a juster Notion of what is best in the present Exigence." *Weſterbovius* supposes that Sostrata had shewn some Symptoms of Anger, and on that account explains, *Ut melius dicas; ut bona verba loquaris: Rather than offend you, or incur your displeasure.* But this, besides that it is too strain'd, would be no satisfying Answer to Sostrata.

THE BROTHERS.
ACT III. SCENE III.

ARGUMENT.

Demea is in great Distress, having heard that his Son Ctesiphon was present, when Aeschinus carried off the Music-girl.

DEMEA.

I'm perfectly distracted: I have heard that my Son Ctesiphon was with Aeschinus, at the carrying off of this Girl. It completes my Misfortune, if he should draw him too into Debauchery, who otherwise promises so fair. Where shall I inquire for him? I doubt they have carried him into some bad House: that profligate Brother of his has persuaded him, I do believe. But I see Syrus coming this way; he, probably, can inform me. But now I think on't, he's one of the Gang; if he perceives that I want him, the Rogue will never tell. I'll not let him see my Design.

ANNOTATIONS.

Demea is introduced here in great Concern, because he had been told that his other Son, Ctesiphon, had also been present when Aeschinus broke into the Cock-Bawd's House. He is afraid that this Youth, of whom he had conceived great Hopes, might be seduced by his Brother, and give into the same Debaucheries. He therefore appears here considering with himself where to seek for him, that he may carry him home, and remove

him from so dangerous a Companion. Meantime he spies Syrus, and as he can't guess where to meet with his Son, resolves artfully to draw the Secret from him.

4 Qui alicuri rei est. Sub. natus, aptus, idoneus. Eugraphius seems to have read *alicujus spei*: but the Alteration is unnecessary, as the other reading is agreeable enough to the common Forms of Speech; for so Plautus, Stich. 5. 4, 38.

Nolo.

ACT III. SCENE IV.

ARGUMENT.

Ctesiphon is praised, Micio and Aeschinus are blamed; both by Syrus, who here exerts all his Cunning. Demea, again, is highly delighted, with hearing a recital of Ctesiphon's Virtues.

SYRUS, DEMEA.

Syrus. WE just now told the Old Gentleman the whole Exploit, as it had been conducted. I never saw any thing better pleased in my Life.

Dem. My God! The Folly of the Man!

Syr. He commended his Son, and thank'd me, who put him upon the Project.

ANNOTATIONS.

This Scene is one of the most diverting in the whole Play, and represents how Men of a severe rigid Character, tenacious of Virtue and Honesty, are generally ridicul'd or hated, wherever they come. In the second Act Aeschinus and Syrus, followed by Sanno, went to the Forum to look for Micio. They had told him by this time the whole Affair as it happened; and the old Man, far from being angry, was rather delighted with the

Humour of the Thing, and told down the Money immediately, to discharge Sanno. As he imagined the young Sparks, pleased that their Project had succeeded, would like to spend the Day in Mirth and Jollity; he moreover gives Syrus half a Drachm to lay out on Provisions, &c. These he had brought home, and is preparing to have them dressed, when he is accosted by Demea. The Conversation is full of Humour and Variety, and perhaps

P. TERENTII ADELPHI.

ACTUS III. SCENA III.

ARGUMENTUM.

Male est Demeæ, quod filium Ctesiphonem audiverit una adfuisse cum eriperet mulierem Æschinus.

DEMÆA

Disperii. Ctesiphonem audivi filium
Una fuisse in raptione cum Æschino.
Id misero restat mihi mali, si illum potest,
Qui alicui rei est, etiam ad nequitiam eum abducere.
Ubi ego illum queram? credo abductum in ganeum
Aliquo persuasit ille impurus, sat scio.
Sed ecum Syrum ire video. hinc scibo jam, ubi siet.
Atque hercle hic de grege illo est: si me senserit
Eum queritare, nunquam dicet carnufex.
Non offendam id me velle.

ORDO.

Disperii. Audi-
vi filium Cte-
siphonem una fuisse
cum Æschino in rap-
tione. Id mali restat
mibi misero, si potest
abducere illum, qui
est aptus alicui rei,
abducere inquam es-
tiam cum ad nequitia-
m. Ubi ego que-
ram, illum? Credo
eum esse abductum
aliquo in ganeum.

*Ille impurus persuasit ei, sat scio. Sed ecum video Syrum ire. Jam scibo hinc, ubi sit: at hercle
bic est de illo grege. Si carnifex senserit me queritare eum, nunquam dicet. Non offendam me
velle id.*

ANNOTATIONES.

*Nolo ego nos pro summo bibere: nulli rei cri-
bia persuademos difficultia. Et suadere fa-
cientis est, persuadere pericientis. Impurus
Demea himself too says above, in his first
Conversation with Micio: Non fratrem rei
dare operam videt, ruri esse parcum ac so-
brium?*

*lia persuademos difficultia. Et suadere fa-
cientis est, persuadere pericientis. Impurus
autem pro improbo ponitur apud Terentium. Et
hic quoque excusat voluntas est Ctesiphonis, cui
a maiore fratre et improbi inglesta sit persuasione
nequitia. Donat.*

Persuasit ille impurus. Suademos faci-

ACTUS III. SCENA IV.

ARGUMENTUM.

*Commendatur Ctesipho, vituperanter Micio Æschinus: callide
utrumque Syrus facit. Demea autem narratione virtutum Ctesi-
phonis plurimum gaudet.*

SYRUS, DEMEA.

OMnem rem modò seni,
Quo pacto haberet, enarramus ordine.
Nil quidquam vidi lætius. DE. proh Jupiter,
Hominis stultitiam! SY. collaudavit filium:
Mihi, qui id dedissim consilium, egit gratias.
minis! SY. Collaudavit filium: egit gratias mibi, qui dedissim id consilium.

ORDO.

Sr. E narramus,
modò om-
nem rem ordine senti,
quo pacto haberet se:
vidi nil quidquam
lætius. DE. Proh
Jupiter, stultitiam be-

perhaps one of the best conducted in all Terence. Here we see the Fondness of a Father towards his favourite Son; the Pleasure he takes to encourage a Discourse that flatters his Partiality; and the artful Management

of a cunning Slave, who, taking advantage of the old Gentleman's Bias, exposes him all the while to the Ridicule of the Spectators.

Enarramus. By an Enallage of the Tense for enarravimus. This Figure, in its original

Dem. I shall burst. *Syr.* He told down the Money directly, and gave me, moreover, a Piece and Half to spend; that's laid out as I could wish.

Dem. So if you would have anything done to purpose, leave it to this Gentleman.

Syr. Ha, *Demea!* I did not see you: how goes it?

Dem. How should it go? I can't enough wonder at your manner of living.

Syr. Silly enough, truly, not to dissemble, and absurd! (*To Dromo within.*) *Dromo,* gut and scale the rest of the Fish: let the great Conger-Eel play a little in the Water; when I come back, he shall be boned; not before.

Dem. Are Enormities like these to be endur'd?

Syr. Indeed, I don't half like them; nay, I often exclaim against them. *Stephanio,* see that the salt Fish ate well soak'd.

Dem. Good God! Is this done on purpose, or does he imagine it will be to his Credit to ruin his Son? Wretch that I am! methinks I see the Day when this young Spark will be obliged to run away for want, and list himself for a Soldier.

Syr. O *Demea!* that, indeed, is being wise, not only to take care of the present, but look forward, also, into what's to come.

Dem. What! Is this Musick-girl now with you?

Syr. For certain: she's within.

Dem. Why, sure, he don't design to keep her at home?

Syr. Nay, I believe he's mad enough.

Dem. Is it possible?

Syr. The foolish Lenity of his Father, and an Easeiness greatly to be blamed.

Dem. Why, truly, I'm quite ashamed and sorry for my Brother.

Syr. There's too great Difference; nor do I say it, *Demea*, because you are here present; there is by far too great a Difference between you. You, in every thing, are Wisdom itself: he's a mere Dreamer. Would you suffer your Son to go on in this way?

Dem. I suffer him? Or would I not have smelt him out, think ye six whole Months, before he attempted any such Project?

Syr. *A N N O T A T I O N S.*

original Signification, implies a Change of Order, from ἐναλλάσσειν, permuto; and respects either the Number, Gender, Mood, Person, or Tense. Instances of it are innumerable. Thus *Cicero ad Trebat.* *Sed valebis, meaque negotia videbis, meque diis adjutantibus ante brumam expectabis;* instead of *vide, vale, expecta.* Where the Future of the Indicative is put for the Imperative:

Vestram nequo mirari satis rationem. Ratio here signifies their Conduct, Procedure, or Manner of living.

Congrum ipsum maximum. It is divert-

ing here, to observe how *Syrus* divides his Discourse between *Demea* and the Servants to whom he had given the Fish in charge. This was making pretty free with his Master's Brother. The Rogue knew he was but little regarded among them; and that makes him the more presuming, as Servants are always apt to be in these Cases. The Poet too has so contrived it, as to raise *Demea's* Astonishment still more, and fill him with Reflections of the approaching Ruin, that threatened his Brother's Family. Conger or conger was a Fish of the nature of a large

DE. Disrumpor. Sy. argentum adnumeravit illico: Dedit præterea in sumitum dimidium minæ ad iuwæ. Id distributum sanè est ex sententiâ. DE. hem, qd or Huic mandes, si quid recte curatum velis. SY. Ehem Demea, haud aspiceram te: quid agitur? DE. Quid agatur? vostram nequeo mirari satis Rationem, Sy. est hercle inepta, ne dicam dolo, Atque absurdâ. Pisces cæteros purga, Dromo: Congrum istum maximum in aquâ finito ludere Tantisper: ubi ego rediero, exossabitur; Prius nolo. DE. hæccine flagitia? Sy. mihi quidem non placent:

Et clamo st̄pe. Salsamenta hæc, Stephanio, Fac macerentur pulchre. DE. Di vostram fidem; Utrum studione id sibi habet, an laudi putat. Fore, si perdidere gnatum? vñ misero mihi! Videre videojam diem illum, cum hinc egens Profugiet aliquò militatum. SY. o Demea, Istuc est sapere, non quod ante pedes modò est, Videre, sed etiam illa, quæ futura sunt, Prospicere. DE. quid? istæc jam penes vos saltria est? SY. Ellam intus. DE. echo, an domi est habiturus?

SY. credo, ut est Dementia. DE. hæccine fieri? SY. inepta lenitas Patris, & facilitas prava. DE. fratri me quidem Pudet, pigetque. SY. nimium inter vos, Demea; ac Non quia ades præsens, dico hoc, permixtum interest. Tu, quantus quantus, nihil nisi sapientia es: Ille somnium, sineres verò illum tuum Facere hæc? DE. sinerem illum? aut non sex totis mensibus Prius olfecissem, quām ille quidquam cœperit?

prospicere illa, quæ sunt futura. DE. Quid? An istæc psaltria est jam penes vos? SY. Ellam intus. DE. Echo, an est habiturus eam domi? SY. Credo; ut dementia est. DE. Hæccine fieri? SY. Inepta lenitas patris & facilitas prava facit. DE. Quidem pudet pigetque me fratri. SY. Nimium, Demea, inter vos, ac non dico hoc, quia ades præsens, permixtum interest. Tu quantus quantus, es nihil nisi sapientia: ille somnium: an vero tu sineres illum tuum facere hæc? DE. Sinerem illum? Aut non olfecissem sex totis mensibus; priusquam ille cœperit quidquam?

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large over-grown Eel... It was in great esteem among Men of a delicate Taste. They came mostly from Sicyon, and were generally brought over alive.

²⁴ Videre video, &c. A Way of speaking somewhat singular, yet not without Example. Cicero Fav. 16. 21. Quomodo ego mibi nunc ante oculos tuum jucundissimum spectum prepono? video enim videre clementer rusticas ris, cum villicis loquentem, in laciniis seruantur, ex rursum fruenda sensim.

DE. Disrumpor. SY. Adnumeravit argenteum illico: dedit præterea dimidium minæ in sumptum: sed id est distributum ex sententiâ. DE. Hem, velis, quid curatum recte, mandes huc. SY. Ehem Demea, haud aspiceram te: quid agitur? DE. Quid agitur? Non quo satis mirari vostram rationem. SY. Hercle est stupio, ne dicam dolo, agitur abseruanda. Dromo, purga cæteros pisces: finito ipsum maximum congrum ludere tantisper in aqua: ubi ego rediero, exossabitur; nolo prius. DE. Hæccine flagitia? SY. Quisem, non placent mibi; & clamo st̄pe; Stephanio, sed ut hæc, salsamenta macerentur pulchre. DE. Di vostram fidem; utrumne habebit id studio sibi, an putat fore laudi, si perdidere gnatum? Vñ misero mihi! videojam videcillum diem, cum egas profugiet binus aliquo militatum. SY. O Demea, istuc est sapere, non modo video, quod est ante pedes, sed etiam ante oculos, priusquam ille cœperit quidquam?

³³ An non sex totis mensibus prius olfecissem? The Poet has purposely contrived in this Scene to make Demea appear in the most ridiculous Light, possible. Syrus extols his Wisdom, and pretends to admire him greatly, but manifestly sneers all the while. Demea seems to have no Suspicion, but that he is serious: for Men of his Character are apt to put a great Value upon themselves, and implicitly swallow every kind of Praise, because they think they deserve it. The Poet gives

Sy. Need I to be told of your Foresight?

Dem. Pray Heaven he may be always such as he is at present.

Syr. As Fathers breed up their Sons, so they generally prove.

Dem. But about this Son of mine: Have you seen him to-day?

Syr. Who, your Son? — I'll dispatch him into the Country. — I fancy he's hard at work in the Fields, by this time.

Dem. Are you sure he's there?

Syr. Sure? when I went so far with him myself.

Dem. That's well: I was afraid he might be loitering here somewhere.

Syr. And in a mighty Passion too.

Dem. For what?

Syr. He fell a scolding at his Brother in the Forum, about this Mulick-girl.

Dem. Say you so, indeed?

Syr. He did; and in very free Language too. For as by chance we were telling down the Money, the Gentleman came unexpectedly upon us: So, *Æschinus*, cry'd he, *Are these your ways? Are you not ashamed to dishonour our Family by such Courses?*

Dem. Oh, I weep for Joy.

Syr. 'Tis not the Money only that you destroy, but your very Life, your good Name.

Dem. Heaven preserve him; I hope he'll be like his Forefathers.

Syr. No doubt of it.

Dem. Syrus, he's full of these Maxims.

Syr. Well he may; he had one at home to teach him.

Dem. I do it with all the Care I am able; I overlook nothing, but endeavour to make Virtue habitual. In a Word, I tell him to look into the Lives of Men, as into a Glass, and thence to take Example. Do this —

Syr. Perfectly well!

Dem. Shun that —

Sy. Excellent!

Dem. This is praise-worthy —

Syr. There you have it again.

Dem. That were blameable —

Syr.

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gives an Instance of this Weakness in the Passage now referred to. Demea imagines himself a Man of too great Quickness and Penetration to be deceived. It were impossible for his Son to make a false Step, but he would discover it immediately; nay, could discern the very first Inclinations and Propensities to go astray. This must be highly entertaining to the Reader, who knows the while that *Ctesibio* is chiefly in fault, and that this so very wise Father is the Dupe of the whole Family.

Abigam bunc rus. This Syrus says in

a kind of Whisper, turning to the Spectators. ⁴² *Vab, nihil reticuit.* Syrus, as he knew it would give Demea Joy to find that his Son *Ctesibio* resembled him, takes care to omit no Circumstance that he thought would take with the old Man. *Ctesibio*, though the younger Brother, attacks *Æschinus*, nor does the Disparity of Age keep him in awe, he makes no scruple to speak his Mind freely: *nihil reticuit.* This was the more agreeable to Demea, as it resembled perfectly his own Carriage towards his Brother *Micio*.

Intervenit homo de improviso. Intercede

Sy. Vigilantiam tuam tu mihi narras? De. sic sicut 35
Modo, ut nunc est, quælo. Sy. ut quisque suum volu-
tus esse, ita sit.

De. Quid eum? vidissim' hodie? Sy. tuumne filium? (Abigam hunc rus) jamdudum aliquid ruri agere ar-
bitror.

[Optumè est.]

De. Satin' scis ibi esse? Sy. oh, quiegomet produxi. De.
Metui, ne haeret hic. Sy. atque iratum admodum. 40

De. Quid autem? Sy. adortus jurgio fratrem apud forum
De psaltriā istac. De. ain' verò? Sy. vah, nil reticuit:

Nam, ut numerabatur forte argentum, intervenit

Homo de improviso: cœpit clamare; Æschine,
Hæcne flagitia facere te? hæc te admittere

45

Indigna genere nostro? De. oh, oh, lacrumo gaudio.

Sy. Non tu hoc argentum perdis, sed vitam tuam.

De. Salvis sit: spero, est similis majorum suum. Sy. hui.

De. Syre præceptorum plenus istorum ille. Sy. phy,

Domi habuit, unde disceret. De. fit sedulo:

50

Nil prætermitto: consuefacio: denique

Inspicere, tanquam in speculum, in vitas omnium

Jubeo, atque ex aliis sumere exemplum sibi.

Hoc facito. Sy. rectè sanè. De. hoc fugito. Sy. callide.

De. Hoc laudi est. Sy. istæc res est. De. hoc vitio datur.

proviso, cœpit clamare: Æschine, oportuitne te facere hæc flagitia? Te admittere hæc indig-
na nostro genere? De. Ob, ob, lacrumo gaudijs. Sy. Tu non modo perdis hoc argentum, sed

perdis tuam vitam. De. Sit salvis: spero, est similis majorum suorum. Sy. Hui. De.

Syre, ille: est plenus istorum præceptorum. Sy. Ptz, habuit domi, unde disceret. De. Fit

sedulo: prætermitto nibil: consuefacio: denique jubeo illum inspicere in vitas omnium tanquam

in speculum, atque sumere exemplum sibi ex aliis. Facito hoc. Sy. Recepit sanè. De. Fugito

boc. Sy. Callide. De. Hoc est laudi. Sy. Istæc est res. De. Hoc datur vitio.

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sire, est in medio negotio, quasi ex infideliis
supervenire, & opprimere in ipso actu eos, qui
sem celatam vellent. Et vide quam oratore
narret gestionem rei, quæ nunquam facta
sit: his enim fides sit. Donatus.

46 Lacrumo gaudio. We see that Demea
is here prone to believe every thing to the
advantage of his favourite Son, of whom he
had before boasted so highly.

Non fratrem videt.

Rei dare operam, ruri esse parcum, ac so-
brium?

Unde (says Donatus) mira poetæ arte, & in-
nitia, & media, & postrema fibi congruunt atque
respondent.

52 Inspicere, tanquam in speculum. Dona-
tus seems to doubt, whether speculum comes
in properly here, where the Poet speaks of
examining into the Lives of other Men, to as-
certain the proper Standard for our own Con-
duct. I think it enough to observe, that as
we make use of a Glass to correct those Faults
and Blennies, which Custom or Negligence

Sy. An tu narras
mibi tuam vigilan-
tiā? De. Quæ-
so sic sit, ut ejus nunc
modo. Sy. Ut quis-
que vult suum esse,
ita est. De. Quid
eum? Vidissim' ho-
die? Sy. Tuumne
filium? (abigam
banc rus) arbitror
eum jamdudum a-
gere aliquid ruri;

De. Satisse, sic
eum esse ibi? Sy.
Ob, qui egomet pro-
duxi. De. Est opti-
mum: metui ne bæ-
seret sic. Sy. At-
que produxi admo-
dum iratum. De.

Ob quid autem? Sy.
Adortus, est
fratrem jurgio-apud
forum de istac psal-
triā. De. Aijne
vero? Sy. Vab,
reticuit nil: nam

forte ut argentum
numerabatur, bona
intervenit de im-
proviso, cœpit clamare: Æschine, oportuitne te facere hæc flagitia? Te admittere hæc indig-
na nostro genere? De. Ob, ob, lacrumo gaudijs. Sy. Tu non modo perdis hoc argentum, sed

perdis tuam vitam. De. Sit salvis: spero, est similis majorum suorum. Sy. Hui. De.

Syre, ille: est plenus istorum præceptorum. Sy. Ptz, habuit domi, unde disceret. De. Fit

sedulo: prætermitto nibil: consuefacio: denique jubeo illum inspicere in vitas omnium tanquam

in speculum, atque sumere exemplum sibi ex aliis. Facito hoc. Sy. Recepit sanè. De. Fugito

boc. Sy. Callide. De. Hoc est laudi. Sy. Istæc est res. De. Hoc datur vitio.

may have given us, and to find out the Air,
Dress and Manner that best becomes us: in

like manner, we ought to look into the Lives
of others, to learn what is infamous and re-
proachful, and what on the contrary is laudable
and praise-worthy; for we are sooner

apt to see what is faulty in others, than in
ourselves; because, in the one Case, we judge
without Partiality, in the other, Self-love

misleads us. Cicero, Off. I. 41. Non est in-
commodum, quale quodque eorum sit, ex aliis

judicare: ut, si quid dedecat alius, vitimas
& ipsi. Sit enim rescio quomodo, ut magis in

aliis cernamus, quam in nobis meipsum, si quid
delinquitur. This, I say, is what the Poet

means by looking into the Lives of others,
as into a Glass, not that they represent our

Lives to us, as a Mirrour reflects the Objects
placed before it.

54 Hoc facito, boc fugito, boc laudi est,
boc vitio datur. The Character of Demea is

very natural, and very happily conducted. A

Man of his Turn and Way of Life cannot

Sy. Admirable! De. You don't know what I mean. Sy. Well, I will tell you. De. I will tell you. Sy. I am not at leisure to hear you out now; I have got some excellent Fish to dress, and must take care they don't spoil; for that were as great a Crime among us, Demea, as for you to neglect those Precepts you have been just inculcating. And, as far as I am able, I instruct my Fellow-Servants in the same Strain. This is too salt: that's quite burnt: this isn't wash'd enough: that's perfectly well: pray remember to do so another time. I am ever giving them the best Advice I can, according to my Capacity. In fine, Demea, I bid them look into their Dishes, as into a Glass, and tell them what they are to do. I confess that these, our Matters, are trifling enough; but what can one do? As the Man is, so we must study to humour him. Have you any thing else?

Dem. That you may learn more Wisdom.

Sy. You are going into the Country, I suppose?

Dem. Directly.

Sy. For what should you do here? where, give you ever such good Advice, nobody regards it.

Dem. I, indeed, go hence, since he, for whose sake I came, is gone

ANNOTATIONS.

be supposed capable of instructing his Son in that part of Philosophy, which explain'd the Reasons of things; why some Actions were good, and some bad. His Lessons must be suited to his Figure in Life; that of a plain Country Gentleman, who advises his Son to take Example from others, and points out what is praise-worthy or blamable in the several Characters within his Observation. To enter into all the Elegance and Beauty of this Passage, the Reader may compare it with what Horace says upon the same Subject.

Sat. 4. Lib. I. where he evidently copies what our Poet says here; for he makes his Father give him the very same Instructions, as those of Demea to Clesiphon. I shall transcribe the Passage at length. Verse 105.

Insuerit pater optimus hoc me,

Ut fugient exemplis vitiiorum quæque no-

tando.

Cum me portaretur, parce, frugaliter, at-

que

Viverem ut contentus eo, quod mi ipse pa-

rebar esset.

Nomine videt, Abi ut male vivat filius?

Uique si natus?

Burus inobs? Magnum documentum, ne

patriam rem

Perdere quis velit. A turpi merciricis a-

cedit.

Com'deterret: Settani dissimilis sis.

Ne sequerer' macbas, concessa cum Venere

pointata.

in mem' su' h'c'nd' ac'num'ba' tu' c'v'ntu'

disperdat.

Possem: deprensi non bella est fama Treboni,
Aiebat. Sapienti vitatu quidque petuit.
Sic melius, couja's reddet tibi: mi sati
et, si
Traditum ab antiquis morem servare, tuam-
que

Dum custodis eges, vitam famamque tueri.

Incolorem possum; simul ac duraverit etas

Membra omniumque suum, nabis, sine cor-

tice. Sic me.

Formabat puerum dictis: Twas after this manner, that the best of Fathers taught me to shun Vice, pointing out its Enormity by living Examples. When he recommended Frugality and good Oeconomy, and advised me to live contented with what he had provided for me: Don't you see, said he, the Misery to which the Son of Albius, and indigent Barus have reduced themselves? A remarkable Lesson to deter young Men from wasting their paternal Estates. When he counsell'd me against the Love of profligate Women; Beware, said he, of the Example of Settani. When he would dissuade me from Gallantry with married Women, and pres' me to seek only after lawful Pleasures; You see how Trebonius has lost his Reputation, ever since his criminal Intrigues were discovered. The Philosophers, added the good Man, will explain the Reasons why some things are to be sought after, and others to be avoided.

ed.

Sy. Prohibitum est. De, porro autem. Sy. non hercle otium est

Sy. Prohibitum est. De, porro autem. Sy.

Hercle non sibi mibi nunc otium ausculandi.

Nactus sum pisces ex sententia i

cautio est mibi, ne ei corrumptur. Nam

id, Demea, est tam flagitium nobis, quam

est vobis non facere illa, quae modo dixi:

& quod queo, præcipio conferris ad istum eundem modum.

Hoc salsum est, hoc adustum est, hoc laatum est parum:

Illud recte, iterum sic memento; sedulo

Moneo, quæ possum pro mea sapientia.

Postremo, tanquam in speculum, in patinas, Demea,

Inspicere jubeo, & moneo quid facto usu sit.

Inepta hæc esse, nos quæ facimus, sentio.

Velut quid facias? ut homō est, ita morem geras.

Numquid vis? De. mentem vobis meliorem dari.

Sy. Tu rus hinc ibis? De. recta. Sy. nam quid tu hic

Ubi, si quid bene præcipias, nemo obtemperet? [agas,

De. Ego vero hinc abeo, quando is, quamobrem hoc

veneram,

et moneo quid usus sit factio. Sentio hoc, quæ nos facimus, esse inepta.

Verum quid facias? Ut bono est, ita geras morbo. Numquid vis? De. Mentem meliorem dari vobis. Sy.

Ap. tu ibis hic rus? De. Recta. Sy. Nam quid tu agas hic, ubi, si præcipias quid boni,

nemo obtemperet? De. Ego vero abeo bine, quando is, quamobrem veneram hic,

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" ed. 'Tis enough, for a Man of my Condition, to observe the Train of Culture used by our Ancestors, and keep your Life and Character clear from Reproach, while you stand in need of a Director. When Age shall have ripened your Judgment, as well as bodily Strength, you will then be your own Master, and be able to walk without a Guide." Twas thus that, when a Child, he formed me to Virtue by his Precepts." The Remark which *Doratus* makes here, is somewhat akin to that above:

" Non philosophice, sed civiliter monet.

" Non enim dixit, hoc bonum; sed, hoc laudi est.

" Nec, hoc malum; sed, vitio datur.

" Ergo ut idota & comicus pater, non ut sapient & præceptor."

" Non hercle otium est. Sy. is now begins to lose Patience; especially when *Demea*, after so long and particular a Detail, comes out with *porro autem*; two Words that seem'd to threaten a long Discourse. He therefore interrupts him; and, to prevent his being any more teased with these sage Lessons, turns all he had said into Ridicule, by gravely applying the very Expressions *Demea* had used, to the Directions, he, in quality of Head-cook, gave the Servants under him.

" Pro sapientia. Sy. had said before to *Demea*, Tu quantum qualitas nisi nisi

entia et; but here speaking of himself, he affects to talk diminutively. As if he had said, " Your Lessons are the Dictates of Wisdom itself." I too, according to my small Capacity, observe the same Method, in instructing my Fellow-Servants. *Donatus* observes, that *sapientia* is to be understood here equivalently, not only in its common Acceptation, but as a Term of Cookery; for Cooks, in seasoning, are directed by Taste and Relish; gustu, & sapore. But this, perhaps, may be refining too much.

" 69. Mentem vobis meliorem dari. *Demea* maintains to the last, his Character of Sulliness and Rusticity. He will not answer in the common Way, recte or valedic. " Sed hic (says *Donatus*) ne vel abiens blandus esset, pro salutationibus ipsis amara supponit. Et memento etiam hunc eundem insalutatum relinquare, qui adveniens nec salutaverat, nec resalutaverat fratrem. " Meliorem autem pro bona ac tolerabili posuit. Non enim bonam credit, ut melior rem optet." Sic *Virgilius. Georg.* 3. 513. *Dii meliora piis, erroremque hostibus illucti.*

" 70. Tu rus bine ibis? This ought to have after it a Mark of Interrogation; and it is further to be observed, that these Interrogations are not so much from a view of Information, as Admonition, when we want to insinuate

into the Country. He is my whole Care; he belongs to me. Since my Brother will have it so, let him look after that other Spark himself. But who's that I see at some distance there? Isn't it *Hegio* of our Ward? If I see right, it is the very same! Ah, a Man I have lived in Friendship with from a Child! Good Gods! How few have we, now-a-days, such Citizens as he? A Man of ancient Probity and Strictness; one, that would not for the World be guilty of any thing to give Offence. How I rejoice to find that there are still some Remains of this Race! Ah, now I think there's some Pleasure in Life. I'll wait for him here, to salute and have some Discourse with him.

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insinuate to any one, whose Absence we desire, what they ought to do. His Question, therefore, implies an Advice: and he pronounces it with such an Air, as shews that he made no doubt, what he hinted at, would be done; and approves of it too. For when *Demea* says, *recta*; he has his Answer immediately ready, *Nam quid tu sic agas?* which is inferring his Advice, and insinuating Dispatch.

73 *Illum cura unum.* The Poet conducts here with great Judgment: *Demea* means his favourite Son, whom he was more inclined to look after, and where there was nobody to controul him. But it was no easy matter for him to forget *Aeschinus*: it would not have looked like a Father, much less such a Father as *Demea* is represented to be. He therefore still shews how anxious he was for him, and that if he did not any more con-

cern himself about him, it was not so much owing to any Indifference in his Temper, as because his Brother would have it so. *Quando ita volit frater, de isto ipse widerit.*

76 *Tribulis nosfer.* We are told that the ancient *Athenians* were divided into Tribes, but Writers are not agreed as to their Number. Some tell us they were twelve, in imitation of the Jewish tribes; a far-fetch'd Conjecture, for what Connexion was there between the *Athenians* and *Jews*? It is more probable that this Number was derived from the twelve Months, into which the Year was divided; for we also find that there were in every Tribe thirty Sub-divisions, in allusion to the Number of Days in a Month.

78 *Quam gaudet, ubi etiam bujus generis reliquias restare video!* We have here another Instance, with what a masterly Judgment the Poet handles his Subject. *Hegio* is,

to

ACT III. SCENE V.

ARGUMENT.

Hegio here acquaints *Demea*, that *Aeschinus* had debauch'd *Sistrata*'s Daughter, and now added to his other ill Usage, that of abandoning her.

HEGIO, GETA, DEMEA, PAMPHILA.

Hegio. Immortal Gods, a base Action, *Geta!* Is it, indeed, as you tell me?

Get. It is indeed.

Heg. That any thing so dishonourable should come from so worthy

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We have seen before, that *Geta* was dispatched by *Sistrata*, to acquaint *Hegio*, their Kinsman, of the Misfortune that had befallen her Daughter. This he had accordingly done! We see them here coming along together, and *Hegio* appears perfectly astonished at a Behaviour so base and dishonourable. *Demea*, who, in the former Scene, had spied him, and was resolv'd to wait his coming up, overhears part of their Conversation; and, as it regarded *Aeschinus*, applies it to the Story of the Musick-girl, which he thought

Hegio

Rus abiit: illum curo unum: ille ad me attinet.

Quando ita volt frater, de isto ipse viderit.

Sed quis illic est, quem video procul? estne Hegio?

Tribulis noster si satis cerno, is hercle est. vah,

Homo amicus nobis jam inde à puerō. Dī boni!

Næ illusmodi jam magna nobis civium

Penuria est. homo antiquā virtute ac fide:

Haud citò mali quid ortum ex hoc sit publicē:

Quām gaudeo, ubi etiam hujus generis reliquias

Restare video! vah, vivere etiam nunc lubet.

Opperiar hominem hīc, ut salutem & conloquar.

siqua virtute ac fide. Haud citò quid mali ortum sit publicē ex hoc. Quām gaudeo, ubi video reliquias etiam hujus generis restare! Vah, etiam nunc libertate vivere. Opperiar hominem hīc, ut salutem & colloquar.

ANNOTATIONS.

to act a very important Part: he must deal with two Old-Men upon an Affair of the greatest Nicety: their Interest too is so very opposite to his Demands, that no other than a Character of the highest Moment, would have stood the least Chance to meet with any Regard or Notice from them. Terence has, therefore, taken care to represent him in such a Light, as gives the greatest Weight to every thing he says. He is a Man of the ancient rigid Virtue, and strictest Probity, consequently must be dear to *Demea*; nor would he be less rever'd by *Micio*, who was naturally inclined to Justice, and of invincible Good-nature. He was, besides, their Relation, and had lived in intimate Friend-

ship with them, which gave him still more Authority. No wonder, therefore, if the Remonstrances of such a Man have great Weight: nor would they chuse much to be engaged in a suit, where, besides the Iniquity of the Cause itself, the very Character of the Man who managed it against them, must heighten the Odium. By all these Circumstances, has the Poet provided against our thinking the easy Consent of the Old Men improbable, or too hasty. *Demea* himself, when he sees him at a Distance, speaks of him with the utmost Respect, as a Man whom he, in a manner, rever'd. How could he, therefore, deny a just Petition, represented so forcibly, and from such a Mouth?

ACTUS III. SCENA V.

ARGUMENTUM.

Hegio docet Sostratē filiam inique ab Æschino tractatam, tandem vitiatam esse: id factum nunc Demea narrat.

HEGIO, GETA, DEMEA, PAMPHILA.

ORDO.

PROH Dī immortales, facinus indignum, Geta!

Quid narras? GE. sic est factum. HE ex illan'

PROH Dī immortales, *P*rob *Dī immortales*,
indignum facinus,
Geta! Quid narras?

GE. Sic est factum. HE. Tamne illiberale facinus esse ortum ex illa familia?

ANNOTATIONS.

Hegio was much shock'd at, out of his Concern for their Family. But upon entering into Discourse with him, he is soon undeceived. Hence different Passions and Emotions on both sides. On *Demea*'s, Astonishment, Anger and Hesitation. He could not easily consent to his Son's marrying a Woman of no Fortune, and he was loth absolutely to

reject a Demand that had so much Justice on its side, was urged with such force, and by a Person of so grave and weighty a Character. In *Hegio*, we see the manly Indignation of a free Spirit, that warmly resents every thing dishonourable; and tho' he addresses a Man considerably his Superior, yet he speaks with that Boldness and Confidence, which a Consciousness

a Family? O *Æschinus*, sure you never learnt this of your Father!

Dem. See now! he too has heard of this Musick-wench; and, tho' a Stranger, is concern'd at it; yet this worthy Father of his thinks it nothing. Alas! were he but something nigh here, to overhear all this

Heg. If they refuse to do as they ought, they shan't come off so easily.

Get. All our Hope, *Hegio*, is in you: you are our only Friend, our Patron, our Father. The Old Man on his Death-bed recommended us to you; if you abandon us, we are undone.

Heg. Take care what you say: I'll never do it, nor, indeed, can I do it in honour.

Dem. I'll go up to him. *Hegio*, I salute you with the greatest Respect and Friendship.

Heg. O *Demea*; your Servant: I wanted greatly to see you.

Dem. For what, pray?

Heg. Your eldest Son, *Æschinus*, whom you gave to be adopted by your Brother, has acted neither like a Man of Worth, nor a Gentleman.

Dem. What has he done?

Heg. Did you know *Simulus*, a Friend and Companion of mine?

Dem. Perfectly well.

Heg. He has debauch'd his Daughter, a Virgin.

Dem. How!

Heg. Hold: you have not heard the worst yet, *Demea*.

Dem. What! Is there any thing worse?

Heg. Worse by much: for this will, in some degree, admit of an Excuse: Night might prompt him, Love, Wine, or the Heat of Youth; there is nothing in this, but what may be attributed to human Frailty. When he was sensible of what he had done, he came of himself to the Girl's Mother, weeping, praying, begging, protesting upon his Honour, and swearing that he would take her home. It was pardon'd, hush'd, and his Word taken: the Girl proved with Child; this is the tenth Month. He, sweet Youth, has got a Musick-girl, forsooth, to live with, and hath cast off the other quite.

Dem. Is that certainly true which you say?

Heg. Both the Girl and her Mother are here ready to satisfy you; nay, the thing itself speaks but too plain. Besides, here's *Geta*, as Ser-

ANNOTATIONS.

Consciousness of having Equity on our side, " of their Crime at this rate, on such easy Conditions." It is a Metaphor taken from Commerce, in which Merchants carry off their Goods, after the Conditions of Sale are once settled. The Verb *auferre* too, has sometimes the same Import with *impetrare*; according to which the Sense may be, "Haud sic auferent veniam busij facinoris illiberalis."

³ *Tam illiberalis facinus.* An Action so dishonourable, so unbecoming a Man born to Freedom, and those higher Notions, which Independency of Mind and Fortune ought to inspire.

⁴ *Haud sic auferent.* Vix. *Culpam, factum iuolum.* They shan't carry off Impunity.

So Cicero. ad Att. 16. 16. Adiuimus ad Cœ-

sarem.

P. TERENTII ADELPHI.

Tam illiberale facinus esse ortum? o Æschine, pol
Pol haud paternum istuc dedisti. De. videlicet si
De psaltriæ hac audivit, id illi nunc dolet etiam
Alieno; pater is nihil pendit. hei mihi!
Utinam hic prope adesset alicubi; atque audiret hæc.
HE. Nisi facient quæ illos æquom est, haud sic auferent.
GE. In te spes omnis, Hegio, nobis sita est: H.
Te solum habemus: tu es patronus, tu pater: 10
Ille tibi moriens nos commendavit senex.
Si deseris tu, periimus. HE. cave dixeris:
Nec faciam, neque me satis pie posse arbitror.
DE. Adibo, salvere Hegionem plurimum
Jubeo. HE. oh, te quærebam ipsum; salve, Demea. 15
DE. Quid autem? HE. major filius tuus Æschinus,
Quem fratris adoptandum dedisti, neque boni,
Neque liberalis functus officium est viri.
DE. Quid istuc est? HE. nostrum amicum nōras Simu-
Atque æqualem? DE. quid ni? HE. filiam ejus virgi-
nem 20
Vitiavit. DE. hem! HE. mane, nondum audisti, Demea,
Quod est gravissimum. DE. an quidquam est etiam
amplius?
HE. Verò amplius: nam hoc quidem ferendum aliquo
modo est.
Persuasit nox, amor, vinum, adolescentia:
Humanum est. ubi scit factum, ad matrem virginis 25
Venit ipsus ultro, lacrymans, orans, obsecrans,
Fidem dans, jurans se illam ducturam domum.
Ignotum est, tacitum est, creditum est. virgo ex eo
Compressu grava facta est. mensis hic decimus est:
Ille bonus vir nobis psaltriam, si Dis placet, 30
Paravit, quicunque vivat, illam deserat.
DE. Pro certon' tu istæc dicis? HE. mater virginis
In medio est, ipsa virgo, res ipsa: hic Geta
filian ejus virginem. DE. Hem. HE. Mane, nondum audiuisti, Demea, quod est gravissi-
mum. DE. An est etiam quidquam amplius? HE. Amplius vero: nam hoc quidem est fer-
endum aliquo modo. Nox, amor, vinum, adolescentia, persuasit: humanum est; ubi scit
factum, ipsus venit ultro ad matrem virginis, lacrymans, orans, obsecrans, datus fidem, jurans
se, ducturum illum domum. Ignotum est, tacitum est, creditum est. Virgo est fæsta grava
ex eo compressu. His est decimus mensis. Ille bonus vir, si Dis placet, paravit psaltriam no-
bis, quicunque vivat, deserat illam. DE. Dicne tu istæc præ certo? HE. Mater virginis est
in medio, ipsa virgo, ipsa res. Præterea hic Geta,

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sarem, verba facimus pro Butcretis, liberalis-
simum decretum abstulerimus. 13. Sicut pie. à Pietatis Latin, often stands
for the Duty which results from the different
Relations, which People bear to one another,
especially that of a Father to a Son, or a
Son to a Father. This Answer, therefore,

depends upon what Geta had just said, "Tu
patronus, tu pater. But as the word "piety" in
our Language, would not convey the same
Idea; I have endeavoured in the Translation
to conform to the present Manners, and Fa-
tion of Speech. 2. Si dis placet. This was a common
Form,

vants, now are, no bad one, nor wanting in Diligence; he maintains them, and by his Labour alone supports the whole Family. Take him, bind him, force the Truth from him.

Get. Nay, put me to the Torture, if you will, to be satisfied, *Demea*: besides, he won't deny it himself, bring us only together.

Dem. I'm quite ashamed, nor know not what to do, or how to answer him.

Pam. Wretch that I am, I am racked with Pains: *Juno Lucina* help, preserve me, I beseech you.

Heg. What! Is she in Labour, pray?

Get. For certain, *Hegio*.

Heg. Hah! This young Creature, *Demea*, now implores your Honour and Compassion; let her obtain, frankly, what the Law will otherwise oblige you to. Pray God you may do in this as you ought, and as becomes you; but if you are resolved not, I'll defend her, and her deceas'd Father, to the utmost of my power. He was my Kinsman, we were bred up from Children together, and were constant Companions at home, and in the Wars: We have together too experienced the Hardships of Poverty. I am therefore resolved to do my utmost, pursue it vigorously, and try all means to obtain Justice: in fine, I'll rather abandon Life, than desert these poor Women. What do you say?

Dem. I'll go meet my Brother, *Hegio*: whatever Advice he gives me in this Affair, I'll follow it.

Heg. But *Demea*; see that you carry this in mind; the more easy your Circumstances in Life; the more powerful, rich, fortunate and noble you are; so much the greater are your Obligations to act with Honour and Justice, if you value the Reputation of Probity.

Dem. Well, return: every thing shall be done as it ought to be.

Heg. This is as becomes you. *Geta*, shew me in to *Softrata*.

Dem.

ANNOTATIONS.

Form, where they wanted to aggravate an Action, or express a Detestation of it, and answers to our *Forfooth*.

34 *Ut captus est servorum.* Id est, ut se habet conditio servorum. Solet autem formula haec, *ut captus est*, addi laudibus eorum, qui minus capaces sunt magnæ laudis. Ita *Cæs.* B. G. 4. 3. *Ad alteram partem succidunt.* Ubij, quorum fuit civitas ampla atque florens, ut est *captus Germanorum*. We ought to observe here, that Slaves among the Ancients were but meanly thought of, nor was much Regard paid to their Testimony. This is the reason of *Hegio*'s being so particular in describing *Geta*'s good Qualities; *Non malus neque iners*: where, by the by, we may take notice, that by *neque iners*, some understand one, that is *no Fool*; and all this to make *Demea* more apt to credit what he might say. *Nen malus*, he is no Rogue, to

say a thing without Foundation: *neque iners*, nor is he a Fool, one that can be easily imposed upon, or knows not what he says: *Iners, quasi sine arte.* But I rather take the whole to be a Commendation of his Faithfulness and Diligence; especially, because of what immediately follows: *Alii illas: solus omnem familiam sustentat.*

40 *Differor doloribus.* Divellor, discrucior, dilaceror. Et proprie hoc genus querelæ convenit parturienti, & cui viscera distenduntur: & ei qui inexpertum dolorem nuna primum sentiat. *Donatus.*

41 *Juno Lucina, fer open!* See the *Andrian*, A. & III. Sec. I. 15.

50 *Paupertatem una pertulimus gravem.* There is nothing that more powerfully links Men together, than to be Companions in Adversity. The Heart is then at liberty to give full Scope to all its tenderest Feelings and Emotions;

Præterea, ut captus est servorum, non malus,
 Neque iners, alit illas; solus omnem familiam 35
 Sustentat: hunc adduce, vinci: quære rem.
 GE. Imo hercule extorque, nisi ita factum est, Demea.
 Postremo, non negabit, coram ipsum cedo.
 DE. Pudet: nec, quid agam, neque quid huic re-
 et spondeam,
 Scio. PA. miseram me! differor doloribus. 40
 Juno Lucina, fer opem, serva me obsecro. HE. hem!
 Numnam illa, quæso, parturit? GE. certe, Hegio.
 HE. hem!
 Illæc fidem nunc vostram implorat, Demea.
 Quod vos vis cogit, id voluntate impetrat.
 Hæc primùm ut fiant, Deos quæso, ut vobis decet: 45
 Sin aliter animus voster est, ego, Demea,
 Summa vi defendam hanc, atque illum mortuum.
 Cognatus mihi erat: una à pueris parvolis
 Sumus educiti: una semper militiae domi
 Fuimus: paupertatem una pertulimus gravem. 50
 Quapropter nitar, faciam, experiar, denique
 Animam reliquam potius quam illas deseram.
 Quid mihi respondes? DE. fratrem convenientiam, Hegio:
 Is quod mihi de hac re dederit consilium, id sequar.
 HE. Sed, Demea, hoc tu facito cum animo cogites, 55
 Quam vos facillime agitis, quam estis maximi.
 Potentes, dites, fortunati, nobiles,
 Tam maxime vos aequo animo aequa noscere.
 Oportet, si vos voltis perhiberi probos.
 DE. Redito. fient, quæ fieri aequum est, omnia. 60
 HE. Decette facere. Geta, duc me intro ad Sostratam.
 paupertatem. Quapropter nitar, faciam, experiar, denique relinquam potius animam, quam deseram illas. Quid respondes mibi? DE. Convenientiam fratrem, Hegio: sequar id consilium, quod is dederit mibi de hac re. HE. Sed, Demea, facito ut tu cogites hoc cum animo: quam vos agitis facillime, quam est maxime potentes, dites, fortunati, nobiles, tam maxime oportet vos noscere aequa aequo animo, si voltis vos perhiberi probos. DE. Redito: omnia fient, quæ aequum est fieri. HE. Decette facere. Geta, duc me intro ad Sostratam.

ANNOTATIONS.

21. Where we read it Word for Word. It does not, indeed, seem to come in here with any Propriety: for Micio was the absolute Master of *Aeschinus*; and, therefore, all that Demea could do was to offer his Advice, and represent to Micio, what he thought just and reasonable. Nor is it at all likely, had he had the Disposal of things, that he would have paid much Regard to his Brother's Counsel. He does not appear to be in such good Humour with him, or so well satisfied with his Conduct.

Dem. These things don't happen without my foretelling them: I wish from my Soul it may end here; but I fear much that this immoderate Indulgence will turn at last to some heavy Misfortune. I'll go find out my Brother, and reproach him with these Extravagancies of his Son.

ANNOTATIONS.

62 *Non me incidente.* Incidente: i: e: but it comes very aptly from a Man in Anger. non dicente, or tacente. This, as *Donatus* observes, is an Expression harsh and unusual, *Ibid. Utinam hoc sit modo defunctum. Duo antiqui*

ACT III. SCENE VI.

ARGUMENT.

Hegio comforts *Sofrata*, and promises to support her Daughter with his Friendship.

HEGIO.

B E quite easy and cheerful, *Sofrata*, and comfort your Daughter all in your power. I'll go meet *Micio*, if he's at the Forum, and inform him particularly of every Circumstance: if he is willing to do us Justice, let him do it; but if otherwise, let him declare it plainly, that I may know at once what I am to do.

ANNOTATIONS.

Donatus observes, that in some Copies, this whole Scene is wanting; and *Guyetus* thinks this Reason enough to reject it altogether. He can't see how *Hegio* comes to address *Sofrata*, who appears neither in this Scene, nor the preceding. But he seems not to have attended to what *Hegio* says a little before to *Geta*: *Duc me intro ad Sofrata:am.* While, therefore, *Demea* speaks the four next Verses, and goes off the Stage; *Hegio* is with *Sofrata*, and here is seen coming out, and talking to her within; just as *Lechia*, in the third Act of the *Andrian*, calls from without to *Arribelles*, who was within with *Glycere*: and *Cbremes*, in the Beginning of the fifth Act of the *Self-Tormentor*, speaks from the

Scene to his Wife *Sofrata*: Besides, in this Scene, *Hegio* says, *Ego Micionem conveniam, si apud forum est.* Without this, the third Scene of the next Act, were we see *Hegio* and *Micio* together, will not come in by far so properly.

2. *Fac consolare.* *Pampilia* had many Causes of Anxiety, and therefore stood greatly in need of Consolation. She had Sickness to struggle with; the Reflection upon her Misfortune must also give her Uneasiness, and as she was still unmarried, there would always be rising some little Apprehensions that *Aescinus* might abandon her; for it is not likely, that in her present Situation, her Mother would acquaint her, what she believed

DE. Non me indicente hæc fiunt. utinam hoc sit modò
Defunctum. verùm nimia illæc licentia
Profecto evadet in aliquod magnum malum.
Ibo, requiram fratrem, ut in eum hæc evomam. 65
magnum malum. Ibo, requiram fratrem, ut evomam hæc in eum.

DE. Hæc non fiunt
me indicente. Utinam
modo hoc sit defunc-
tum. Verum profecto
illæc nimia licentia
evadet in aliquod

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antiqui libri, Bembinus & Victorianus, ut- id est, in hoc negotio: ne Æschinus pejora-
nam hic habent. Ita defunctum impersonale committat. Faenrus,
erit; ut sit sensus: utinam sit defunctum hic,

ACTUS III. SCENA VI.

ARGUMENTUM.

Hegio Sostratam consolatur, & profitetur amicitiam suam in filiam.

H E G I O.

O R D O.

BONO animo fac sis, Sostrata, & istam, quod potes, Fac consolere. ego Micionem, si apud forum est, Conveniam, atque, ut res gesta est, narrabo ordine. Si est, facturus ut sit officium suum, Faciat: sin aliter de hac re est ejus sententia; 5 Respondeat mihi, ut, quid agam, quamprimum sciam.

S o s t r a t a , f a c u t
sis bono animo,
& fac consolere istam,
quod potes: ego con-
veniam Micionem, si
est apud forum, at-
que narrabo ordine,
ut res est gesta. Si
est, ut sit facturus suum officium, faciat: sin sententia ejus de hac re est aliter, respondeat mihi, ut
sciam quamprimum quid agam.

A N N O T A T I O N S.

lived to be her real Misfortune. *Hegio's Concern* for the young Creature manifests great Good-nature and Humanity: this is perfectly agreeable to the Design of the Poet, who means to represent him as an amiable endearing Character.

⁶ *Ut, quid agam, quamprimum sciam.* *Hegio* expresses himself here with a becoming Modesty and Reserve. He is unwilling to say

any thing harsh, or threaten, because it looks disrespectful, where there are any Hopes of obtaining an honourable Satisfaction; moreover he takes care to make *Sostrata* sensible, that he would not be remiss in her Affairs, if Justice were denied her, but take what further Measures might be necessary to redress her Wrongs; for that is evidently the Import of *ut, quid agam, quamprimum sciam.*

FACT IV. SCENE I.

MURTAJUORA.

ARGUMENT.

This Scene shews that the Presence of Parents is sometimes irksome to Children, because it checks them in the gratifying their Inclinations, and keeps them under Restraint. It describes also the Behaviour and Character of a toward Youth. Syrus instructs Ctesiphon in what manner he is to answer to his Father.

CTESIPHON, SYRUS.

Ctesiphon Is my Father gone into the Country, say you?

Syr. Long ago.

Ctes. But tell me really.

Syr. I tell you he's at his Farm; and, I dare answer for it, labouring hard by this time in the Fields.

Ctes. I heartily wish, could it be without Prejudice to his Health, that he may so effectually tire himself, as not to be able to rise from Bed these three Days.

Syr. So be it: and something still better, if possible.

Ctes. True: for I greatly desire to spend this whole Day pleasantly, as I have begun it: nor is there any thing I so much hate that Country Seat of his for, as its being too near the Town. Was it farther off, Night would come on before he could return hither again. But now when he finds I'm not there, I know very well he'll come back immediately. Where have you been, Ctesiphon, will he say, that I have not seen you all this Day? What answer shall I make?

Syr. What! Can you think of nothing?

Ctes. Not one thing.

Syr. So much the worse. Have you no Client, Friend or Guest to plead?

Ctes. I have: What then?

Syr. That you was engaged to them.

Ctes. When I really was not engaged? that can never do.

Syr. It may.

A N N O T A T I O N S.

Ctes.

We have seen before, that Syrus dispatch'd Demas into the Country, making him believe that his Son was gone before him. Ctesiphon himself was afraid, that upon his Father's missing him from home, he would come immediately, and inquire after him in Town. These his Fears he had probably been discovering to Syrus, who, in return, assures him, he had nothing to apprehend; for that he had himself contrived to send him into the Country. In this part of the Conversation they are introduced here, and is continued till they are interrupted by the Appearance of the old Gentleman himself. The

whole Scene gives the Description of a modest Youth, unpractised in the Ways of Hypocrisy and Deceit; one who respects and stands in awe of his Father, and, therefore, anxious to conceal from him any thing that he knows will displease him.

³ Quod cum salute ejus fiat. Terence does not mean to represent Ctesiphon an abandoned Character, but one carried away by Inclinations common to the Youth of that Age. He is, moreover, under the Eye of a severe and rigid Father who looked upon this Vice, as of the most heinous kind. Thus being under a Necessity of concealing his Fault,

ACTUS IV. SCENA I.

ARGUMENTUM.

Ostendit, filios sepe optare parentum absentiam; si quando solitus vivere & genio indulgere statuerunt. Probi adolescentis ingenium moresque bac scena exprimuntur. Syrus Ctesiphonem instituit, quem ad modum respondere debet patri.

CTESIPHO, SYRUS.

ORDO.

AIN' patrem hinc abisse rus? Sy. jamdudum. CT. Cr. dic sodes. Sy. apud villam est.

Nunc cum maxime operis aliquid facere credo. CT. Cr. utinam quidem,

Quod cum salute ejus fiat, ita se desatigabit, velim,
Ut triduo hoc perpetuo proflum è lecto nequeat surgere

Sy. Ita fiat, & istoc si quid potis est rectius. CT. ita
nam nunc diem

Misere nimis cupio, ut ecepi, perpetuum in lætitia
degere.

Et illud rus nullà aliâ causâ tam male odi, nisi quia
Quod si abesset longius,

Priùs nox oppressisset illic, quam huc reverti posset
iterum.

Nunc, ubi me illic non videbit, jam huc recurret, sat
Rogitabit me, ubi fuerim; quem ego hodie toto non

vidi die: quidquam. Sy. tanto nequior.
Quid dicam? Sy. nihilne in mentem? CT. nunquam

Cliens, amicus, hospes, nemo est vobis? CT. sunt:
quid postea?

Sy. Hisce opera ut data sit. CT. quæ non data sit? non
buc. Nunc, ubi non videbit me illic, sat scio, jam recurret buc; rogitabit me, ubi fuerim; quem ego
non vidi hodie toto die: quid dicam? Sy. Nihilne venit in mentem? CT. Nunquam quidquam.

Sy. Tanto nequior. Est nemo cliens, amicus, hospes vobis? CT. Sunt: quid postea? Sy. Ut
opera sit data bise. CT. Quæ non sit data? Non potest fieri. Sy. Potest.

ANNOTATIONS.

Fault, and willing, at the same time, to indulge himself; he wishes it might so happen, that his Father were prevented from disturbing him; but, at the same time, with the Reserve, becoming a dutiful Son, who is far from desiring any thing to his Father's real hurt.

Ita fiat, & istoc si quid potis est rectius. No one has succeeded better than our Poet, in distinctly marking his Characters. The young Gentleman himself speaks with Modesty, like one who had been bred up to Nations of Honour and Duty; but this Rogue

of a Slave, whose Mind was of a very different make, observes no such Restraint, but

roundly wishes the Old Man might effectually free them from all Apprehensions. However, he does not explain himself avowedly before the Son, whose virtuous Disposition he knew; but hides his meaning under equivocal Expressions, as if he meant no more than a longer Confinement. This shews the Poet's great Insight into Life and Manners. Servile low Minds seldom observe any Measure in their Wishes; especially in such Cases as this, where there was a Consciousness of Guilt, and a dread of Punishment, should it be discovered.

Quæ non data sit? non potest fieri? We must still admire Terence's Justice in the

Ctes. For the Day : but if I pass the Night here, what Excuse can I pretend, Syrus?

Syr. Ah, how I should like it, were it the Custom to be engaged with Friends in the Night too ; but make yourself quite easy ; I understand his Humour perfectly, and, in his most violent Transports of Rage, can make him as quiet as a Lamb.

Ctes. How ?

Syr. He likes to hear you praised : I make you a God to him, and reckon up all your Virtues.

Ctes. My Virtues !

Syr. Yours : immediately the Tears fall from him, as from a Child for Joy — Hah, take care.

Ctes. What's the matter ?

Syr. The Wolf in the Fable.

Ctes. What, my Father ?

Syr. The same.

Ctes. Syrus, what shall we do ?

Syr. Get in quickly ; I'll see to that.

Ctes. If he asks any thing, you know nothing of me : you hear ?

Syr. Can't you hold your tongue ?

ANNOTATIONS.

Propriety of his Characters, and maintaining the Uniformity of them throughout. They sent, it is not till after he had shewn a man in every thing agreeable to the Precept of Horace, *De Arte Poet.* Ver. 126.

Servetur ad imum

Qualis ab impto processerit, & sibi con-

Lupus in fabula. This Proverb was equivalent to an enjoining of Silence. Virgil refers to it, in his ninth Eclogue, Ver. 54.

Vox quoque Mærin

Jam fugit ipsa, lupi, Mærin videre. pri-

ores. Servius, upon this Passage, thus explains the Proverb. "Hoc etiam physici confirmant ;

" quod vox detrahitur ei, quem primum vi-

" derit lupus ; unde etiam proverbium hoc

" natum est, *lupus in fabula :* quotiens su-

" pervenit ille, de quo loquimur, & nobis sui

" praesentia

ACT. IV. SCENE II.

ARGUMENT.

Demea complains that he can't find his Brother ; and, inquiring of Syrus, is purposely by him directed wrong.

DEMEA, CTESIPHO, SYRUS.

Demea. I Verily think I'm one of the most unfortunate Men alive : for first, I can find my Brother nowhere : besides, while I

ANNOTATIONS.

In this Scene, we have a second Instance of the Cunning of Syrus, and how artfully he deceives the good Old Man. We have seen that, after parting from Syrus, with a sign to go into the Country ; he was met by Hegio, and informed of all that had passed between

Ct. Interdiu : sed si h̄c pernocto, causē quid dicam, Syre ?
 Sy. Vah, quām vellem etiam noctu amicis operāmos effet dari. IHO
 Quin tu otiosus es : ego illius sensum pulchre calleo.
 Cūm servit maxumē, tam placidum quām ovēm reddo. Ct. quomodo ? [deum :
 Sy. Laudat̄ te audit libenter. facio te apud illum
 Virtutes narro. Ct. meas ? Sy. tuas. homini illico lacrumæ cadunt,
 Quasi puerō, gaudio hem tibi autem. Ct. quidnam est ? Sy. lupus in fabulâ.
 Ct. Pater adeſt ? Sy. ipſuſt. Ct. Syre, quid agimus ?
 Sy. fuge modò intro : ego video.
 Ct. Si quid rogabit, nusquam tu me : audistin' ? Sy. potin' ut definas ?

Quidnam eſt ? Sy. Lupus in fabula. Ct. Pater adeſt ? Sy. Iſus eſt. Ct. Syre, quid agimus ?
 Sy. Fuge modo intro ; ego video. Ct. Si rogabit quid, tu vidisti me nusquam i audistin' ? Sy. Potiſne es ut definas ?

ANNOTATIONES.

"præsentia amputat facultatem loquendi." The same is obſerved by Pliny, L. 8. 22. and both are follow'd by Ifidorus, Lib. I. Cap. 22. "Aijunt rusticī, vocem hominem perdere, si eum lupus prior viderit. Unde & subito tacenti dicitur illud proverbium : "lupus in fabula." But Mad. m Dacier is by no means ſatisfied with this Solution ; ſhe will have it, that it was derived from the Stories about Wolves, which Women were frequently wont to tell their Children in the Fields. It often happened, that in the midst of their Relation, the very Animal they were ſpeaking of, would ſuddenly appear. The

Fear this occationed, tied up their Tongues, and prevented them from going on with their Story. Hence the Proverb, *lupus in fabula*, to ſignify, that the Person, of whom one speaks, is at hand ; for this is evidently the Sense in which we are to take it here, as appears from Ctesipho's Answer, who immediately asks, *pater adeſt ?* It is thus too, that Cicero uses it in one of his Letters to Atticus, Lib. XIII. 33. "De Varrone loquebamur : "lupus in fabula. Venit enim ad me, & quidem id temporis, ut refinendus eſtet. "Sed ego ita egi, ut non ſcinderem penum lam."

ACTUS IV. SCENA II.

ARGUMENTUM.

Demea queritur, quod fratrem non repererit : idem à Syro deluditur, locum in quo sit frater bifariam describente.

DEMEA, CTESIPHO, SYRUS.

ORDO.

NÆ ego homo sum infelix ! primū fratrem nusquam invenio gentium : invenio fratrem nusquam gentium :

DE. NÆ ego sum bono infelix ! primū

ANNOTATIONES.

between Æſchinus and Pampbila. Upon this, he changes his Resolution, and goes to look for his Brother ; but he can find him nowhere. To add to his Misfortune, he meets a

Workman from the Country, who tells him, that his Son Ctesipho was not there. He therefore appears here complaining of his bad Fortune : and coming to his Brother's, to see whether

was on the hunt for him, I met a Workman from my Country-Seat, who told me my Son was not there. I know not what to do.

Ctes. *Syrus.*

Syr. What? ab etat opem sepietate alia, ead bñ S. ad

Ctes. Does he ask for me?

Syr. Yes.

Ctes. I'm undone.

Syr. Have a good Heart.

Dem. What ill luck is this, in the name of Wonder? I can't conceive the Meaning of it; only, that it seems as if I were born to be miserable. I am always the first to feel our Misfortunes, the first to know every thing, the first to carry the News of it to my Brother, and the only one that feels the Weight, if any thing happens.

Syr. I laugh to hear this: he says, he is the first to know every thing; when he's the only Man that knows nothing.

Dem. I now go back to see if, perhaps, my Brother is return'd.

Ctes. *Syrus,* pray take care that he don't rush in upon us suddenly here.

Syr. Can't you hold your Tongue? I'll take care.

Ctes. But, by *Hercules*, I'll never trust that to your Management: for I'll go immediately and shut myself up with her in some secure Retreat: that's safest.

Syr. Do; however, I'll take care to dispatch him.

Dem. But there's that Rogue *Syrus*—

Syr. By *Hercules*, there's no such thing as staying here, if this continues; I would gladly know how many Masters I have; what a miserable Situation is this?

Dem. What's this Fellow whining and whimpering for? What would he have?—Hark ye, good Sir; is my Brother at home?

Syr. What the plague do you tell me of good Sir! I'm undone.

Dem. What's the matter?

Syr. The matter! *Ctesiphon* has beat me and the Musick-girl almost to death.

Dem. Hah, what do you tell me?

Syr. See how he has tore my Lip!

Dem. Why?

Syr. He says it was thro' me, that this Girl was bought.

Dem. Did you not just now say, that you had gone so far with him into the Country?

Syr. ther he mayn't be return'd home; *Syrus* artfully contrives a Story, to make him easi
in respect of *Ctesiphon*; and then, to get rid of him effectually, sends him a wandering ail
over the Town in quest of his Brother.

A villa mercenarium vidi. It was wise,
says *Donatus*, in the Poet, however near
the old Gentleman's Country-Seat might be,
to retain him in Town, as his Presence was

necessary in other Parts of the Play, that were to come on speedily.

⁸ *Primus, paro obnuncio. Qui malam rem nuntiat, obnunciat: qui bonam, annunciat,* says *Donatus*; *nam proprie obnunciare di- cuntur Augures, qui aliquid mali omnis sa- viumque widerint.* The Explication here is undoubtedly good; but how far the making *obnunciare* the same as *omen nunciare*, may not

Præterea autem, dum illum quæro, à villâ mercenarium
Vidi: is filium negat esse ruris; nec quid agam, scio.
Cr. Syre. Sy. quid ais? Cr. men' quærit? Sy. verum
Cr. petil. Sy. quin tu animo bono es.
De. Quid hoc, malū, infelicitatis? nequeo satis de-
cernere:
Nisi me credo huic esse natum rei, ferundis miseriis.
Primus sentio mala nostra: primus respicco omnia:
Primus porro vobnuncio. aegrè solitus, si quid fit, fero.
Sy. Ridet hunc: primū ait se scire: is solus nescit
omnia.

De. Nunc redeo: si forte frater redierit viso. Cr. Syre,
Obsecro, vide ne ille huc prorsus se irruat. Sy. etiam
taces?

Ego cavebo. Cr. nunquam hercle hodie ego istuc com-

Ego cavebo. Cr. nunquam hercle hodie ego istuc committam tibi. sid tutissimum est.

Nam me jam in cellam aliquam cum illâ concludam.

SY. Age, tamen ego hunc amovebo. DE. sed ecum sceleratum Syrum. [potest. 15] mūm scire : is solus nescit omnia. DZ.

Sy. Non hercle hic quidem durare quisquam, si sic fit,
Scire equidem volo, quot mihi sint domini. quæ haec
est miseria? sibi est frater domini.

DE. Quid ille gannit? quid volt? Quid ais, bohe vir?
Sy. Quid metas? hunc nesciunt, qui possunt?

S. Quo, malum, bone vir, mihi narras? equidem
perii. De, quid tibi est? [psaltriam
S. Recitamus. O salutaris hostia, misericordia tua in nos
venit. C. Tuus es, tu dona nos, tu duc nos, tu regnos nos.
v. C. T. Numquam berbis ego commixtus sis in hoc
tempore.

Sy. Rogitas! Cteipho me pugnis miserum & litam
Usque occidit. De hem, quid narras? Sy. hem, vide

DE. Quamobrem i Sy. me impulsore hanc emtam esse.

Deinde quidam non quisquam potest durare hic, si sit hic. Evidenter volo

serre quot domini sunt mibi : que miseria est haec ? Dicitur. Quid ille gemitus ? Quid ruitus ? Quid vis, bona vir ? Item, est frater domini ? Secundum. Quid, malum, narrans, bona vir, mibi ? equidem perit. Deinde. Quid est istius ? Secundum. Cestius, usque occidit me misericordia tua. Nam etiam tuus.

De Hem, quid narras? Sy. Hem, vide ut discidit labrum. De. Quam obrem? Sy. At hanc esse empram, me impulsore. De. Non tu aiebas modo te produxisse cum binc ius?

Annotations. —
not be an overnice Refinement. I leave to *antennaria* *var.* *cotyledonaria*, *chickeringi*. Thus,

ANNOTATIONS.

not be an over-nice Refinement, I leave to auspicio erant captanda, abigerant. Thus, the Reader to judge. I am rather apt to Cicero pro Sextio 15. Lata lex est, ne cuspicio think, that it resembles the Compounds ob- valerent, ne quis obnunciareret, ne quis legi in- logor, obrogo, obiudor, and such like; in all tercederet. 1800. which the Particle *ob* has something im- 10 Syre, obscuro, vide. Cieſipho is not now portunate and disagreeable in its Signification. Standing with Syrus; but must be supposed de hinc, says Wefterhuius, magistratus, magis- to have retired behind the Door, or to speak tratus dicebant obnunciare, denunciare rem, de from a Window. 11 ad 1' a. m. ad 10' vix quia acturas erat cum populo, differandam esse. 12 Quid ille gannit? Aliu garrit, sed me- in aliud tempore, prætextu religiosis vel auspiciis, lios gannit: gannis enim propriæ quipum orum, quibus collega ille simplicebat se operam dare est, & de carolis gentilibus dicitur. Unde gan- re publice causa. Quam igitur de celo serva- nitus l'xe p'ost' pro plorato rapulantiorum. turus dixisset collega, alio die, mala erant ope- 13 Quid, malum, bone vir, inibi garras? ritia, sed maxima quies in yede, ne patet, unde 14 Mulum hic interjectior est, & illud consyvir, Syria ob Cenitatem & Cœnitalia. 15 Syrus F. 4.

Syr. I did : but he return'd like a perfect Madman, sparing nobody : might he not have been ashamed to beat an old Man, who dandled him t'other day in my Arms, scarce thus high.

Dem. I commend you, Ctesiphon, you're Father right : come, I see you're a Man.

Syr. Command him, say you ? Nay, he'll keep his Hands to himself another time, if he's wise.

Dem. Brave !

Syr. Mighty brave, sure, to beat a poor Woman, and me a Slave, that dar'd not to strike again ! Oh yes, wonderfully brave !

Dem. He could not have done better. He thought the same as I, that you was the Ring-leader of this Plot. But is my Brother within ?

Syr. No.

Dem. I'm thinking where to look for him.

Syr. I know where he is, but am determin'd not to tell.

Dem. Hah, what's that you say ?

Syr. Even so.

Dem. I'll break your Head for you this instant, you Rascal,

Syr. I don't know the Man's Name at whose House he is, but I know the Place.

Dem. Tell me the Place then.

Syr. Do you know the Portico down this way, just by the Market ?

Dem. How should I but know it ?

Syr. Go directly up that Street ; when you come to the end, there is a Descent backwards ; go down that : afterwards, on this side, you'll see a Chapel ; and near to that there is a narrow Lane.

Dem. Whereabouts ?

Syr. Just where the great wild Fig-tree stands : do you know it ?

Dem. I do.

Syr. Keep directly through that.

Dem. But that Lane is no Thorow-fare ?

Syr. True, by Jupiter : what a Fool I am ? I was out ; return again to the Portico ; this will be a much nearer way, and easier found, Do you know the House of this rich Fellow, Cratinus ?

Dem. Yes.

Syr. When you have pass'd that, keep directly along the Street on your left Hand, till you come to Diana's Temple, then turn to the Right : before you come to the Gate, just by the Pond, there is a Mill, and over against it a Joiner's Shop : he's there.

Dem. What does he there ?

Syr.

ANNOTATIONS.

Syrus repetit, quasi dicere, Quid, malum ! Lip a little, and affects to shew it to the old Man.

²² Produce. Here, for produxisse, a Liberty frequent with the Poets. Thus, in Catullus, we read promisse for promississe ; in Virgil, explesse for explicuisse ; and in Horace surrexe for surrexisse.

²³ Tantillum : in manibus gestavi meis ? This

Prōdūxe aiebas? Sy: factū verūm venit pōst insaniens: Nihil pēperit. nō pūduisse verberare hominēm senem, Quem ego modō puerum tantillūm in manib⁹ gestavi

DE. Laudo, Ctesiphō: patrissas. abi, virum te judico. 25 Sy: Laudas? nā ille continebit posthac, si sapiet, manus.

DE. Fortiter. Sy, perquām; quia miseram mulierem & me servolum,

Qui referire non audebam, vicit: hui, perfōrtiter!

DE. Non potuit mēlius. idem, quod ego, sensit, te esse huic rei caput.

Sed estne frater intus? Sy: non est. DE. ubi illum quā-

SY. Scio ubi sit, verūm hodie nunquam monstrabō. DE.

hem, quid ais? Sy. ita.

DE. Diminuetur tibi quidem jam cerebrum. Sy: at no-

Illius hominis, sed locum novi ubi sit. DE. dic ergo

locum [DE. quidni noverim?

SY. Nōstīn' porticum apud macellum hanc deorsum?

SY. Præterito hac rectā plateā sursum. ubi eō veneris? 35

Clivus deorsum vorsus est, hac præcipitato: postea

Est ad hanc manū facellum: ibi angiportum propter

est. [DE. novi. Sy. hac pērgito.

DE. Quónam? Sy. illīc, ubi etiam caprificus magna est.

DE. Id. quidem angiportum non est pērvium. Sy: ve-

rum hercle. vah, sum redi. 40

Censen' hominem me esse? erravi. in porticum rur-

Sanè hac multo propiū ibis, & minor est erratio.

Scin' Cratini hujus ditis ædes? DE. scio. Sy. ubi eas

præterieris,

Ad sinistram hac rectā plateā: ubi ad Dianæ veneris,

Ito ad dextrām: prius, quām ad portām venias, apud

ipsum lacum

Est pistrilla, & exadvorsum fabrica: ibi est. DE. quid

ibi facit?

45

Ubi veneris eo, est clivus vorsus deorsum, præcipitato bac: postea est facellum ad bac manū:

ibi est angiportum propter. DE. Quónam? Sy. Illīc, ubi est etiam magna caprificus. DE.

Nōri. Sy. Pērgito bac. DE. Id angiportum quidem non est pērvium. Sy. Verūm hercle.

Vah, censem' me affi hominem? erravi. Redi rursus in porticum. Sane ibis multo pēp̄p̄bac?

via, & erratio est minor. Scin' ædes bujus ditis Cratini? DE. Scio. Sy. Ubi præterieris

eas, ito ad sinistram bac rectā plateā: ubi veneris ad templum Dianæ, ito ad dextrām: præ-

quām venias ad portām, est pistrilla apud ipsum lacum, & exadvorsum fabrica: est ibi. DE.

Quid facit ubi?

ANNOTATIO N.

This, in the Action, was accompanied with some Gesture, to express his full Meaning, that he had dandled Ctesiphō in his Arms, when but a meer Infant.

40 Censen' hominem me esse & erravi. Calliditas est maxima, says Dianus, deprehendit mendacium non defendere sed fateri, ut

SY. Est factū? ve-
rum venit post insa-
nien: pēperit nībil
An non oportuit cu-
dīs eum verberare
hominēm senem, eum
inquam, quām ego
modo gestavi puerum
tantillūm in meis ma-

nibus? DE. Laudo
te, Ctesiphō: patris-
sas, ubi, judico te
virum. SY. Lau-
das? nā ille contine-
bit manus: posibat,
sapiet. DE. For-
titer. SY. Periquam;

quia, vicit mēscram
mulieram, & mēser-
volum, qui non au-
debam referire: bui,
perfōrtuer! DE. Non

pouit fecisse mēlius;
sensit idem, quod ego
sentiō, te esse caput
buic rei. Sed estne

frater intus? SY.
Non est. DE. Cog-
ito, ubi queram il-
lum. SY. Sei ubi sit,
verūm nunquam mon-
strabo bidie. DE.

Hēm, quid ais? SY.
Ita. DE. Cerebrum
quidem jam divinac-
tur tibi. SY. At
nēcio nōmen illius
homīnis, sed novū lo-
cum ubi sit. DE.

Dic locum ergo. SY.
Nōstīn' hanc pēti-
cūm deorsum? ubi
macellum? nō DE.

Quidni noverim? SY.
Præterito lac
resta placidū. Ius san-

opinonem simplicitatis acquirat. Vides ergo
tur, ut ipse sibi succenseat; tanquam impa-

dens erraverit, non dolosus impulerit inter
rogantem. Et mire se negat hominem?

44 tanquam homo corde sit, non corpore. By this
Prius, quam ad portūm vērias. By this
we are let to understand, that Syrus had
contrived

Syr. He has ordered some oaken-legged Tables to be made to set in the Sun.

Demea. For you to drink upon: mighty well, truly. But why do I delay going to him?

Syr. Go then: I'll exercise you to-day, as you deserve, old Dottard. Æschinus stays intolerably; Dinner's quite spoil'd: Ctesiphon thinks of nothing but his Mistress: I too will provide for myself: for I'll go directly, and pick out the choicest Bit I can find; and sipping off my Cups leisurely, will prolong the Day all I can.

ANNOTATIONS.

contrived to feed *Demea* a wandering as far as the very Walls and Extremity of the Town: *Apud ipsum lacum*. We learn from *Varro*, that near the Gates of their Cities, the Ancients commonly had large Basins of Water, where their Horses were led to drink, and whence they might be supplied on any sudden Emergence of Fire.

45. *Leetulos* in sole lignis pedibus. It was frequent with the Ancients to sit, lie, or walk in the Sun, and considered by them as one of the great Preservatives of Health, as we learn from *Celsus*, l. i. Thus *Syrus* being ask'd a Question, that possibly he had not foreseen, has recourse to this, and is circumstantial enough in his Answer to prevent

Suspicion; for he is particular in the Design and Form of them: thus, first *leetulos*, then, *lectulos* in sole collocandos; and lastly, *lectulos lignis pedibus faciundos*. Where we are to observe, that the Legs, to Couches, among the Ancients, were generally made of Oak; so their Tables were, for the most part, of Maple Wood, often of Ivory, and sometimes Silver.

46. *Silicernium*. There is great Debate, among Grammarians, about the Signification and Etymology of this Word; but I shall content myself with observing here, that it is most generally allowed to signify an old Man that stoops as he walks. *Quasi silicem cernens.*

47. *Praedium*

ACT IV. SCENE III.

ARGUMENT.

Hegio begs of Micio, that he will go himself to Sostrata, and satisfy her that the Suspicion of Æschinus's being alienated from Pamphila, was owing entirely to his having carried off the Musick-girl for his Brother Ctesiphon.

MICIO, HEGIO.

Micio. I Can see nothing in all this that deserves such mighty Praises, Hegio: I only do my Duty, and give satisfaction for the Faults of my own Family: unless you took me to be one of those Men, who think it an Injury to expostulate with them for Wrongs.

ANNOTATION.

Many Praises and Commendations, which Micio, whose Character is that of Goodness itself, modestly declines. In this part of their Conversation they are introduced by the Poet, who has so framed and contrived their Discourse, that it is easy from it, to understand all that had passed between them before. An artful Management, and justly to be admir'd, to contrive such a Plot as this.

Sv. Lectulos in sole ilignis pedibus faciundos dedit.

De. Ubi poteris vos : bene sanè. sed cesso ad eum pér-

gere ?

Sv. Ilum.

Sv. I sanè : ego te exercebo hodie, ut dignus es, siliceo-

Aeschini odiosè cessat : prandium corrumpitur :

Ctesipho autem in amore est totus. ego jam prospiciam

michi.

50

Nam jam adibo, atque unum quidquid, quod quidem

erit bellissimum,

Carpam, & cyathos sorbillans paulatim hunc producam

diem.

jam prospiciam mibi. Nam jam adibo, atque carpam unum quidquid, quod erit quidem

bellissimum, & sorbillans cyathos paulatim producam hunc diem.

Sy. Dedit lectulos :
faciundos ilignis
pedibus, ponendos
in sole. De. Ubi

vos poteris : bene
sanè. Sed cesso per-

gere ad eum ? Sy.

I sanè, ego exerce-

bo te hodie, siliceo-

nium, ut es dignus.

Aeschini odiosè

cessat : prandium

corrumpitur. Cee-

sipho autem est to-

tus in amore. Ego

jam prospiciam mibi.

Nam jam adibo, atque carpam unum quidquid, quod erit quidem

bellissimum, & sorbillans cyathos paulatim producam hunc diem.

ANNOTATIONS.

49. *Prandium corrumpitur.* The Greeks and Romans generally made but one Meal in a Day, which was Supper ; the Dinner here spoken of, is for two debauched young Sparks, who confir'd themselves to no Rules. Hence, in the last Scene of this Play, *Demea*, among other ironical Commendations of *Syrus*, mentions his preparing a Repast, while it was yet early in the Day. *Apparare de die convivium* ; where we are to observe, that the Words *de die*, make the chief Beauty of the Irony.

52. *Hunc producam diem.* Both *Donatus* and *Madam Dacier* take *producere* as a metaphorical Term borrowed from the Lan-

guage of Funerals, and think it of the same import as *condere diem*, *condere soles*. But this certainly can't be *Syrus*'s meaning here, as may be made evident from his own Words. For first he says, *Cyathos sorbillans*, which is a going on leisurely, to take in the whole Relish of the Pleasure, and lengthen it out as much as possible ; besides the word *paulatim* is of itself sufficient to ascertain the proper Sense of *producam diem* in this place, which can signify no other than, *I will make this Day a long one.* Thus, *Mari.* II. 89. 1.

Quod nimis gaudes noctem producere vino ;
Ignosco.

ACTUS IV. SCENA III.

ARGUMENTUM.

Rogat Micionem Hegio, ut Sostratam adeat, narraturis illi suspicionem alienati à Pamphila Aescini, ortam esse propter ereptam Ctesiphoni psaltriam.

MICIO, HEGIO.

E GO in hac re nihil reperio, quamobrem lauder, tantopere, Hegio.

Meum officium facio : quod peccatum à nobis ortum

Nisi si me in illo credidisti esse hominum numero, qu

quamobrem ita putant

est ortum à nobis ; nisi si credidisti me esse in illo numero hominum, qui ita putant

et sunt beatores bus b

ANNOTATIONES.

as it throws great Light upon the Characters.

I have been greatly perplexed to unravel the

and comes nearer to the Standard of Nature.

Construction of this Passage, which is very

obscure. Stephens, in his elegant Edition of

EGO, reperio nihil in hac re, quamobrem lauder tantopere. Facio meum officium : corrigo peccatum quod

est ortum à nobis ;

qui ita putant

et sunt beatores bus b

Construction of this Passage, which is very

obscure. Stephens, in his elegant Edition of

they themselves have done, and who are always the first to accuse. Do you now thank me because I have not acted in this manner?

Heg. Ah! not in the least; I never believed you to be other than what I now find you; but I beg, *Micio*, that you will go with me to the Virgin's Mother, and tell her yourself what you have now told me; that this Suspicion is on his Brother's account, and that the Musick-girl was for him.

Mic. If you think I ought, or that it is necessary to do it, let us go.

Heg. 'Tis mighty good in you; for it will greatly relieve her Mind, that now languishes in Misery and Distress, and you will have acquitted yourself of your Duty: but if you had rather not, I'll tell her myself, what you have said.

Mic. Nay, I'll go myself.

Heg. You do well: People in Circumstances of Distress are always, I know not how, more apt to be suspicious: They contrive every thing into an Affront, and fancy themselves slighted because of their Poverty: 'Twill be therefore more satisfying, if you justify him to them yourself.

Mic. You say right, and what is perfectly just,

Heg. Follow me therefore in.

Mic. I do.

A N N O T A T I O N S.

1540, in the Smallest Character, prints it thus:

*Qui itam putant,
Sibi fieri injuriam, ultro si quam fecere ipsi,
expostulant,*

Et ultro accusant.

According to which, the Construction may run thus: *Qui putant injuriam fieri sibi; si aliqui expositulant eam injuriam, quam ipsi ultro fecero, & ultro accusant.* Some Criticks contend earnestly for *expostules*. *Legendum est*, says *Faernus*, *ex libro Bembino expositules, et sensus est, de facta ab eis tibi injuria, etiam insuper te accusant.*

^{16.} *Propter suam impotentiam se semper credunt negligi.* There are two Things remark-

able in this Verse; first, that *impotentia* is used instead of *paupertas*, or *inopia*. The Reason is evident, because in Poverty People are generally of little Account and Consideration. Cicero gives us an Example of it in this sense, *pro Mur.* 28. *Valeant haec omnia ad salutem innocentium, ad opem impotentium, ad auxilium calamitosorum.* Another Thing to be observed here is, the strong Opposition that *negligi* meets with from *Faernus*, who is for substituting in place of it *calvior*, the Infinitive of the Verb *calvor*, a Word very much in use in the Times of *Scipio* and *Lælius*, and which he proves by a Variety of Quotations, to have been often used passively, and of the same Import with *decipi*, *frustrari*. The reason

P. TERENTII ADELPHI.

77

Sibi fieri injuriā, ultrò si, quam facere ipsi, expostulant; Et ultra accusant. id quia non est à me factum, agi gratias? [Micio; HE. Ah! minimè: nunquam te aliter, atque es, in animum induxi meum. [Micio; Sed quæso, ut una mecum ad matrem virginis eas, Atque istæ eadem, quæ mihi dixti, tute dicás mulieri; Suspicionem hanc propter fratrem ejus esse & illam psaltriam.

MI. Si ita æquum censes, aut si ita opus est facto, eamus. HE. bene facis: [Micio; HE. Ab! minimè; nunquam induxi in animum meum credere te esse aliter atque es; sed quæso, Micio, ut eas una mecum ad matrem virginis, atque ut tute dicás muliere eadem istæ dixisti mihi; viz. hanc suspicionem esse propter fratrem ejus, et illam psaltriam. MI. Si censes ita esse æquum, aut si opus est facto ita, eamus. HE. Facis bene: nam et jam relevabis animum illi, quæ tabescit dolore ac miseria; et fueris functus tuo officio. Sed si putas aliter, egomet narrabo quæ dixisti mibi. MI. Imo ego ibo. HE. Facis bene: Omnes, quibus res sunt minus secundæ, sunt, nescio quo modo magis suspiciosi: qd contumeliam omnia accipiunt magis: Propter suam impotentiam, se semper credunt negligi. Quapropter te ipsum purgare ipsi coram, placibilius est. MI. Et rectè, & verum dicis. HE. sequere me ergo hac intrò. MI. maxumè.

Sed si putas aliter, egomet narrabo quæ dixisti mibi. MI. Imo ego ibo. HE. Facis bene: Omnes, quibus res sunt minus secundæ, sunt, nescio quo modo magis suspiciosi: magis accipiunt omnia ad contumeliam: semper credunt se negligi, propter suam impotentiam. Quapropter est placibilius te purgare ipsum ipsi, coram. MI. Dicis et rectè, et verum. HE. Ergo sequere me intro hac via. MI. Maxime.

ANNOTATIONS.

reason of all this is, because he thinks this common reading. Word of greater Force, and more suited to the Poet's Design than negligi. It likewise placibilius est. These Words, which appear better expresses the Sense of the original at first somewhat intricate, may be thus construed: Quapropter placibilius est, te Miciōnem. But if we consider that negligi is the Reading purgare ipsum Æscinum, ipsis matri et viri almost universally found, and that it signifies coram, id est, te præsentem, & coram fies not only bare Neglect, but sometimes too præsentibus, as Donatus explains it. Placibilius implies Contempt and Scorn, there will appear less Necessity for receding from the

¹⁷ Quapropter te ipsum purgare ipsi, coram, the Poet's Words, which appear better expresses the Sense of the original at first somewhat intricate, may be thus construed: Quapropter placibilius est, te Miciōnem. But if we consider that negligi is the Reading purgare ipsum Æscinum, ipsis matri et viri almost universally found, and that it signifies coram, id est, te præsentem, & coram fies not only bare Neglect, but sometimes too præsentibus, as Donatus explains it. Placibilius, h. e. ad placandum aptius.

15 A

ACTUS

ACT IV. SCENE IV.

ARGUMENT.

Æschinus is greatly perplexed for the Suspicion he had fallen into with Sostrata and Pamphila, as if he was himself in love with this Musick-girl, whom he had carried off, not on his own account, but to oblige his Brother.

ÆSCHINUS.

I Am perfectly on the Rack: This cruel Misfortune, to come so unexpectedly upon me, that I neither know what to do with myself, nor how to behave: Fear enfeebles my Limbs; my Mind is stupid through Surprize; my Breast is incapable of Counsel. Ah! How shall I free myself from this Perplexity? The Suspicion against me is so strong, and seemingly but too well grounded. *Sostrata* believes I have bought this Musick-girl for myself: So much I learned from old Nurse; for as she was going to call the Midwife, happening to see her, I immediately went up to her. How is *Pamphila*, said I? Is she in labour? Are you going for the Midwife? Away, away, *Æschinus*, cries she, you have deceived us long enough; you have enough amused us with your fine Promises. Hah! what's the meaning of this, said I? Farewel, says she, enjoy her that pleases you so much better. I was aware immediately of what they suspected; however, I check'd myself, nor would discover any thing relating to my Brother to that prating old Woman, lest it might by this means be divulg'd. But what shall I do now? Shall I tell them that this Girl was for my Brother? The Titing in the world that requires the greatest Secrecy. Well, let that pass; 'tis possible it might never go any farther. I doubt whether they will even believe

ANNOTATIONS.

We here find *Æschinus* represented in a very different Light from what he has appeared in, in former Scenes. There he is a Town-Rake, and engaged in some of the Exploits so usual to young Gentlemen of that Stamp; but here he is a Lover, full of Tenderness, and conscious of all the Anxieties, Fears and Emotions, that are so apt to thrust themselves in, where this Passion prevails. There is nothing more instructing than this Diversity of Character in the same Person, when justly represented, as it serves more immediately to guide us through all the Mazes and Windings of the human Heart, and shew the different Shapes Men are apt to appear in, according to the several Passions they are actuated by, and their different Degrees of Prevalence. For *Æschinus*, when he carries off the Musick-girl from *Sanno*, affects a haughty Disdain, as he knew the only way to bring him to Terms was by Brow-beating,

and daunting him. But here his Heart is laid open, and he appears not in a counterfeit Light, as formerly, but in his native Colours. He had learn'd from the Nurse, whom he accidentally met as she was going for the Midwife, the Suspicion he lay under to *Sostrata*, and the Grounds of it. This perplexes him extremely. He is anxious to make them easy, and vindicate himself; but is at a loss how to do it. To inform them of the whole matter as it really was, would expose his Brother, whose Story he was unwilling to let be known to any: nay, and should he even do this, confiding in their Discretion and Prudence, yet there were so many probable Circumstances against him, that it was doubtful how far they would believe him. He therefore determines to rouse effectually, acquaint his Father with the Situation he was in, and beg *Pamphila* in Marriage; for by this so evident a Proof of hi-

ACTUS IV. SCENA IV.

ARGUMENTUM.

Dolet vehementer *Æschinus* in suspicionem se venisse apud Sostratam et Pamphilam, quod amare psaltriam cœperit; quam non sibi, sed fratri ut gratum faceret, ab lenone eripuerat.

Æschinus.

ORDO.

Discrucior animi. hoccine de improviso mali mihi *Æs.* **D**iscrucior objici certum siet? Tantum, ut neque quid me faciam, nec quid agam, Membra metu debilia sunt: animus timore obstupuit: Pectore consistere nihil consilii quit. vah, Quomodo me ex hac expediā turba? Tanta nunc suspicio de me incidit. neque ea immerito. Sostrata credit mihi me psaltriam hanc emisse: id anus Mihi indicium fecit. Nam ut hinc forte ea ad obstetricem erat missa, ubi vidi eam, illico Accedo, rogito, Pamphila quid agat, jam partus adset; Eōne obstetricem accersat, illa exclamat; Abi, abi jam,

Æschine:

Satis diu dedisti verba, sat adhuc tua nos frustrata est fides. *beas illam quæ placet.*

Hem, quid istuc obsecro, inquam, est? Valeas, ha- Sensi illico id illas suspicari: sed me reprehendi tamen, Ne quid de fratre garrulæ illi dicerem, ac fieret palam. Nunc quid faciam? dicam fratris esse hanc? quod mi-

nimè est opus

Usquam efferri. age, mitto: fieri potis est, ut nequà exeat.

obstetricem &c. Illa exclamat, Abi, abi, *Æschine*; jam dedisti verba nobis satis diu: adhuc tua fides sat frustrata est nos. Hem, inquam, quid obsecro est istuc? Valeas, babeas illam quæ placet tibi. Sensi illico illas suspicari id: sed tamen reprehendi me, ne dicarem quid de fratre illa garrulæ, ac res fieret palam. Nunc quid faciam? Dicam hanc esse atricam fratris? Quod est minimè opus efferri usquam. Age, mitto: est potis fieri ut ne exeat quo-.

ANNOTATI ONS.

Sincerity, he knew he should remove all their Repose. He knew the Genius of old Women, fond of Tattle, and eager to communicate every little Story they heard, to their Gossips. This, which is but too much their Character, was still more to be apprehended in Canthara, who was a Nurse, a Creature of all others the most given to prating; hence his own Remark upon her: *Sed me reprehendi tamen, ne quid de fratre garrulæ illi dicerem, ac fieret palam.*

Sed me reprehendi tamen. *Æschinus* here gives a very great Proof of his Discretion. When any thing alarms us suddenly, or we see ourselves injur'd in the Opinion of one we have a Value for, it is the hardest matter in the World to check the Impatience we feel of being justified: nor are we apt in such a Case to regard the Consequences. But *Æschinus*, however anxious he was to remove his *Pambila's* Suspicions, is yet too discreet to do it at the hazard of his Brother's

Age, mitto: fieri potis est, &c. These Words have occasioned some Disputes among Commentators, each wresting them his own way, without regarding their Connexion with

it, so many probable Circumstances are against me. I myself carried her off : I told down the Money : She was brought home to me. I am very much in fault here : Ought I not to have acquainted my Father with what had happened ? I might have obtain'd his Consent to marry her. I have been too negligent hitherto ; now, *Aeschinus*, it is time to rouze. The first Thing is to go and clear myself to them. I'll to the Door : Death ! I always fall a trembling, when I advance to knock at these Doors. Soho ! 'Tis *Aeschinus* : Somebody open the Door quickly. Who can this be coming out ? I'll retire hither.

ANNOTATIONS.

with the other Parts of *Aeschinus's* Speech, which might have easily led them into their genuine Sense. He would say nothing of his Brother's Affair to the Nurse, as knowing her prating Humour, and that it would be soon spread all over the Town. But now that she is gone, he is considering in his own Mind how he shall clear himself to *Pamphila* and her Mother. Shall I, says he, tell them that this Wench was for my Brother, a

Story that I am very unwilling should take air. However (continues he) I dismiss that Fear ; 'tis possible, for their own sakes, they may be discreet enough to keep it secret. But I doubt whether they will believe me : there are so many Circumstances that make it likely the Girl was for myself, that my telling them sae was for my Brother, may appear a meer temporary Shift. Had *Westerbooy* attended to this natural, and easy Connexion,

A C T IV. SCENE V.

ARGUMENT.

Micio, by an ingenious Fiction, alarms *Aeschinus*, pretending that *Pamphila* would be obliged to wed another. At last, easing his Fears, and growing serious with him, he fills him with Joy, by promising his Consent to the Marriage.

Micio, Aeschinus.

Mic. D^O as I told you, *Sofrata* ; I'll go meet *Aeschinus*, that he may know from me how Matters are. But who was this knocked at the Door ?

Aes. Death ! It is my Father. I'm undone.

Mic. *Aeschinus.*

Aes. What Business can he have here ?

Mic. Was it you that knock'd at this Door ? He's silent. Why shouldn't I play upon him a little ? 'Twill be better, because he never trusted me with this Secret. Do you answer me nothing ?

Aes. I don't know that I knock'd.

Micio.

ANNOTATIONS.

We have seen before, that *Micio* had gone along with *Hegio* to *Sofrata*, to remove her Suspicions with regard to *Aeschinus*, and at the same time make her sensible that she had nothing to apprehend from him; who would

be so far from opposing the Marriage, that he would further it all in his power. Meantime, *Aeschinus*, informed of *Sofrata's* Suspicions, is hastening to justify himself, and knocks at the Door just as his Father is coming out. It

Ipsum id metuo ut credant: tot concurrunt verisimilia: Ego met rapui: ipse egomet solvi argentum: ad me abducta est domum.

Hæc adeo meâ culpâ fateor fieri, non me hanc reim patri,

Ut ut erat gesta, indicasse? exorassem, ut eam ducerem. Cesiatum usque adhuc est: nunc porro, Æschine, ex-purgiscere.

Nunc hoc primum est: ad illas ibo, ut purgem me. Perii, horresco semper, ubi pultare hasce occipio fores miser.

Heus, heus: Æschinus ego sum: aperite aliquis actu-

Prodit nescio quis. concedam huc.

ut purgat me. Accedam ad fores. Perii miser: semper horresco, ubi occipio pultare hasce fores.

Heus, heus: ego sum Æschinus: aperite aliquis ostium actum: nescio quis prodit: concedam

buc.

Metuo ut credant id ipsum: tot verisimilia concurrunt. Ego met rapui: ipse egomet solvi argentum: abducta est domum ad me: adeo fateor hæc fieri mea culpa. An non oportuit me indicasse hanc rem patri, ut ut eras gesta? Exorassem, ut ducerem eam. Est cesiatum usque adhuc: Æschine nunc porro ex-purgiscere: nunc hos est primum faciem dum: ibo ad illas, ad illas, ad illas,

accedam ad fores.

tum ostium.

25

ut primum facien-

dum: ibo ad illas, ad illas, ad illas,

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ANNOTATIONS.

he might have spared his Conjecture of *mutilio* for *metuo*; a Reading which, if received, would only serve to involve the Text in still greater Obscurity.

²¹ *Exergiscere*. He means, that he must now rouze from a State of Indolence and Sloth, for so the Word is often used, where an Exertion of Vigour and Industry is intend-

ed. *Salust. Catil. 20.* Quin igitur *exergiscimini*: And 52. *Exergiscimini aliquando et capessite rempublicam*.

²⁴ *Aperi* *aliquis* *ostium*. *Aliquis* is here a Partitive, that is, a Word signifying many severally, or one by one: Hence, though it is here in the singular Number, it has all the force of the plural; *aperi* *aliquis*.

ACTUS IV. SCENA V.

ARGUMENTUM.

Mire faceto commento pater Æschino novum incutit metum; ostendens alii viro nupturam Pamphilam. Tandem, amoto ludo, agere serio incipiens, filii animum gaudeo explet, futurum promittens, ut illam ipse ducat uxorem.

MICIO, ÆSCHINUS.

ITA, ut dixi, Sostrata, [do acta hæc sunt, sciatis. Facite: ego Æschinum conveniam, ut, quo mo-

M. F. acite ita, ut dixi, Sostrata: ego conveniam Æschinum, ut sciatis quomodo hæc sunt acta. Sed quis pultavit hoc ostium?

Æs. Herclæ est pater, perii. M. Æschine.

Æs. Quid negotii est hic bic?

M. tune has pepulisti Cur non iudo hunc aliquantis per? melius est:

Mt. 5. melius est: quandoquidem ipse nunquam voluit credere hoc mibi.

Respondes nil mibi? Æs. Equidem non pepuli istas quod sciam.

Æs. Respondes nil mibi? Æs. Equidem non pepuli istas quod sciam.

ANNOTATIONS.

It is easy to conceive how much he would be surprised to see him there, and accordingly he, with some Earnestness, asks the reason of it: *Micío* finding every thing to be as he would have it; and still retaining his usual

Good-Humour, resolves to divert himself a little at his Son's Expence, out of revenge, because he all along had conceal'd this his Engagement with *Pamphila* from him. Accordingly he ingeniously feigns a Story to alarm

Mic. So I thought: for I wonder'd what Business you could have here. He blushes: 'All's well.'

Aesc. But do, Father, tell me: What was it brought you here?

Mic. Nothing relating to myself. A Friend just now brought me higher with him from the Forum, to assist him in an Affair.

Aesc. What!

Mic. I'll tell you. There are some poor Women that live here. I suppose you know nothing of them; nay, and I'm perfectly sure of it, for they are but lately come.

Aesc. Well, and what else?

Mic. A young Woman with her Mother.

Aesc. Go on.

Mic. The young Woman has lost her Father; this Friend of mine it seems is her nearest Relation, and the Laws oblige her to marry him.

Aesc. Undone!

Mic. What's the matter?

Aesc. Nothing: very well; proceed.

Mic. He's come to take her with him, for he lives at *Miletus*.

Aesc. How! To take the young Woman with him?

Mic. Yes.

Aesc. What, to *Miletus*, pray?

Mic. Ay.

Aesc. It wounds me to the Soul. Well, but as to them: What do they say?

Mic. What do you think they should? Just nothing! The Mother indeed pretends that there is a Child by another Man; I can't tell who, nor does she name him. He is the first, they say, and therefore this other ought not to have her.

Aesc. Well, and did you not think these Reasons sufficient?

Mic. No.

Aesc. Bless me! no. Shall he carry here hence, Father?

Mic. Why should he not?

Aesc. 'Tis very hard and cruel in you; and if I may speak my Mind plainly, Father, unhandsome.

Mic. Why so?

Aesc. Why so? What do you think must be the Condition of the unhappy Youth her first Lover, who perhaps is still as fond of her as ever, when he shall see her thus hurried away, and torn from his Sight for ever? 'Tis really an unworthy Action, Father.

A N N O T A T I O N S.

alarm him, and with the desired Effect. But tunate young Girl for the Injury that had unwilling to torment him too much, at last undecieves him, and at the same time fills him with Joy, by promising his Consent to the Marriage.

⁹ Erubuit: *falsū res est.* In *Micio's* Character we see a strong Disposition to Generosity and Justice. He was inclin'd from the very first to make Reparation to the unfor-

tuates of his Countrymen, and would never

MI. Ita? nam mirabar quid hic negoti esset tibi.

Erubuit: salva res est. AEs. dic sodes, pater,

Tibi vero quid istic est rei? MI. nihil mihi quidem.

Amicus quidam me à foro abduxit modò

Huc advocatum sibi. AEs. quid? MI. ego dicam tibi.

Habitan hic quædam mulieres pauperculæ:

Ut opinor, has non nosse te, & certo scio:

Neque enim diu huc commigrarunt. AEs. quid tum

postea?

MI. Virgo est cum matre. AEs. perge. MI. hæc virgo orba est patre:

Hic meus amicus illi genere est proximus:

Huic leges cogunt nubere hanc. AEs. perii. MI. quid est?

AEs. Nil: rectè: perge. MI. is venit, ut secum avehat:

Nam habitat Miletii. AEs. hem, virginem ut secum

avehat?

MI. Sic est. AEs. Miletum usq[ue] obsecro? MI. ita.

AEs. animo male est.

Quid ipsæ? quid aiunt? MI. quid illas censes? nihil

Commenta mater est, esse ex alio viro

Nescio quo puerum natum, neque eum nominat:

Priorem esse illum, non oportere huic dari.

AEs. Eho, nonne hæc justa tibi videntur postea?

MI. Non. AEs. obsecro, non? an illam hinc abducet,

pater?

MI. Quid illam ni abducat? AEs. factum à vobis duriter,

Immisericorditerque, atque etiam, si est, pater,

Dicendum magis aperte, inliberaliter.

MI. Quamobrem? AEs. rogas me? quid illi tandem

creditis

Fore animi misero, qui illi consuevit prior,

Qui infelix, haud scio, an illam miserè nunc amat,

Cum hanc sibi videbit præsens præsenti eripi,

Abduci ab oculis? facinus indignum, pater!

MI. Quid censes illas dicere? enim nihil.

Mater commenta est, puerum esse natum ex

nescio quo alio viro, neque nominat eum: illum esse priorem, non oportere eam dari huic.

AEs. Ebo, nonne hæc videnter justa tibi postea? MI. Non. AEs. Obsecro, non? An abducet illam hinc, pater?

MI. Quid ni abducat illam? AEs. Factum est duriter à vobis,

immisericorditerque, atque etiam, pater, si est dicendum magis aperte, inliberaliter.

MI. Quamobrem! AEs. Rogas me? Quid animi tandem creditis fore illi misero, qui prior consuevit illi,

qui infelix, haud scio, an nunc amat illam misere, cum præsens videbit banc eripi sibi præsenti,

et abduci ab oculis? Est indignum facinus, pater.

ANNOTATIONS.

rous, ready to make satisfaction for what he had done in the Heat of Passion, than hunting after a Match that might enoble or enrich him.

¹⁸ Huic leges cogunt nubere banc. There is frequent mention of this Law at Athens, in the Writings of the Ancients. Orbam proximus inducat, lex Attica est. It is remarkable that this same Law was established by Moses

among the Jews. Numb. xxxvi. 6. "Omnis filia, quæ succedit in bæreditatem, in familia quacumque Israëlitarum; alicui qui sit, originis familiæ ejusdem paternæ uxor erit. Grotius, upon the Place, conjectures that this Law was first borrowed from the Hebrews; by the Phœnicians, and from them transmitted, to the Athenians. Dacier.

²³ Factum à vobis duriter, immisericorditerque,

THE BROTHERS.

Mic. Why so? Who contracted her? Who gave her away? When, and to whom was she married? Who was the Manager of this Affair? Why did he espouse another's Right?

Aes. Was it for a Girl of her Age to sit at home, waiting till her Kinsman should come from such a Distance? You ought to have represented this, Father, and urg'd it.

Mic. Ridiculous! Was I to plead against the Man whom I came to befriend? But what's all this to us, *Aeschinus*? Of, what Business have we with them? Let us go. What's the matter? Why those Tears?

Aes. Father, I beg you'll hear me?

Mic. *Aeschinus*, I have heard, and know all already: for I love you; for which Reason, every Thing you do concerns me nearly.

Aes. Dear Father, so may you, as long as you live, find me deserving of your Love, as I am sincerely sorry for this Fault I have committed, and ashamed to see you.

Mic. I believe it sincerely; for I know your generous Temper: But I doubt you are too negligent. In what City pray do you think you live? You have debauc'd a Virgin, whom the Laws forbid you to touch. This is a great Fault, a very great one, tho' but too common: Others have often done it before you, and even Men of Worth too. But after this happened, tell me what Circumspection have you shewn? Or did you consider with yourself what was to be done, and in what manner? If you was ashamed to tell it me yourself, might you not have contrived some other means to let me know

of

ANNOTATIONS.

terque, &c. Although *Aeschinus* here keeps upon the Reserve, as not designing at present to acquaint his Father with his Passion, yet the Poet takes care not to lose sight of the Lover. *Aeschinus* here affects to plead for another, yet it is easy to discern, that his own Interest is concern'd. He expresses himself with so much Warmth and Earnestness, and the Words are so particularly adapted to his inward Feelings, that, had *Micio* known nothing of it before, he might easily have guessed now how the Case stood.

³⁶ *Quis despondit?* *Quis dedit?* *Cui?* *quando nupsit?* *Micio* repeats here, in a few Words, the Conditions requisite to render a Marriage valid, and with the more Assurance; as he knew *Aeschinus* could give no consistent Answer. He had been guilty of a Rape, the Business had been all along kept private, none of the usual Ceremonies observed, no Relation on either side made acquainted with it. Instead of *Cui?* *quando nupsit?* Some read *qui?* *quando nupsit?* But the usual reading rather answers better. *Quis despondit?* *Quis dedit?* *Cui data est?* *Quando nupsit?* All in a execrable style; but it is difficult to make

³⁹ *An sedere oportuit domi virginem tam grandem?* *Grandem* here respects her Age; full grown, ripe for a Husband.

⁴⁵ *Aeschine, audiri omnia.* *Micio* still preserves the Character of an indulgent Father, he had tormented *Aeschinus* enough, and was unwilling to overwhelm him still more with the Pain of a Confession. *Virg. Aeneid. I. 39.*

⁴⁶ *Nee plura querentem,*
Passa Venus, medio sic interfata dolore est.

⁴⁷ *Bene ergo (says Donatus) intelligent,*
qui sic accipiunt, perrectum adhuc fuisse

Micionem, nisi victus affectu, fallaciam
projecisset?

⁴⁸ *Ita velim me premerentem amesi;* There is a great Beauty in this Answer. *Aeschinus* is not contented with saying *ita velim ames me*, but he adds *premerentem*, signifying that he wish'd to be lov'd by him, and to deserve that Love. Perhaps his Father's Partiality was such, as might overlook very considerable Faults in him; but *Aeschinus* cannot be satisfied with a random Affection; he would have his Father therefore to love him; because he merited it.

Mi. Quà ratione istuc? quis despōndit? quis dedit?
 Cui, quando nupsit?, auctor his rebus quis est?
 Cur duxit alienam? Æs. An sedere oportuit
 Domi virginem tam grandem, dum cognatus huc
 Illinc veniret, exspectantem? hæc, mi pater,
 Te dicere æquom fuit, & id defendere.

Mi. Ridiculum! adorsumne illum causam dicerem,
 Cui veneram advocatus? sed quid ista, Æschine,
 Nostra? aut quid nobis cum illis? abeamus; quid est?
 Quid lacrimas? Æs. pater, obsecro, ausulta. Mi.
 Æschine, audivi omnia,

Et scio: nam te amo: quo magis, quæ agis, curæ
 sunt mihi.

Æs. Ita velim me promerentem ames, dum vivas, mi
 Ut me hoc delictum admisisse in me, id mihi vehe-
 menter dolet;

Et me tui pudet. Mi. credo hercle: nam ingenium
 Liberale: sed vereor ne indiligens nimium sies.

In qua civitate tandem te arbitrare vivere?

Virginem vitiasti, quam te jus non fuerat tangere.

Jam id peccatum primum magnum, magnum, at hu-
 manum tamen.

Fecere alii sape, item boni, at postquam id evenit,
 Numquid circumspexit? aut numquid tute prospexit
 tibi,

Quid fieret, quà fieret? si te ipsum mihi puduit dicere;
 ne admisisse hoc delictum in me, et pudet me tui. Mi. Herkle credo: nam novi tuum irgenium
 liberale: sed vereor ne sis nimium indiligens. Naus qua tandem civitate arbitrare te viveres? Si
 tibi virginem, quam non fuerat jus te tangere. Jam primum id est magni peccatum, magnus
 inquam, at tamen humanum. Alii, item boni, fecere sape. At postquam id evenit, cedo, num-
 quid circumspexit? aut numquid tute prospexit tibi, quid fieret, qua fieret? si puduit te ipsum
 dicere id habebat?

A N N O T A T I O N S.

50 Ne indiligens nimium sies. It is a won-
 derous Instance of Clemency in the Father
 to forgive so frankly the Offence, and even
 when he mentions it, to speak of it in Terms
 that are equivalent to an Apology. The
 whole Strain of his Reproof here is con-
 ceived in Terms of so much Mildness, that
 he rather seems to be excusing him to him-
 self. In order to apprehend better the Force
 and Energy of this, we must suppose, that
 Æschines discovers great Confusion in his
 Looks, as if, from a Consciousness of his
 Fault, ashamed to be seen by his Father.
 Micio sensible of this, and unwilling to put
 him to too much Pain, puts on a soft for-
 giving Air, to assure and encourage him.
 And the Poet has contrived to make this
 more powerful to correct the Youth, than
 all the Methods of Harshness and Severity
 could probably have been.

51 In qua civitate. Micio begins his Re-
 proof in a very grave and solemn Tone, and
 Have you forgot that you live at Athens, a
 City where such a strict Obedience is requir'd
 to the Laws? But he soon changes his Note,
 and instead of exaggerating his Son's Of-
 fense, endeavours to excuse and soften it.
 Jam id peccatum magnum; magnum, at huma-
 num tamen: fecere alii sape, item boni.

52 Ad postquam, id evenit. Critics ob-
 serve on this Reproof of Micio, that he
 makes choice of Terms peculiarly mild.
 Thus here he does not say, postquam id com-
 missum est, but postquam id evenit, an Ex-
 pression of abundant less Asperity. The first
 represents a Thing, criminal, and done in
 consequence of a Design laid and concerted
 before-hand; the other looks more like the
 Effect of Chance, Surprize, or some sudden
 Start of Passion.

of it? In this Uncertainty ten Months have been lost. You have gone near to undo yourself, the poor Girl, and your Son. What! Did you imagine the Gods would accomplish these Things for you, without any Care of your own, and miraculously convey her into your Bed-chamber? I should be sorry to find you equally negligent in other Affairs. However, cheer up, you shall marry her.

Aesc. Hah!

Mic. Cheer up, I say.

Aesc. Pray, Father, do you banter me now?

Mic. I banter you! Why?

Aesc. I don't know: but that the more passionate I am to have it so, the greater is my Anxiety lest it should not.

Mic. Go home, and pray to the Gods, that you may have your Wife: go.

Aesc. What, have her now?

Mic. Now.

Aesc. Now!

Mic. Now: as soon as possible.

Aesc. May all the Gods hate me, Father, if I don't love you better than my very Eyes:

Mic. What! than her too?

Aesc. As well.

Mic. That's saying a great deal.

Aesc. But what's become of the Milesian?

Mic. He's gone, he's embark'd; he's quite vanished before now. But why do you linger?

Aesc. Nay, Father, do you rather go and pray to the Gods; for I know they will regard you more, as you're so much the better Man.

Mic. I am going in, that every thing may be in readiness; do you as I said, if you're wise.

Aesc. What can one think here? Is this being a Father? Or this, being a Son? Had he been my Brother or Companion, how could he have been more indulgent or complaisant? Ought I not to love him? to carry him in my Bosom? Indeed I am now brought under the most powerful Engagements to beware of doing any thing inconsiderately,

ANNOTATIONS.

⁶³ *Ego te? Quamobrem? Donatus has a* *falsum gaudium quemquam impilere, sub aliquo mœroris adventum.* “ It is allowable to banter a Person we love, by raising false Alarms, when we have it in our power to dissipate these Fears in a moment, and fill them with real Joy. But it is a deceitful and cruel Part to fill one with imaginary Joys, when we foresee that Sadness and Sorrow are like to ensue.”

⁶⁹ *Abiit, periit, nascit, ascendit. Facete, abiit: ne dicaret, mentitus sum. Atque ita dixit, ut infantibus nutrices de terriculis dicere solent: quas, cum ipsæ confinxerint, abolitas volunt, postquam illos vident nimium payere.*

Quā resciserem? hæc dum dubitas, menses abierunt
decem. [quidem in te fuit.
Prodidiisti te, & illam miseram, & gnatum, quod
Quid è credebas dormienti hæc tibi conjecturos Deos?
Et illam sine tua opera in cubiculum iri deductum do-
mum? 60

Nolim cæteratum rerum te socordem eodem modo.

Bono animo es, duces uxorem hanc. Æs. hem! Mi.

bono animo es, inquam. Æs. pater,

Obsecro, num ludis tu nunc me? Mi. ego te? quam-
obrem? Æs. nescio: 65 [magis.

Quia tam misere hoc esse cupio verum, ideo vereor
Mi. Abi domum, ac Deos comprecare, ut uxorem ac-
cerfas: abi. 65

Æs. Quid? jamne uxorem? Mi. jam. Æs. jam? Mi.
jam. quantum potest. Æs. Di me, pater,

Omnis oderint, ni magi' te quam oculos nunc ego
amo meos. [Æs. quid? ille ubi est Milesius?

Mi. Quid? quam illam? Æs. æquè. Mi. perbenignè.
Mi. Abiit, periit, navem ascendit. sed cur cessas?

Æs. abi, pater:

Tu potius Deos comprecare: nam tibi eos certò scio 70
Quo vir melior multo es quam ego, obtemperaturos

magis. [ut dixi, si sapis.

Mi. Ego eo intro, ut, quæ opus sunt, parentur. tu fac,
Æs. Quid hoc negoti? hoc est patrem esse? aut hoc est

filium esse?

Si frater aut sodalis esset, qui magi' morem generet?
Hic non amandus? hiccine non gestandus in sinu est?

hem! 75

Itaque adeo magnammi injectit suâ commoditate curam,

ce quam meos oculos. Mi. Quid? quam amas illam? Æs. Æquè. Mi. Perbenigne. Æs.

Quid: Ubi est ille Milesius? Mi. Abiit, perit, riscordis navem. Sed cur cessas? Æs. Ali,

pater, comprecare. tu potius Deos: nam scio certò eos magis obtemperaturos tibi, quo ut viri

multo melior quam ego. Mi. Ego eo intro, at quæ opus sint, parentur; fas tu, ut dixi, si

sapis. Æs. Quid negoti? hoc ej' esse patrem? Aut hoc est esse filium? Si ej' est

frater aut sodalis, qui magis generet morem? Hic non est amandus? Hiccine non est gestandus

in sinu? Hem! Itaque adeo injectit magnam curam nibi sua commoditate,

ANNOTATIONE

pavere. Et mihi videtur ridens hæc dixisse: ut inrelligat Æschinus, Micionem joco luisse
mentitum. Donatus.

Tu potius deos comprecare. It is a nice, and, for the most part, a disagreeable Task, for a Son to praise his Father to his face. Terence has found the Art of making Æschinus do it here without offending Delicacy. Religion furnishes him with the Opportunity of a Panegyrick, and in excusing himself from addressing the Gods in the present Case, he finds a natural Occasion of bestowing on his Father, in a few Words, the finest Com-

mendation that could possibly be given him. Just in the same manner in the Æneis, Æneas says to Anchises, II. 717.

Tu, genitor, cape sacra manu, patrisque penates.

"Do you, Father, carry in your Hand these sacred Symbols; and the Images of our native Gods." He himself would carry his Father, but his Father must carry the Gods. Donatus, Dacier.

Itaque adeo magnum mi inject curam. Terence is particularly careful to make his Readers sensible of the good Effects which

ly, that may give him uneasiness. But why don't I go in, that I may not myself be a hindrance to my Marriage?

ANNOTATIONS.

the Complaisance of Fathers may produce. But we are to take notice, that he all along means a Complaisance founded in good Sense, and an exact Knowledge of the Genius, and Temper of the Person to whom it is shewn: For if blind and without distinction, it may produce very mischievous Effects. This latter is far from being the Case with Micio, as is evident from what he says above, ver. 59. *Credo berclie, nam ingenium novi tuum liberale.* And still more apparently from what afterwards passes between him and Demea, Act 5. Scene 1.

ACT IV. SCENE VI.

ARGUMENT.

Demea, fatigu'd with walking, complains of Syrus, that he had not distinctly enough describ'd the Place where he might find his Brother.

DEMEA.

I'M quite tired with walking: Almighty Jove confound thee, Syrus, with that Direction of thine. I've trotted all over the Town, been at the Gate, the Pond, every where. There was no Joiner's Shop there, nor had any Soul I met seen my Brother. But now I'm resolv'd to wait for him at his own House, till he comes home.

ANNOTATIONS.

Demea, after wandering over the whole Town in consequence of the wrong Direction given him by Syrus, returns complaining of the Fatigue he had undergone, and all to no purpose; for that neither could he find his Brother, nor meet with any one who had seen him. He therefore resolves to give over a vain Pursuit, and wait for him at his own House, till he comes home.

§ Domi obsidere. Donatus takes the Word

ACT IV. SCENE VII.

ARGUMENT.

Demea complains to Micio of the Injury done to the young Virgin by Aeschinus: At first he is in a violent Passion, but by degrees is brought to a little better Temper.

MICIO, DEMEA.

Micio. I'LL go and tell them, that there is now no hindrance on our side.

Dem. But here he comes.—I've been looking for you this long while, Micio.

ANNOTATIONS.

Micio, having got every thing in readiness for the intended Marriage of his Son, is going to acquaint the Bride and her Mother, when he is met by Demea, who had been seeking him so long. Hence a Conversation begins; at first warm and passionate on the

Ne forte imprudens faciam, quod nolit, sciens cavebo. | et sciens cavebo, ne
Sed cesso ire intro, ne moræ meis nuptiis egomet siem? | forte imprudens fa-
ciam, quod nolit. | Sed
cesso ire, intro, ne egomet sim moræ meis nuptiis?

ANNOTATIONS.

1841. *Video sapere, intelligere, in loco vereri, inter se amare: seire est liberum ingenium atque animum; quovis illo tu die reducas.* Thus far was necessary to observe, that it might not be thought, that the Poet encou- rages a Complaisance without Restriction in Fathers. He means only to recommend it where it will evidently have a better Effect, than the contrary Method of Harshness and Severity.

ACTUS IV. SCENA VI.

ARGUMENTUM.

*Demea, ambulando fatigatus, de Syro queritur, quod non aperie
buit satis commonstravit locum, ubi frater esset Micio.*

D E M E A.

ORDO,

DEfessus sum ambulando. ut, Syre, te cum tuā
Monstratione magnus perdat Jupiter. [cum,
Perreptavi usque omne oppidum, ad portam, ad la-
Quō non? nec fabrica illic ulla erat, nec fratrem homō
Vidisse se aiebat quisquam, nunc verò domi
Certum obsidere est usque donec redierit.
lacum, quo non? Nec ulla fabrica eras illic, nec quisquam homo aiebat se vidisse fratrem. Nunc
verò est certum me obsidere domi, usque donec redierit.

ANNOTATIONS.

obſidere here in its most general Sense, as when it is used to signify the investing or laying Siege to a Town. *Proprie obſidere dixit*; *convenit enim et irato, et repente aggressuero*. But had the Poet intended this, he would undoubtedly have said *obſidere domum*, and not *domi*. *Obſidere* is no more here than *diu ſedere*, just as *Plautus, Pſeud.* III. 2. 18. speaking of one who had attended all Day at the Forum, in hopes of being hir'd, calls him *obſeffor*. *Fari*.

ACTUS IV. SCENA VII.

ARGUMENTUM.

Demea de vitio virginis oblato, et nuptiis resciscit: is singitur jam tumultuari, sed postea placatur.

MICIO, DEMEA.

ORD.O.

IBO, illis dicam nullam esse in nobis moram.
DE. Sed eccum ipsum. Te jamdudum quæro.

Micio. *Agere te iamdudum.*

ANNOTATIONS.

side of Demea, who fancying his Brother knew nothing of the Rape Aescbinus had committed, makes no doubt, but upon hearing it, he will be thoroughly provok'd, and no less forward than he, in condemning this licentious Youth. But Micio, who was ap-

Mic. What's the matter now?

Dem. I bring other Enormities to you, shocking ones, of that hopeful Youth.

Mic. Look ye there, now!

Dem. New, capital Offences.

Mic. What, at it again?

Dem. Ah! you little know what sort of a Man he is.

Mic. I do.

Dem. O Simpleton! thou fanciest, I warrant, that I mean the Musick-wench: no, this is a Crime against an Athenian-Virgin.

Mic. I know it.

Dem. How! Know it, and bear with it?

Mic. Why shou'dn't I bear with it?

Dem. Tell me; don't you exclaim? Don't you rave?

Mic. No: I'd rather, indeed, it had not happened,

Dem. There's a Son born too.

Mic. Heaven bless it.

Dem. The Girl has nothing.

Mic. So I have heard.

Dem. And he must marry her without a Fortune.

Mic. No doubt of it.

Dem. What's to be done in this Case?

Mic. What the thing itself points out to us; the young Woman must be brought hither.

Dem. O Jupiter! Is that the way then?

Mic. What can I do else?

Dem. What can you do? If you are not really concern'd at this, it were decent however to seem so to be.

Mic. But I have already contracted them, the Business is concluded; the Marriage goes forward; I have remov'd all their Fears: this I think is more decent and becoming.

Dem. But are you pleas'd with this Adventure, *Micio*?

Mic. No, If I could help it: But now, that I can't, I bear it patiently. The Life of Man is, as when we play at Dice; if the

Throw

A N N O T A T I O N S.

prized of it before, hears him with great Calmness, which perfectly astonishes *Demea*, who therefore tries whether by Raillery he can gain any thing: but the other still continuing unmoved, and answering with his wonted Good-humpur; he laments with himself the Destruction which he foresees coming upon his Brother's Family.

* *Ecce autem.* Ecce dicitur, quum repente triste aliiquid rebus intervenit laetis, aut certe, quum aliud agitur, aliud emergit novum: ut *Virg. Aen. 2. 203.*

* *Ecce autem gemini à Tenedo tranquilla per alta.*

Horrifico referans, immensis orbibus argues.
Et *Ibid. 403.*

Ecce trahebatur passis Priameii virgo Crimibus.

Sic Cicero etiam, *Verr. 5. 34.*

Ecce autem repente, ab eo Cleomene, esurientibus ceteris, nunciatur piratarum naves esse in portu Edissæ. Donatus.

* *Non, malum quidem.* These Words are variously decanted upon by Commentators. Some divide them, referring *malum quidem* to *Demea*; thus, *Demea*, after informing him of the Crime *Aeschinus* had been guilty of, asks, *Non clemas?* *Non infans?* *Micio* replies, *non*. Upon which the other immediately says, *malum quidem*; and to make it so, if possible, subjoining another Aggravation and Inconvenience, attending the present Charge; *Puer natus*

Mi. Quidnam? De. fero alia flagitia ad te ingentia
Bonii illius adolescentis. Mi. ecce autem. De. nova,
Capitalia. Mi. ohe, jam. De. ah, nescis qui vir sit.

Mi. scio.

De. O stulte, tu de psaltriâ me somnias

Agere. hoc peccatum in virginem est civem. Mi. scio.

De. Eho, scis, & patere? Mi. quidni patiar? De.

dic mihi,

Non clamas? non insanis? Mi. non; malim quidem.

De. Puer natu' est. Mi. Dî bene vortant. De. virgo

nihil habet.

5

Mi. Audivi. De. & ducenda indotata est? Mi. scilicet.

De. Quid nunc futurum est? Mi. id enim quod res

ipsa fert:

10

Illinc huc transferetur virgo. De. ô Jupiter!

Istoccine pacto oportet? Mi. quid faciam amplius?

De. quid facias? si non ipsâ re tibi istuc dolet,

15

Simulare certè est hominis. Mi. quin jam virginem

Despondi: res composita est: fiunt nuptia:

Demsi metum omnem. hæc magis sunt hominis. De.

cæterum,

Placet tibi factum, Micio? Mi. non, si queam

Mutare: nunc, cum non queo, æquo animo fero.

20

Ita vita est hominum, quasi, cum ludas tesseris;

piter, Oportetne fieri istoc pacto? Mi. Quid faciam amplius? De. Quid facias? Si istuc non

dolet tibi ipsâ re, certe est homini simulare. Mi. Quin jam depondi virginem: res est composita:

nuptia fiunt: demsi omnem metum: hæc magis sunt officia hominis. De. Cæterum, an faciun-

placet tibi Micio? Mi. Non, si queam mutare: nunc, cum non queo, fero æquo animo. Vita

hominum est ita, quasi, cum ludas tesseris;

A N N O T A T I O N S.

natus est. To which *Micio* still the same, and not to be moved by these Representations of his Brother, answers, *Dii bene vortant*. Others give them to *Micio*, who was probably to have compleated the Sentence, by adding *non evenisse*, or some such Expression; but is interrupted by *Demea*, who impatient to see his Brother so mild, endeavours to aggravate the Crime, by adding *puer natu' est*. This has the greater Air of Probability, because of what soon after follows in the same Scene, Ver. 19. De. Placet tibi factum, *Micio*? He answers in just the same manner as here; *Non, si queam mutare: nunc, quum non quo; æquo animo fero*.

¹² Quid nunc futurum est? More irascientium, quum ipse sciverit quid futurum sit, *Micionem* interrogat. Et hujusmodi interrogatio, secundum figuram suam non habet responsionem; sed *Micio* sic respondit, quasi ampleriter inquirenti. *Donatus*.

¹³ Hæc magis sunt hominis. *Micio* could not have fram'd a better Answer to *Demea*, than this which is now refer'd to. We are not always in every thing to proceed with

the utmost Severity and Rigour. It becomes us, as Men, to make Allowances, to enter into one another's Feibles, and, as far as is consistent with Reason and Prudence, to indulge one another's Wants and Desires. The Poet has contriv'd to give *Micio*, along with his Mildness and Affability, a strong Bias to Justice. This appears in all his Behaviour. No sooner does *Hegio* represent *Pambilia*. Came to him, than he is willing to make her full Reparation, and is even anxious to find *Aeschinus* the same way inclin'd. And here when *Demea* exclaims against this unequal Match, he checks him, by telling him that it was the more just and humane part, as an Injury had been offered, to give the Satisfaction that the Law required, and not suffer the Motives of a sordid Avarice to stife all Regard for Equity. This is an uncommon Stroke of Delicacy, to represent the affable, easy, indulgent *Micio*, as of a more upright and unbias'd Virtue, than *Demea* with all his Rigour and Severity.

²¹ Ita vita est hominum, quasi, cum ludas tesseris. The Poet had probably in his Eye

Throw that was most wanted comes not up, we must correct that by Skill which Chance has sent us.

Dem. A Corrector ! You have already, forsooth, with this mighty Skill of yours, thrown away sixty Guineas upon a Musick-wench, whom we must now strive to get rid of at any Price ; if not for Money, for nothing at all.

Mic. Not in the least ; nor indeed have I any Design to sell her.

Dem. What will you do then ?

Mic. I'll keep her at home.

Dem. Great Jupiter ! A Whore and a Wife in the same House !

Mic. Why not ?

Dem. Do you imagine you are in your Senses ?

Mic. Indeed I think so.

Dem. As I hope for Mercy your Folly appears such to me, that I believe you keep her to be entertain'd with her Musick.

Mic. Why not ?

Dem. And the young Wife, I suppose, is to be her Scholar.

Mic. No doubt on't.

Dem. You too will trip it along, and lead the Dance.

Mic. Like enough.

Dem. Like enough !

Mic. You shall make one of the Party too, if there's occasion.

Dem. My God ! Are you not ashame'd of these Follies ?

Mic. Come, *Demea*, lay aside for the present, this Sullenness of yours, and be free and merry as you ought at your Son's Wedding : I'll just step to the Bride and her Mother, and return immediately.

Dem. O Jupiter ! Here's a Life for you ! Here are Manners ! Here's Madnes ! A Wife without a Fortune ; a Musick-Wench in keeping ; an expensive House ; a Youth sunk in Luxury ; a doating old Father. Providence itself, however desirous, will never be able to save this Family.

A C T

ANNOTATIONS.

here a Passage of the Tenth Book of Plato's Commonwealth, where that Philosopher says, " That we should make it our endeavour to reap the Fruits of Wisdom from the Operations of Chance, and, as in a Game at Dice, employ all our Skill in turning that to our Profit, which Fortune has thrown up to us ; that by thus using the Lights which Reason gives us, we may turn even seeming Misfortunes into Benefits." These moral Maxims come in very aptly in Comedy, which is a Picture of human Life. The *Tesserae* among the Ancients seem to have been the same with our Dice, for so they are describ'd by Stephanus, upon the Word *Tessera*, *Kubos*, *Cubus* five solidum quadratum. *Tesserae* quibus in tabula lusoria luditur : sunt enim quadratae, et quibusdam punctis notatae. *Tesserae* a Cube or solid Square ; *Tessera*, those which are play'd with in a Gaming-Table : They are square, and mark'd with certain Spots.

³⁴ *Tu inter eas resili ductans saltabis.* Resili, a Cord or Rope. *Ducere resili*, to lead or draw the Cord, is therefore a Phrase that requires to be particularly explained. One should be apt to think, that in those times, when any Number of Persons danc'd in Company, they all held a Cord, and he who was first of the Train, was said *ducere resili*. But many Reasons may be offer'd against this. To what purpose a Cord ? Could they not dance Hand in Hand ? This is much more likely, that a Company dancing in train, and link'd together by the Hands, gave rise to the Expression. This Nation derives Credit from a Passage of *Livy*, Lib. 27, where, describing the Solemnity of twenty seven young Virgins, who went dancing in procession to the Temple of Juno, he has these Words ; Cap. 37. *In foro pempa constitit, et per manus resile ducta, virgines sonum vocis pulsu pedum modulantes,*

Si illud, quod maximum opus est jactu, non cadit,
Illud, quid cecidit forte, id arte ut corrigas.
DE. Corrector! nempe tua arte viginti minae
Pro psaltriâ periere: quæ, quantum potest,
Aliquò abjicienda est; si non precio, gratiis.
MI. Neque est, neque illam sanè studiò vendere.
DE. Quid igitur facies? MI. domi erit. DE. proh
divum fidem! D
Meretrix & mater familiâ in domo! [dem arbitror.
MI. Cur non? DE. sanum te credis esse? MI. equi-
DE. Ita me Dii ament, ut video ego tuam ineptiam,
Facturum credo, ut habeas quicum cantites. [scilicet.
MI. Cur non? DE. & nova nupta eadem hæc disceat? MI.
DE. Tu inter eas restim ductans saltabis. MI. probè.
DE. Probè? MI. & tu nobiscum unà, si opus sit. DE.
hei mihi!
35

Non te hæc pudent? Mi. jam verò omitte, Demea,
Tuam istanc iracundiam, atque ita, uti decet,
Hilarum ac lubentem fac te gnati in nuptiis.
Ego hos conveniam, post redeo. De. ô Jupiter!
Hancine vitam! hoscine mores! hanc dementiam! 40
Uxor sine dote veniet: intus psaltria est:
Domus sumtuosa: adolescens luxu perditus:
Senex delirans: ipsa si cupiat Salus,
Servare prorsus non potest hanc familiam.

Scilicet. De. Tu salitabis inter eas duktans resim. Mi. Probè? De. Probè? Mi. Et tu una
nobiscum, si sit opus. De. Hei mibi, an non hæc pudent. te? Mi. Jam vero, Demea, omittre
istanc tuam iracundiam, atque fac te ita hilarum ac lubentem, uti decet, in nuptiis'gnati. Ego
conveniam hos, post redeo. De. O Jupiter! Hancine vitam! hoscine mores! hanc dementiam!
uxor, veniet sine dote: psaltria est intus: domus sumtuosa: adolescens perditus luxu: senex deli-
rans: Salus ipsa, si cupiat; prorsus non potest servare banc familiam.

ANNOTATIONS.

incesserunt. Where we are to observe, that *per manus recte ducta* does not signify holding with their Hands a Cord, but making a Cord of their Hands, i. e. having them link'd together, and lengthening out the Procession; for that it was the custom to dance Hand in Hand, appears from Horace, Book 2. Ode 12.

*Nec tertare joeo, nec dare brachia
Iudicem vici in iudice.*

Ludentem nitidis virginibus.

“ tantes. Hoc à quibusdam dicitur, sed ego
“ puto, manu consertos choros puellarum
“ puellarumque cantantes, restim ducere ex
“ istimari, et id maxime convenire ad exa
“ gitandam importunitatem senis, veluti pu
“ eros imitantis. Simul etiam, quia est
“ connexus manuum lascivus ac petulans
“ admittit discretionem conditionis, dignita
“ tis, etatius, inter meretricem, novam nup
“ tam & senem.”

43 *Ipsa si cupiat Salus. Preservation, Safety;*
Providence itself, can't save this Family from
Ruin. An hyperbolical Way of speaking,
to signify that the Current of Destruction
was so strong, nothing could stop it. *So*
Plaut. Capt. III. 3. 14. d ver os mod eti

Neque jam Salus servare, si volt, me potest.

Nec Salus nobis saluti jam effe, si pupiat, potest.

In like manner, Cicero pro Fonte, *Salsus ipse virorum sortium innocentiam queri non posset*. This is a Germanic-type. Thus also in the German Sæcunæ Scoldæ.

ACT IV. SCENE VIII.

ARGUMENT.

Syrus comes out drunk upon the Stage, exulting that he had regaled himself so plentifully. Demea observing it, reprimands him severely for his Drunkenness.

SYRUS, DEMEA.

Syrus. WHY truly, my Syrus, thou hast cared for thyself delicately, and acted thy Part to excellent purpose. Thou Wag ! But after filling myself with all that's choice within, I thought proper to take an Airing here.

Dem. See, for Heaven's sake, this rare Model of their Discipline.

Syr. But here comes our old Man ! — What's the matter ?

Why so demure ?

Dem. O Villain !

Syr. O Mr. Wisdom ; are you come to throw away your fine Maxims here ?

Dem. Were you my Servant ?

Syr. You'd be rich, Demea ; and improve your Estate to a wonder.

Dem. I'd take care you should be an Example to all others.

Syr. Why so ? What have I done ?

Dem. Why ! In the heat of a Disturbance : and during a most heinous Crime, which is not yet fully pacify'd, you've got drunk, you Rascal, as if all was quiet and well.

Syr. I wish I had kept within doors.

ANNOTATIONS.

As Demea, at the end of the last Scene, is reflecting upon the threatening Situation, as he supposes, of his Brother's Family, a fresh Reason occurs to increase these Apprehensions. Syrus comes out drunk, with great Assurance and Confidence, and commanding himself for having acted his Part so well. A more provoking Circumstance could not have happened to Demea, already almost distracted at the repeated Debaucheries of his Son, and the overstrained Indulgence of his Brother ; than to see this flagrant Instance of Liceentiousness, and that the Infestation ran thro' the whole Family. But it is the Poet's Aim all along, to multiply Demea's Vexations, as will appear in the following Scenes.

³ Abi. Verbum vel sibi, vel alteri cum laudatione blandientis. Nam sic dicunt, qui jam compotes sunt vitorum omnium, perspectue in rebus univerbis. Donatus.

⁵ Exemplum Disciplinae ! Dacier renders this ; There goes a fine Model, for the training up of Children : for, says she, Demea regards Syrus as the Master and Governor of his

ACTUS IV, SCENA VIII.

ARGUMENTUM.

Redit in proscenium Syrus temulentus, exultans se laute opipareque cœnatum esse: hunc Demea ob temulentiam objurgat.

SYRUS, DEMEA.

ORDO.

E Depol, Syrisce, te curasti molliter,
Lautéque munus administrasti tuum.

Abi. sed postquam intus sum omnium rerum satur,

Prodeambulare huc libitum est. DE. illud sis vide

Exemplum disciplinæ! SY. ecce autem hic adest

Senex noster. Quid fit? quid tu es tristis? DE. oh,

scelus!

SY. Ohe, jam tu verba fundis hic; sapientia?

DE. Tun? si meus es. SY. dis quidem es. Demea,

Ac tuam rem constabilles. DE. exemplum omnibus

Curarem ut es. SY. quamobrem? quid feci? DE.

rogas?

In ipsâ turbâ, atque in peccato maximo,

Quod vix sedatum satis est, potasti, scelus,

Quasi re bene gestâ. SY. sanè nollem hoc exitum.

Effes dis quidem, Demea, ac constabilles tuam rem. DE. Curarem ut effes exemplum omnibus. SY. quamobrem? Quid feci? DE. Rogas? in ipsa turba, atque in maximo peccato, quod vix est satis sedatum, potasti, scelus, quasi in re bene gesta. SY. Sanè noihm exitum buc.

IO

DE. Ob scelus! SY. Obe, sapientia tu jam fundis hic verba?

DE. Tune?

Si es meus. SY.

DE. Ob scelus!

SY. Obe, sapientia tu

jam fundis hic verba?

DE. Tune?

Si es meus. SY.

ANNOTATIONES. I.

his Son, whom Micio had adopted. But to me the Words seem to imply no more, than that Syrus was an Example of the ruinous Discipline that prevailed in his Brother's Family.

⁶ Quid sic? Quid tu es tristis? The Poet very happily in this Place expresses the Carelessness and Security of one in drink. Syrus discovers no Fear at the Approach of the old Man, as in former Scenes. He has no Forethought, no Apprehension of Danger, but is quite lulled in Ease and Indolence.

⁷ Sapientia. This is the Title under which he addresses Demea in allusion to what he had said in a former Scene. Tu quantus quantus es, nihil nisi sapientia es. To construe sapientia verba, would destroy the whole Beauty and Energy of the Passage; for nothing can be more suited to the forward Petulance of one in drink, than to address the Person he speaks to by the Title of Mr. Wisdom, as he knew that to be the Character he valued himself upon.

ACT IV. SCENE IX.

ARGUMENT.

By the unseasonable Appearance of Dromo, Ctesipho is betrayed to his Father. Syrus endeavours to binder the old Man from going in, but in vain.

DROMO, SYRUS, DEMEA.

Dromo. D'Ye hear, Syrus, Ctesipho desires you to come back.
Syr. Hush.

Dem. What's this he says of Ctesipho?

Syr. Nothing.

Dem. How, you Hangdog: is Ctesipho within?

Syr. He is not.

Dem. How comes he to name him then?

Syr. 'Tis another of the same Name, a little Parasite: don't you know him?

Dem. I will know presently.

Syr. What now? Where are you going?

Dem. Let me alone.

Syr. I tell you I won't.

Dem. Hands off, Villain, or I'll beat out your Brains this Instant.

Syr. He's gone. I foresee, by Jove, that he'll prove but an unwelcome Guest, especially to Ctesipho. What shall I do now? why, even creep into some quiet Corner, till this Storm is laid, and there sleep off the present Load. That will be best.

ANNOTATIONS.

The Poet still contrives to heap fresh Troubles upon Demea. His Brother, notwithstanding all his Remonstrances, is irreclaimable; he is reflecting upon the Ruin that threatened his Brother's Family, when, as an additional Proof of it, Syrus comes out

drunk; and now to compleat his Misfortunes, he learns, by the unseasonable Appearance of Dromo, that his favourite Son Ctesipho makes one of the revelling Company within. Thus has the Poet contrived to raise his Passion by several Gradations to the highest Pitch, till finding

ACTUS IV. SCENA IX.

ARGUMENTUM.

Exitu Dromonis. Ctesiphō Demeā prodiū: Syrus senem ab ingressu avertere conatur, sed frustra.

DROMO, SYRUS, DEMEA.

ORDÓ.

HEUS Syre, rogat te Ctesiphō, ut redeas. Sy. abi.
De. Quid Ctesiphonem hic narrat? Sy. nihil.

De. echo, carnusex,

Est Ctesiphō intus? Sy. non est. De. cur hic nominat?

Sy. Est alius quidam, parasitaſter parvolus;

Nostin'? De. jam ſcibo. Sy. quid agis? quō abis? De. mitte me.

Sy. Noli, inquam. De. non manum abstines, maſtigia?

An tibi jám māvis cerebrum dispergam hīc? Sy. abit.

Edepol comiſſatorem haud ſane commodum,

Præſertim Ctesidoni. quid ego nunc agam?

Nisi, dum hæ fileſcunt turbæ, interea in angulum 10

Aliquò abeam, atque edormiſcam hoc villi. ſic agam.

manum, maſtigia? An māvis jam ut dispergam cerebrum tibi hīc? Sy. Abit. Edepol coniſcio

eum eſſe comiſſatorem haud ſane commodum, præſertim Ctesiphoni. Quid ego agam nunc? Niſi

interea, dum bæ turbæ fileſcunt, abeam aliquo in angulum, atque edormiſcam hoc villi. ſic agam.

HEUS Syre, Ctesiphō rogat te, ut redeas. Sy. Abi.

De. Quid hic narrat Ctesiphonem? Sy.

Nihil. De. Echo, car-

nusex, eſt Ctesiphō in-

tus? Sy. Non eſt.

De. Cur hic nomi-

nat? Sy. Eſt alius

quidam, parvolus, pa-

raſtaſter; noſtine?

De. Jam ſcibo. Sy.

Quid agis? Quō ab-

is? De. Mitte me.

Sy. Noli, inquam.

De. Non abstines

ANNOTATIO NS.

finding it uneasy to himself, and of no manner of Purpose; he, at laſt, of Choice, embraces the mild and easy Temper.

⁸ Edepol comiſſatorem haud ſane commodum. The whole Beauty here lies in the Word comiſſatorem. Comiſſator is properly a Man, who after having been already engaged in a Debauch, goes mask'd to another, and enters ſuddenly, making a great Noise. The

Word is, therefore, very happily applied to Demea, who rufhes ſuddenly into Micio's Houſe, where they are revelling in Mirth, and raises a hideous Uproar and Disturbance. These Ironies are very proper in Comedy, and greatly divert the Spectators.

¹¹ Hoc willi, i. e. Hoc viui. As unus illus, asinus asellus, virum villum.

I AACTH SV. S.C E N T E C I A

M A R G U M E N T . A

Demea, who is now appris'd of his Son Ctesiphon's Amours, exclaims, and falls bitterly upon Micio, as the common Corrupter of their Children, but is at length appeas'd, and brought into temper with both Ctesiphon and Eschinus.

MICIO, DEMEA.

Micio. EVERY thing's ready with us, when you will. *Sofrata*, as I said before: but who's this that makes our Door fly open with such Fury?

Dem. Alas! What shall I do? How shall I behave? Where direct my Complaints, or to whom exclaim? O Heaven! O Earthy! O Neptune! Ruler of the Seas.

Mic. See now: he has discover'd all; that makes him exclaim so; I foresee a Storm: but I must help the young Man.

Dem. Here comes the common Corrupter of our Children.

Mic. Moderate, at length, your Passion, and return to yourself.

Dem. I have moderated it; I am myself; I forbear all Reproaches; let us come to the Point: it was agreed upon between us, and the Proposal too was your own; that you should take no Concern in my Son, nor I in yours. Answer me.

Mic. It was so; I don't deny it.

Dem. Why is he now revelling at your House? Why do you receive him? Why purchase a Mistress for him, *Micio*? Ought I not to have the same Justice from you, as you have from me? As I don't meddle with your Son, don't you with mine.

Mic. You don't reason fairly; you don't indeed; for it is an old Saying, *Among Friends, all Things are common*.

Dem. Very pretty, truly: you have at length then found this Salvo.

Mic. Hear me a little, *Demea*, if you can but muster up so much Patience.

A N N O T A T I O N S .

In this Scene *Micio* is seen coming out from *Sofrata*, after having given her what Instructions he thought proper relating to the Marriage. At the same Time *Demea*, who had rush'd into his Brother's, and there found *Ctesiphon* wantoning and enjoying himself with his Musick-wench, driven almost to Distraction, comes out in great Fury. This naturally begets a Conversation full of Anger and Passion on one Side, full of Meckness and Good-nature on the other. *Micio* finding that his Brother was too greatly provoked by what he had lately discovered, to think of calming him in the usual Way, by either buffing him, or appearing unconcerned; resolves to dissemble no longer, but to lay before him the Principles upon which he acte,

and the Motives that led him to prefer Lenity to Rigour. All this he does with so much Temper, and good Sense, that *Demea* is at last pacified, and yields to his Brother.

Parata à nobis sunt. It is evident, that the fifth Act ought to begin here, which some have injudiciously carried back two Scenes farther. At the end of the last Scene, *Demea* goes in to his Brother's; *Syrus* retires to sleep off his Dose, and *Micio* is with *Sofrata*. Thus all have left the Stage, and the Time that *Micio* spends with *Sofrata*, makes a sufficiently long Interval.

Hei niki, quid facio? Quid agam? We ought not to pass over here without Notice the Poet's Art and Judgment, who labours to raise *Demea's* Resentment, and

AICETUS V.2 SCENAE I.

ARGUMENTUM.

Cognito Ctesiphonis amore, Demea exclamat, et Micionem jurgio
adoritur, ut liberorum corruptelam: per quem placatur tandem
et Escino et Ctesiphoni.

MICIO, DEMEA.

ORDO.

PARATA à nobis sunt, ita ut dixi, Sostrata,
Ubi vis. quisnam à me pepulit tam graviter fores?

DE. Hei mihi, quid faciam? quid agam? quid clá-
mem, aut querar?

O cœlum, ô terra, ô maria Neptuni! Mi. hem tibi,
Rescivit omnem rem; id nunc clamat ilicet,
Paratæ lites: succurrendum est. D.E. ecum adest
Communis corruptela nostrum liberum.

MI. tandem repreme iracundiam, atque ad te redi.

DE. Repressi, redii, mitto maledicta omnia:

Rem ipsam putemus. dictum hoc inter nos fuit,

Ex te adeo est ortum, ne tu curares meum,

Neve ego tuum. responde. Mi. factum est, non nego.

DE. Cur nunc apud te potat? cur recipis meum?

Cur emis amicam, Micio? numquid minus

Mihi idem jus æquum est esse, quod mecum est tibi?

Quando ego tuum non curo, ne cura meum?

MI. Non æquum dicis; non: nam vetus verbum hoc

quidem est,

Communia esse amicorum inter se omnia.

DE. Facete! nunc demum istæc nata oratio est.

MI. Ausulta paucis, nisi molestum est, Demea.

tuum filium. Responde. MI. Est factum: non nego. DE. Cur nunc Ctesipho potat apud te?

Car recipis meum? Cur emis amicam ei, Micio? Numquid est minus æquum, id est jus ejus, mio

rem, quod est tibi mecum? Quando ego non curo tuum, ne cura tu meum?

MI. Non dicas æquum, non: nam hoc quidem est verbum vetus;

Omnia amicorum esse communia inter se.

DE. Facete! istæc oratio est nata nunc demum. MI. Ausulta paucis, Demea, nisi est molestum.

ANNOTATIONS.

Passion upon discovering his Son Ctesiphon's
Excesses, as much above what he felt for
Æscinus, as his Tenderness towards the one
is greater than towards the other. When
he talks with his Brother of the Debauches
of Æscinus, he says, *Rogas me quid tristis sis?*
But upon the least Suspicion, that Ctesiphon
was concern'd with Æscinus in these Pro-
jects, he changes his Style quite: *Dispergi!*
*Ctesiphonem audiuimus filium una desuisse in rap-
tione cum Æscino.* And a little after: *Næ
ego sum homo infelix.* But here, when he
finds that it is really so, he gives way to
Rage too big for Expression: *Quid faciam?
quid agam?* He is unable to express himself;
he invokes Heaven, Earth, and Sea,
all the Elements, and all the Gods. This is

agreeable to Nature, and the Conduct of
the most approved Poets, who, when they
want to describe any tempestuous Emotion
of Soul, too great for Utterance, always use Inter-
rogations and Exclamations. Thus Virgil,
when he represents Orpheus again deprived of
his dear Eurydice, Georg. 4. 504.

*Quid faceret? Quo se rapta bis conju-
ferret?*

Quo flent Manes, qua Numinis voce moveret?

"What should he do? Whither should he

"turn him, his Love being twice snatched
away? With what Tears assuage the Manes?"

"With what Accents the infernal Powers?"

"Non æquum dicas, non," Micio is here
solely pressed, and at a loss to find an Excuse;
hence he affects the greater Air of Confi-

dence,

Patience. First, if you are grieved at the Expence your Sons make; pray, consider with yourself; that formerly you maintained both, justably to your Fortune, which you thought would be sufficient for them; for at that time you made no doubt but I would marry. Observe now this your wonted Rule: hoard, scrape together, save, do all you can to leave them handsome Fortunes, and take the whole Credit to yourself: but let them make free with mine, as it comes to them beyond Expectation. Your Stock will not be diminished; and all they have from me you ought to regard as clear Gain. If you will but weigh these things impartially in your own Mind, you'll save me, them, and yourself a world of trouble, *Demea*.

Dem. I don't talk of the Expence; 'tis the ill Habits they contract.

Mic. Have patience: I understand you: I was coming to that. There are many signs in Men, Brother, from which it is easly to conjecture, that when two Persons do the same thing, it may prove very hurtful to the one, but not so to the other, from no Difference in the thing itself, but in the Persons who do it. I see in your Sons, what makes me confident, they will answer our Wishes. They have good Sense, Discretion, Modesty enough upon occasion, and love one another entirely; whence 'tis easy to discern in them a dutiful Nature, and noble Soul; nor will you find it a hard Task at any time to reclaim them. But, perhaps, you're afraid lest they should be indiscreet and negligent as to their Fortunes. O Brother *Demea*, in every thing else we are made wiser by Age, but this one Vice is inseparable from it, that we are all apt to be more worldly than is needful: believe it then, that Age will make them sufficiently careful.

Dem. Have a care, *Micio*, that these fine Reasonings, and this impartial Mind of yours, don't in the End undo us all.

Mic. Peace! there is no danger: think no more of these things, but for this Day be directed by me; smooth up your Countenance.

Dem. Nay, at present things are so, that I must do it: but to-morrow I'll into the Country with my Son by Break of Day.

Mic. At Midnight, if you please; only be chearsful to-day.

Dem. And carry that Musick-girl along with me too. *Mic.*

ANNOTATIONS.

dence, and finding no other Pretence, has recourse to a Proverb, which rather makes a gainst him, than for him.

³⁵ *Multa in bonae, Demea.* *Micio* is here hard put to it; his Discourse is obscure, and discovers something of Incoherence and Confusion. He undertakes to defend a thing that will but ill-bear being defended; for, however it may be prudent sometimes, to overlook and wink at the Extravagance of Youth, yet to justify or patronize them is carrying it too far. Let us however, interpret *Micio's* Discourse candidly. He is offering an Apology for his own Lenity and Indulgence; and does it from this Consideration, that although it might in some Cases be dan-

gerous, yet he had Reason from the Disposition and Temper of the two Youths to judge it would be otherwise with them. Were they wholly restrained, it would be only adding a Spar to their Desires; but if a little indulged, Experience wold soon convince them of the Vanity and Folly of these youthful Sallies, and then it would be an easly matter to reclaim them. And this so far influences *Demea*, that we find him immediately coming into *Micio's* Sentiments.

⁴⁸ *Attentiones sumus, &c.* Old Age brings Care and Anxiety, and, from an overstrained Foresight, is apt to fall into the Vice here mentioned. *Ciceron* expostes the Folly of it in his Treatise *de Senectute*. 18. *Acaritia versitatis*

Principio, si id te mordet, sumtum filii faciunt; quem faciunt; quæso, hoc facito tecum cogites: Tu illos duo olim pro re tollebas tua, Quod sati putabas tua bona ambobus fore: Et me tum uxorem credidisti scilicet

Principio, si id mordet te, sumtum quem filii faciunt; quæso, facito ut cogites hoc tecum: tu olim tollebas illos duo pro re tua, quod putabas tua bona fore satis pro ambobus. Et scilicet credidisti tum me esse ducturam uxorem: obtine eandem illam antiquam rationem: conserva, quære, parce, fac quamplurimum

Illis relinquas, gloriam tu istam obtine:

Mea, quæ præter spem evenere, utantur sine:

De summa nihil decebet: quod hinc accesserit,

Id de lucro putato esse omne, hæc si voles

In animo vere cogitare, Demea,

Et mihi, & tibi, & illis demseris molestiam.

D.E. Mitto rem: consuetudinem ipsorum. Mi. mane:

Scio: istuc ibam. multa in homine, Demea,

Signa insultu, ex quib' conjectura facilè fit,

Duo cum idem faciunt, sèpe ut possis dicere,

Hoc licet impunè facere huic, illi non licet:

Non quo dissimilis res sit, sed quò is qui facit:

Quæ ego in illis esse video: ut confidam fore

Ita, ut volumus. video sapere, intellegere, in loco

Vereri, inter se amare. scire est liberum

Ingenium, atque animum: quovis illos tu die

Reducas. At enim metuas, ne ab re sint tamén

Omissiores paulo. O noster Demea,

Ad omnia alia ætate sapimus rectius:

Solum unum hoc vitium adfert senectus hominibus;

Attentiores sumus ad rem omnes, quam sat est:

Quod illos sat ætas acuet. D.E. ne nimium modò

Bonæ tuæ istæ nos rationes, Micio,

Et tuus iste animus æquus subvortat. Mi. tace,

Non fiet: mitte jam istæ: da te hodie mihi:

Exporge frontem. D.E. scilicet, ita tempus fert,

Faciundum est: cæterum rus cras cum filio

Cum primo lucu ibo hinc. Mi. de nocte, censco:

Hodie modo hilarum te fac. D.E. & istam psaltriam

amare inter se. Est facile scire esse illis liberum ingenium atque animum:

At enim metuas, ne sint tamén paulo omissiores ab re. O noster Demea, sapimus rectius ad

omnia alia ætate: senectus adfert solum hoc unum vitium hominibus; sumus omnes attentiores ad

rem, quam est satia: ad quod ætas acuet illos. D.E. Cave modo, Micio, ne istæ tuae bonæ

rationes, & iste tuus animus æquus, nimium subvertat nos. Mi. Tace, non fiet: mitte istæ jam:

da te mihi hodie: exporrigere frontem. D.E. Scilicet, tempus fert ita, est faciendum: cæterum cras

ibo hinc rus cum filio cum primo lucu. Mi. Censco, de nocte: modo fac te hilarum hodie. D.E. Et

abstraham istam psaltriam

25

Principio, si id mordet tua, quod putabas

pro ambobus. Et scilicet credidisti tum

me esse ducturam uxorem: obtine eandem

illam antiquam rationem: conserva, quære,

parce, fac ut relinquas, gloriam tu istam

obtine sine utantur mea, quæ evenere præter spem:

nihil decebat de summa: quod accesserit

illis hinc putato omne id esse de lucro.

Si, Demea, voles cogitare hæc vere in

animo, dñe scilicet) molestiam, & mibi, &

tibi, & illi. D.E. mitto rem: vide con-

suetudinem ipsam.

Mi. Mane: scio:

ibam istuc. Multa signa in sum in ho-

mine, Demea, ex qui-

bus conjectura sit fa-

cile, ut, cuius duo fa-

cunt idem, sèpe pos-

si dicere, licet hæc

sapere, fac impune,

non licet illi: non quo

res sit dissimilis, sed

quo is qui facit: quæ

ego video esse in illis:

ut confidam fore ita,

ut volumus. Video

eos sapere, intellegere,

vereri in loco,

amare inter se. Erit

tu reducas illos quovis

die. At enim metuas, ne sint tamén paulo omissiores ab re. O noster Demea, sapimus rectius ad

omnia alia ætate: senectus adfert solum hoc unum vitium hominibus; sumus omnes attentiores ad

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da te mihi hodie: exporrigere frontem. D.E. Scilicet, tempus fert ita, est faciendum: cæterum cras

abo

ANNOTATIONES

semilis quid sibi velit, non intelligo; potest enim quidquam esse absurdius, quam, quo minus vix restat, eo plus visandi quærere?

56. Et istam psaltriam, Demea had con-

sented to assume an Air of Good-humour, finding it vain to do otherwise, and partly moved by the Reasoning of his Brother.

But as Characters change slowly, and with great

Mic. There you have it; for by that means you'll keep your Son at home, & only take care to secure her. *Dem.* I'll see to that; and by setting her a baking or grinding, keep her constantly bedaub'd with Ashes, Meal, and Smoke. Besides, in the Heat of the Day, I'll send her to gather Stubble; till she be sun-burnt, and as black as a Coal.

Mic. Excellent! now you seem to be wise; nay, and I would then have you even force your Son to lie with her!

Dem. Do you banter me? you're a happy Man, I think, to be of so easy and indifferent a Temper.

Mic. Ah! Are you at it again?

Dem. I have done, I have done.

Mic. Go in then; and since this is a Day destined to Mirth, let us think of nothing else.

ANNOTATIONS.

great Difficulty; Terence represents this Humour as retaining still a Tincture of savage Rusticity. If he consents to stay in Town to-day to celebrate his son's Wedding, he resolves to depart with his other Son early next Morning; and if he takes the Musick-girl with him, he will be

ACT V. SCENE II.

THE ARGUMENT. II TO A.

Demea, now sensible that Severity and Rigour towards Children is generally disliked, resolves upon a different Behaviour; and, rejecting his stern rustick Manner, aims at Complaisance and Affability.

DEMEA.

HERE is no Man has so well computed the Measures of Life, but Experience, Years, and Custom will be still bringing something new, still furnishing some Lesson; insomuch, that you must own your Ignorance of many Things you fancied you knew; and often reject upon Trial, what before you believed unexceptionable; as is the Case with me at present: for tho' my Race is almost run, I yet resolve to renounce the rigid and painful Life I have hitherto led. Why so? because I have found by Experience, that nothing is more advantageous to a Man, than Mildness and Complaisance. This will be

ANNOTATIONS.

This Scene sets before us a very uncommon Example; that of an old Man rejecting his former rigid Course of Life, and embracing one more complaisant, polite, and fashionable. The Poet has taken great care to prepare for this Change, that it mayn't appear capricious or ridiculous, which would have but ill suited the Character of the Person on whom it is wrought. Demea has, thro' the Course of the Play, met with many Mortifications. His Passion, Complaints, Advice, are all slighted; his Brother is loved and followed, himself shunned; add to that, the Conversa-

tion he had lately held with *Micio*, was conceived in a Strain that must affect him. No wonder, therefore, if, when left by himself, he begins to ruminant and reflect on all this, and resolves to abandon his Severity thro' mere Impatience, because he finds it avails nothing. It is not then so much thro' Consent and Approbation, that he assumes a different Behaviour, as because he is under a necessity of doing it. He still thinks Fathers ought to be severe in checking the Misconduct of their Children, but that it is a Temper odious to Youth, and apt to lessen filial Affection.

Una illa mecum hinc abstraham Mi. pugnaveris.
Eo pacto prorsum illi alligaris filium,
Modò facito, ut illam serves. De. ego istuc videro.
Atque ibi favillæ pleha, sumi ac pollinis b' d'urba
Coquendo sit faxo, & molendo : præterea hæc, to is
Meridie ipso faciam ut stipulam colligat. [Mi. placet.
Tam excoctam reddam, atque atram, quam carbo est.
Nunc mihi videre sapere, atque euidem filium, i
Tum etiam si nolit cogere, ut cum illa una cubet.
De. Derides ? fortunatus, qui isto animo sies. 66
Ego sentio. Mi. ah, pergisne ? De. jam, jam desino.
Mi. I ergo intro, & cui rei est, ei rei hunc sumamus diem.

Cogitum placet; nunc videre mihi sapere, atque euidem etiam cum cogere filium, si vult, ne cubet una cum illa. De. Derides ? fortunatus es, ego sentio, qui sic isto animo. Mi. Ah, pergisne ? De. Jam ut, jam desino. Mi. I intro ergo, et sumamus hunc diem ei rei, cur rei est dicitur.

in eis quibus non A N N O T A T I O N S. with him, it is not so much out of Com. 57. Pugnaveris. E Magnam rem feceris, plaisir to his Son, as to render her in a ham sic Lucretius; Vicius, o socii, magnam pugnarimus.

pugnam.

ACTUS IV. MUSICA II.

ARGUMENTUM. Desmet, new edit. Cyprianus Demea, cum vidcat non probari vulgo severitatem in liberos, diversam institutionis viam meditatur: atque ex duro atque agresti studet fieri benignus.

DEMEA.

N Unquam ita quisquam bene subducta ratione ad vitam fuit, Quin res, ætas, usus semper aliquid apportet novi, Aliiquid moneat: ut illa, quæ te scire credas, nescias; Et quæ tibi putaris prima, in experiendo ut repudies. Quod nunc mi evenit, nam ego vitam duram, quam vixi usque adhuc, Lipsa repperi, Prope jam excuso spatio, mitto: id quamobrem ? re Facilitate nihil esse homini melius, neque clementia. Id esse verum, ex me, atque ex fratre, cuivis facile est noscere.

Ille suam semper egit vitam in otio, in convivis, in quo vixi adhuc, quamobrem facio id ? repperi ipsa re, nihil esse regis, homini facilitate, neque clementia. Facile est cuivis noscere ex me, atque ex fratre, id esse verum, vitam in otio, in convivis.

ANNOTATIONES. 8. 1. Bene subducta ratione. Id est (says Dognatus) bene disposita, bene computata: dicere enim est digitis computare. Sed dicere est apud aliud, & palam: subducere, apud seipsum & secreto. Demea, therefore, means, that no man has so well regulated and com-

bis illa una mecum' Mi. Pugnaveris. E' p' deo prorsum illa g'ris filium illi facito modo, ut servus illam. De. Ego vi- derò illa. Atque fare coquendo & ma- lendo ibi, ut sit plena favilla, sumi, ac pollinis: præterea faciam ut colligam sti- pulam ipso meridie.

Reddam eam tam ex- coctam lat'q' atram, quam est carbo. Mi.

Cogitum placet; nunc videre mihi sapere, atque euidem etiam cum cogere filium, si vult, ne cubet una cum illa. De. Derides ? fortunatus es, ego sentio, qui sic isto animo. Mi. Ah, pergisne ? De. Jam ut, jam desino. Mi. I intro ergo, et sumamus hunc diem ei rei, cur rei est dicitur.

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pugnam.

be manifest to any one who but considers me, and my Brothers. He has spent his whole Life in Gaiety and Ease, mild, agreeable, inoffensive, and always cheerful; in a word, he has lived for himself, spent for himself: all Men speak well of him, all Men love him. Again, that rustic, rigid, morose, saving, stern, covetous Wretch, must needs marry: What a Source of Misery has this proved! Two Sons were born to me, a new Care. Besides, in studying to acquire a Fortune for them, I have worn out my Life and best Days; and now my Course almost finished, the Return I have for all my Labour, is their Hate. My Brother, again, without any Trouble on his part, enjoys all the Advantages of a Father. They love him, and shun me; they trust him with all their Secrets, are fond of him, like both to be with him: I am forsaken: They wish that he may live long, but expect my Death with Impatience. Thus, at a small Expence, he has made them his own, for whom I took so much pains in bringing them up. I have all the Trouble, he the Pleasure. Come, come, let us see whether I too can't be complaisant and liberal, since he forces me to it. I want too to be loved, and respected, by my Children. If that is to be obtained by Indulgence and Bounty, I shan't be behind with him. Money will fail; but that least concerns me, who am the oldest.

ANNOTATIONS.

*et cum humano confilio efficer potui, circumspicitis
rebus meis omnibus, rationibusque subductis,
summan feci cogitationum mearum omnium; quam
tibi, si potero, breviter exponam.*

²¹⁰ Nulli lacerere os. The Expression here is remarkable, and imports the saying anything to a Person that will shock him, or make him change Countenance in testimony of Surprise or Indignation. Augustine had very properly this Passage in view, in his first Book *de Civitate Dei*, where speaking of those who are afraid to tell others of their Faults; he says, *Vel cum laboris piget, vel os
corum verecundamur offendere.*

¹³ Quam ibi miseriam vidi? The Latins often use videre for pati, experiri; in imita-

tion of the Greeks, who borrowed that Way of speaking from the Eastern Nations.

²² Meam autem mortem expectant. Expectant is here to be taken in the most invidious Sense, as if he had said, *optant ut moriar.* 'Tis thus used by Cicero. *Parad.* 6. 1. *Si testamento amicorum expectas, aut ne expectas quidem, at ipse supponis: haec utrum abundans, an egenis signa sunt?*

²⁴ Provocat. Locutio à singulari certamine translata. *Cic. fin.* 2. 22. *Cum Gallo apud Anienem depugnavit provocatus.*

²⁶ Non posteriores feram. Sub. *Parties.* Sensus est, Non ero secundo loco aut pretio. Translatio desumpta à personis comicis, in quibus aliæ primarum, aliæ secundarum, aliæ denique

Clemens, placidus, nulli lædere os, arridere omnibus: 10
 Sibi vixit: sibi sumtum fecit: omnes benedicunt, amant.
 Ego ille agrestis, sœvus, tristis, parcus, truculentus, tenax,
 Duxi uxorem: quam ibi miseriam vidi? nati filii,
 Alia cura: alia autem, dum studio illis ut quamplu-
 o Trinum q̄q̄ e d i v i t i u m [meam: 15
 Facerem, contrivi in quærendo vitam, atque ætatem
 Nunc exacta ætate: hoc fructi pro labore ab iis fero,
 Odium: ille alter sine labore patria potitur commoda:
 Illum amant, me fugitant: illi credunt consilia omnia:
 Illum diligunt: apud illum sunt ambo, ego desertus sum.
 Illum, ut vivat, optaui; meam autem mortem ex-
 us spectant scilicet. 20
 Ita eos meo labore eductos maximo, hic fecit suos [dia.
 Paulò sumtu miseriam omnem ego capio; hic potitur gau-
 Age, age, nunc jam experiamur porro contra, ecquid
 ego possim: [vocat.
 Blande dicere, aut benignè facere, quando huc pro-
 Ego quoque à meis me amari & magni pendi postulo: 25
 Si id sit dando atque obsequendo, non posteriores feram.
 Deerit: id mea minime refert, qui sum natu maximus.

ego sum desertus. Optant illum ut vivat; Autem expectant meam mortem scilicet. Ita hic fecit eis, eductos meo maximo labore, suos, paulo sumptu. Ego capio omnem miseriam, hic potitur gaudia. Age, age, nunc jam porro experiamur contra, ecquid ego possim dicere blande, aut facere benignè, quando frater provocat me hic. Ego quoque postulo me amari & magni pendi à meis. Si id fit dando atque obsequendo, non feram posteriores. Res deerit: id minime refert mea, qui sum natu maximus.

ANNOTATIONS.

denique posteriorum erant partium. Websterius.

27 Deicit: id mea minime refert. The Poet still shews Demea in his proper Character, that of one who has a strong Attachment to his Wealth, and can't be easily reconciled to Expence: Without this, the Change must have appeared overstrained and unnatural. Demea, tho' now fully convinced that Liberality was the only Way to gain the

Affection of his Children, yet can't help reflecting upon the great Havock it will make of his Estate; however, he comforts himself with the Thought, that there is enough for the short Remainder of his Days; and when he is gone, they may provide for themselves. Plautus has much the same Thought, Trin. II. 2. 38.

Mibi quidem ætas acta est ferme: tua iſras

refert maxime.

ACT V. SCENE III.

ARGUMENT. A

Demea addresses Syrus in a Style of Flattery, and, contrary to his natural Temper, endeavours to be affable.

SYRUS, DMEA.

Syrus. D'Ye hear, Demea, your Brother begs you won't go anywhere out of the Way.

Dem. Who's that? O, our Syrus, your Servant; how is it? How goes it?

Syr. Very well.

Dem. (Aside.) Excellent! I have now first brought out these three Expressions contrary to my Nature. Our Syrus, How is it? How goes it? (to Syrus) You shew yourself to be a very worthy Servant, and I'll gladly embrace an Opportunity of doing you a good Office.

Syr. I thank you.

Dem. I promise you indeed, Syrus, and you shall find it too, very soon.

ANNOTATIONS.

Demea here gives a Specimen of his new Conduct, and the Poet has contrived on purpose to give every Thing he says an Air of Impertinence and Ridicule, to shew that it is the hardest Thing in the World to change one's natural Disposition, or avoid running from one Extreme into another. Demea, instead of complaisant, is a mean servile Flatterer; instead of generous, is extravagantly profuse. The Poet's Judgment in this cannot be enough admired.

Jam nunc bac tria primum addidi.
These

ACT V. SCENE IV.

ARGUMENT. A

Demea continues to affect Affability and Complaisance.

GETA, DMEA.

Geta. T'Q Sostrata within.) I'm going to see for them, Mistress; that they may send for the Bride as soon as possible. — But here's Demea, your Servant.

Dem. O, what's your Name, pray?

Get. Geta. [imuram]

Dem. Geta, I have concluded you this Day to be a Man of great Worth; for I look upon him as an undoubtedly good Servant, who has a real Concern for his Master, as I have found you to have, Geta; for which Reason, I'll gladly do something for thee, when Opportunity shall offer. — I'm endeavouring to be affable, and it succeeds pretty well.

Get.

ANNOTATIONS.

Demea soon after accosts Hegio in the same impudent than the Compliment he makes train of Complaisance, and with the same him, when he was a Stranger even to his ridiculous Affection. Nothing can be more very Name.

ACTUS V. SCENA III.

ARGUMENTUM.

Demea Syro præter naturam adulatur, & contra ingenium suum blandus esse conatur. P. latet ad

SYRUS, DMEA.

SYRUS, DMEA.

HEUS DMEA, rogat frater, ne abeas longius. DE. Quis homo? o Syre noster, salve: quid fit? quid agitur?

Sy. Recte, DE. optumè est. jam nunc hæc tria pri-
Præter naturam, O noster, Quid fit? Quid agitur?
Særvom haud illiberalèm præbes te, & tibi Lubens bene faxim. Sy. gratiam habeo. DE. atqui, Syre, Hoc verum est, & ipsa re experiere propediem.

fit? Quid agitur? præbes te særvum. Iaud illiberalèm, & libens bene faxim tibi. Sy. Habeo gratiam. DE. Atqui, Syre, hoc est verum, & experiere ipsa re propediem.

ORDO.

Sy. HEUS DMEA, frater, rogat, ut ne abeas longius. DE. Quis homo? o noster Syre, salve: quid fit? quid agitur? Sy. Recte, DE. Optime est. Nunc jam primum addidi bæc tria præter na-

turam, O noster, Quid

ANNOTATIONES.

These Words make the chief Beauty of this itself, because we are apt to feel the very Scene, as they represent Demea reflecting same Motions in our own Minds, when we with himself, and applauding his own Performance and Proficiency. Every one's Experience will teach him, that this is Nature, attempt to display any new Accomplish- ments, we never aimed at before.

ACTUS V. SCENA IV.

ARGUMENTUM.

Pergit Demea adulando comis videri.

GETA, DMEA.

HERA, ego huc ad hos proviso, quam mox virginem Accersant. sed ecum Demeam. Salvus sies.

DE. Oh, qui vocare? GE. Geta. DE. Geta, hominem Precii esse te hodie judicavi animo meo.

Nam mihi profecto est servus spectatus satis, Cui dominus curæ est, ita uti tibi sensi, Geta: quod

Et tibi ob eam rem, si quid usus venerit, Lubens bene faxim. meditor esse affabilis,

Nam profecto est servus satis spectatus mihi, cui dominus est curæ, ita uti sensi esse tibi, Geta:

& si quid usus venerit, libens bene faxim tibi ob eam rem. Meditor esse affabilis,

ORDO.

GE. HERA, e-
vio huc ad hos, ut
quam mox accersant
virginem. Sed ecum
Demeam, Sis fatig.

DE. Oh, qui vocare?

GE. Geta. DE. Geta,

judicavi te ho-
die animo meo esse ho-
minem maximi preti-

ANNOTATIONES.

⁸ Lubens bene faxim. It is artful in the Poet to represent Demea as a mere Rustick, By this too he prepares us for the Part he is and of a sudden affecting the fine Gentleman, to act in the ensuing Scenes. At a loss how to express himself, and obliged to use the same Words over and over again.

Get. You're extremely good, Sir, to think so.

Dem. I begin with the lowest, and strive to gain them by degrees.

ANNOTATIONS.

¹⁰ *Paulatim plebem.* The Poet here had in his eye the Practice of ambitious Candidates, when they were suing for any Office or Presement in the State. They began with

ACT V. SCENE V.

ARGUMENT.

Æschinus is provoked to see his Marriage retarded by the great Formality of Preparations. Demea addresses him in very smooth Language, and advises to pull down an old Wall, for the more conveniently transferring the Bride.

ÆSCHINUS, DEMEA, SYRUS, GETA.

Æschinus. I Protest they quite kill me with their Delays: In this Formality of Preparation they waste the whole Day.

Dem. Æschinus, how goes it?

Æsc. Hah! Was you here, Father?

Dem. Your Father indeed, both by Nature and Affection; who love you more than my very Eyes. But why don't you send for your Wife?

Æsc. I desire it: but wait for the Flutes, and the Chorus to sing the nuptial Song.

Dem. Pshaw! Will you take an old Man's Advice?

Æsc. What?

Dem. Let these things alone; the nuptial Song; the Crouds of Company; the Lights and Musick; and order this old Stone-wall in the Garden to be thrown down with all dispatch; convey the Bride this way; join the two Houses in one; and bring over the Mother too, and the whole Family.

Æsc. Excellent Advice, most charming Father!

Dem. To himself.) So, I'm now called charming. My Brother's House will be a Thoroughfare; whole Crouds will flock to it; Expenditure will increase, and largely too: what is it to me? I'm accounted a charming Man, and get into Favour. — Order Babylo to tell

ANNOTATIONS.

In this Scene, Æschinus comes out, impatient at their tedious Delays in preparing for the Wedding. His Father addresses him smoothly, and, the more effectually to gain upon him, complies with all his Humours. This takes; Æschines is pleased, admires the Expedient he proposes for the more conveniently transferring the Bride, and commends him as the best of Fathers. Hence we have a lesson, how ungrateful Censure is to Youth; how agreeable Flattery and Indulgence; for by means of this last we may insensibly possess ourselves of their Passions, and wind them which way we will.

Hymenæum. Sub: Carmen: the nuptial Song; from Hymen, the Son of Bacchus and Venus, who first instituted Marriage, and hence came to be accounted the God of that Solemnity. *Hæc in sorte maceriam.* Miserie, properly

Et bene procedit. GE. bonus es, cum haec existumas. Et procedit bene. Gr.
DE. Paulatim plebem primulum facio meam. Et bonus, cum ex-
Primulam facio plebem paulatim meam.

ANNOTATIONES.

the People, addressing them by their Names, and endeavouring to steal into their Favour by Flattery and Complaisance. III. 14. Paulatim permulcendo, tractandoque mansuetorū plebem. Liv. Lib.

ACTUS V. SCENA V.

ARGUMENTUM.

Indignatur Aeschinus mimo apparatu differri nuptias: hunc Demea blande alleguitur; & maceriam dirui jubet, qua puerperam traducat.

AESCHINUS, DEMEA, SYRUS, GETA.

ORDO.

OCCIDUNT ME, EQUIDEM ADDUM NIMI SANCTAS NUPTIAS
Student facere, in apparando consumunt diem.
DE. Quid agitur. AES. ehēm, pater mī, tu hīc
DE. Tuus hērcle verdō & animō, & naturā pater, eras?
Qui te amat plus quām hosce oculos. sed cur non do-

E. Quid agit
me, dum studi
cere nuptias nimis
sanctas, consumunt
diem in apparando.

DE. Aeschine, quid
agitur? AES. Eben,
pater, an in eras
tuus pater, vero, &
anima, & natura,
qui amat te plus quam
hosce meos oculos.

Uxorem accēsis? AES. cupio. Verum hoc mihi mora
Tibicina, & hymenæum qui cantent. DE. echo.
Vin' tu huic seni auscultare? AES. quid? DE. missa hæc
face,

Hymenæum, turbas, lampadas, tibicinas; Atque hanc in horto maceriam jube dirui, Quantum potest; hac transfer, unam fac domum:
Transduce & matrem & familiam omnem ad nos. AES. placet,

Pater lepidissime. DE. euge, jam lepidus vocor. Fratri ædes fient pervīze: turbam domum adducet, sumptum admittet: multa: quid mea? Ego lepidus in eo gratiam. jube nunc jam. Dinumeret illi Babylō viginti minas.

nam in barto dirui, quantum potest: transfer uxorem bac: fac domum unam: transduce & matrem & omnem familiam ad nos. AES. Pater lepidissime, consilium placet. DE. Euge, jam

Cupio: verum hoc est
mihi mora, vix. tibi
tibicina, & qui can-
tent hymenæum. DE.
Ebo, visne tu au-
scultare bac? Seni?

AES. Quid? DE.
Fac bac missa, by-
menæum, turbas, lam-
padas, tibicinas; at-
que jube bac mace-

riam in barto dirui, quantum potest: transfer uxorem bac: fac domum unam: transduce & matrem & omnem familiam ad nos.

Dinumeret illi Babylō viginti minas. These Words have greatly perplexed Commentators, nor in truth can they be any otherwise explained than by Conjecture, for it is neither easy to find to whom they are addressed, nor who Demea here means by Ba-

bylō. Some think Babylō here, refers to Micio, whom he styles a Babylonian on account of his Riches and Luxury; but as this carries in it the Appearance of a Reproach, and would be repugnant to Demea's Design, who wants rather to ingratiate himself, we must reject it. Others explain illi Babylō,

properly a Wall about any Piece of Ground.

Dinumeret illi Babylō viginti minas. These Words have greatly perplexed Commentators, nor in truth can they be any otherwise explained than by Conjecture, for it is neither easy to find to whom they are addressed, nor who Demea here means by Ba-

down sixty Pounds immediately! — *Syrus*, why don't you go and do as I ordered you? — Demea? Down with the Wall. You, *Geta*, go and bring them hither. — *Get*. May the Gods bless you, *Demea*, for acting in so friendly a manner towards our Family. — *Demea*, I think they deserve it. (To *Aeschinus*.) What say you to this Project? — *Aesc*. I like it prodigiously.

Dem. 'Tis much better than to bring the sick lying-in Woman along the Street.

Aesc. I never saw any thing better contrived, Father.

Dem. 'Tis my Way: but here comes *Micio*!

Micio. *ANNOTATIONS.*

illi impuro, profano, and refer it to *Santio*. the Expence that the present Courses must occasion. *Sumptum admittet; multa*: and then concludes, *quid mea?* He resolves then, instead of checking this Expence, to forward it, and turning to *Aeschinus*, says, *Jube jam nunc dinumeret; &c.* Where we are to observe,

ARGUMENT.

ACT V. SCENE VI.

ARGUMENT.

Micio is prevailed upon, after much Intreaty, to marry *Sostrata*, not without the Diversion of the Spectators. *Demea*, contrary to his Nature, studies to be complaisant.

MICIO, DEMEA, AESCHINUS.

Micio. DOES my Brother order it, say you? Where is he? *Demea*, is this your Order?

Dem. I did, indeed, order it, and in this and every thing else should be glad to unite, serve, oblige, and in a Word, to make this Family one with our own.

Aesc. Pray, Father, let it be so.

Mic. Nay, I'm not against it.

Dem. 'Tis, indeed, what we ought to do. First, here's your Son's Wife's Mother.

Mic. What then?

Dem. *ANNOTATIONS.* *Syrus*, according to *Demea's* Order, was really. The meeting of the two Brothers, or by *Syrus*, in throwing down the Garden-Wall, causes quite a new Scene; for *Demea* carrying *Micio* observes it, and enquires the Reason; and, understanding that it was by his Brother's Order, wonders at the sudden Change, and comes out, to be satisfied whether it was so to bring the Bride's Mother.

Syre, cessas ire, ac facere? Sy. quid ergo? De. id situe.
Tu, illas, abi, & traduce. GE. Dii tibi, Demea, oy
Benefaciant, cum te video nostrae familie 20
Tiam exanimis factum velle. DE. dignos arbitror. w
Quid tu ais? Es. sic opinor. DE. multo rectius est,
Quam illam puerperam hunc duci, per viam. D s
Ægrotam. Es. nihil enim vidi melius, mi-pater. o
DE. Sic soleo. sed ecum, Micio egreditur foras. ed 25

ANNOTATIONS.

ANNOTATIONS.

ACTUS V. SCENA VI.

ACTUS V. SCENA VI

ARGUMENTUM.

Micio suadetur, ut uxorem ducat Sostratam, ac vix tandem persuadetur, & non sine risu spectantium. Demea præter naturam facilis esse studet.

MICIO, DEMEA, ÆSCHINUS.

JUBET frater? ubi sis? tunc jubes hoc, Demea?
J. DE. Ego vero jubeo, & hac re & aliis omnibus
Quam maxumè unam facere nos hanc familiam;
Colere, adjuvare, adjungere. Es. ita quæso, pater.
MI. Haud aliter censeo. DE. imo hercle ita nobis
debet.

Primum hujus uxor is est mater. Mi. quid postea? Es, Pater, sit ita que so. Mi. Haud censeo aliter. De. Imo berile ita decet nobis; optimum est mater uxor is hujus. Mi. Quid postea?

ANNOTATIONS.

too, joins in the Request, and with much difficulty, he is at last persuaded to consent. I don't know whether the Poet is not here liable to some Censure, as he exposes to ridicule a Character that has all along appeared extremely amiable. For *Micio*'s Complaisance hitherto, when we consider the Reasons, which he himself alledges for it, and the Temper of the Youth, to whom it is shewn, will admit of some Excuse; but his Compliance at present carries a manifest Appearance of Simplicity and Folly.

Dem. A modest, good kind of Woman.

Mic. So they say.

Dem. Well in Years too.

Mic. I know it.

Dem. Long past Child-bearing, quite solitary, and has nobody to regard her.

Mic. What does he mean?

Dem. You ought to marry her; — and you, *Aeschinus*, should endeavour to persuade him to it.

Mic. I marry her?

Dem. You.

Mic. I?

Dem. You, I say.

Mic. Ridiculous!

Dem. To *Aeschinus*.) If you have any Spirit in you, he'll do it.

Aesc. Father!

Mic. What, Fool, do you mind what he says?

Dem. 'Tis in vain to refuse; it can't be otherwise.

Mic. You're mad, sure.

Aesc. Do, Father, let me prevail with you.

Mic. 'Tis all Folly and Extravagance; away.

Dem. Come, pray oblige your Son.

Mic. Are you in your Senses? Shall I at threescore and five now first marry? And a decrepit old Woman too? Is that your Counsel?

Aesc. Do: I have promised it.

Mic. Promised too! Pray, Boy, promise for yourself.

Dem. Come, what if he should ask a still greater Favour?

Mic. As if this was not the greatest.

Dem. Comply.

Aesc. Father, pray don't refuse.

Dem. Do, promise.

Mic. Will you not have done?

Aesc. Not till I have prevailed.

Mic. This is downright Force.

Dem. Come, *Micio*, oblige us for once.

Mic. Tho' this appears to me foolish, absurd, ridiculous, and repugnant to my Way of Life; yet, if you are so much set upon it, let it be.

Aesc. 'Tis mighty good in you: with Reason, I love you, Father.

Dem. Well, what shall I say now? this succeeds to my Wish. What more remains to be done? — (Aloud.) *Hegio* is their nearest Relation, our Kinsman too, and poor; we ought, by all means, to do something for him.

Mic.

ANNOTATIONS.

Quin agite & mecum infausas exurite puppes. what remarkable in the Sense in which it is used here, for *oblige*, *do a Kindness to*. *Prae-*

Da veniam. The Expression is some- *pla beneficium, concedi quod petitur.*

29 Age

DE. Proba & modesta. MI. ita aiunt. DE. natu gran-
dior. test:

MI. Scio. DE. parere jam diu hæc per annos non po-
Nec, qui eam respiciat, quisquam est: sola est. MI.
quam hic rem agit?

DE. Hanc te æquum est ducere, & te operam, ut
fiat, dare. 10

MI. Me ducere autem? DE. te. MI. me? DE. te,
inquam. MI. ineptis. DE. si tu sis homo,
Hic faciat. Æs. mi pater. MI. quid? tu autem huic,
asine, auscultas? DE. nihil agis.

Fieri aliter non potest. MI. deliras. Æs. sine te exo-
rem, mi pater.

MI. Insanis? aufer. DE. age, da veniam filio. MI.
sati' sanus es?

Ego novus maritus anno demum quinto & sexagesimo
Fiam, atque anum decrepitam ducam? idne estis
auctores mihi? 16

Æs. Fac: promisi ego illis. MI. promisti autem? de-
te largior, puer.

DE. Age, quid, si quid te majus oret? MI. quasi non
hoc sit maximum.

DE. Da veniam. Æs. ne gravere. DE. fac, promitte. MI.

MI. non omittitis?

Æs. Non, nisi te exorem. MI. vis est hæc quidem.

DE. age prolixe, Micio. 20

MI. Etsi hoc mihi pravum, ineptum, absurdum, atque
alienum à vitâ meâ

Videtur; si vos tantopere istuc voltis, fiat. Æs. bene
facis:

Merito te amo. DE. verum quid ego dicam? hoc con-
fit quod volo.

Quid nunc quod restat? Hegio his est cognatus prox-
imus,

Affinis nobis, pauper: bene nos aliquid facere illi
debet.

Non omititis? Æs. Non, nisi exorem te. MI. Hæc quidem est vis.
Micio. MI. Etsi hoc videtur mibi pravum, ineptum, absurdum; atque alienum à mea vita; si
vos voltis istuc tantopere, fiat. Æs. Facis bene: merito amo te. DE. Verum quid ego dicam?
hoc quod volo confit. Quid est quod restat nunc? Hegio est proximus cognatus his, affinis nobis,
pauper; debet nos facere aliquid bene illi.

DE. Proba & mo-
desta. MI. Aiunt
ita. DE. Grandior
natu. MI. Scio.
DE. Jam diu hæc
non potest parere per
annos: nec est quis-
quam, qui respiciat
eam: est sola. MI.
Quam rem hæc a-
git? DE. Est &
quum te ducere banc,
& te dare operam ut
fiat. MI. Me au-
tem ducere? DE.
Te. MI. Met. DE.
Te, inquam. MI.
Ineptis. DE. Situ
sit bene, sic faciat.
Æs. Mi. pater. MI.
Quid? in autem, a-
sine, auscultas hæc?
DE. Agis nihil, non
potest fieri aliter. MI.
Deliras. Æs. Sine
ut exorem te, non pa-
ter. MI. Insanis?
aufer. DE. Age,
da veniam filio. MI.
An es satis sanus?
ego demum fiam no-
vus maritus anno
sexagesimo & quinto,
atque ducam annum
decrepitam? Etsi ne
auctores mici ad id?
Æs. Fac: igo pro-
misi illis. MI. Pro-
missi autem? lar-
gitor de te, puer.
DE. Age, quid si
oret te quid majus?
MI. Quasi hoc non
sit maximum. DE.
Da veniam. Æs.
Ne gravere. DE.
Fac, promitte. MI.

DE. Age, prolixe,
MI. 25

ANNOTATIONS.

²⁰ Age prolixe. H. e. Benigne, liberaliter. duct here is justly liable to Censure: the only
Cic. Fam. 7. 5. Neque mebercule minus ei Consideration that can be urged in his De-
prolixe de tua voluntate promisi, quam eram. fense is, that he meant to shew the Inconve-
solitus d: mea polliceri. niencies arising from a Good-nature too ex-
tensive; as that it is apt sometimes to betray us into very ridiculous Actions, and much as

²² Si vos tantopere, isto: voltis, fiat. I have already observed, that the Poet's Com-
VOL. II.

Mic. Do ! What ?

Demi. There's a little Farm near the Town, which you lett out; let us give it to him to live upon.

Mic. A little one, do you say ?

Demi. Were it a great one, he ought to have it. He is instead of a Father to the young Bride, he is a worthy Man, and our Relation, nor can you bestow it better : besides, Brother, I now adopt the Saying, which you not long ago so happily applied, 'Tis the common Vice of us all, to grow covetous as we grow old. We ought to avoid this Reproach ; 'tis a true Saying, and worthy to be obserued.

Mic. What's all this ? He shall have it, if my Son desires it.

Aes. Dear Father.

Demi. Now are you my Brother in Soul as well as Body.

Mic. I'm glad on't.

Demi. I foil him at his own Weapons.

ANNOTATIONS.

we may have occasion to repeat of afterwards. But I think *Micio* has all along been represented so agreeable, and possessed of so much Judgment, good Sense, and Knowledge of

ACT V. SCENE VII.

ARGUMENT.

At Demea's Request, Syrus and his Wife are both made free, and the two young Gentlemen have all their Desires granted : Demea too acquaints Micio with the Reason of the sudden Change in his Temper.

SYRUS, DEMEA, MICO, AESCHINUS.

Syrus. 'T IS done as you ordered, *Demea*.

Dem. A brave Man ! — Why, truly, in my Opinion, Syrus ought to have his Freedom to-day.

Mic. He, his Freedom ? for what ?

Dem. For many things.

Syr. O dear *Demea*, you're a good Man : I have taken care of these your two Sons from their Cradles ; taught them, instructed them, and given them all the good Advice in my power.

ANNOTATION.

This Scene gives us the Conclusion of the Play, and sends the Spectators away happy and contented, because all the several Persons concerned in it, obtain the full Completion of their Wishes. We have already seen *Aeschinus* and *Pampila* made happy ; *Sofrata* and *Hegio* provis'd for, so that our only remaining Anxiety is for *Cteppho*, that he obtain his Wishes ; and that the faithful honest *Syrus* be rewarded. The profuse lavish Turn

that had seized *Demea*, happily accomplishes this for us. *Syrus* had obey'd his Orders, and levelled the Wall. He returns to tell him so, and hence he takes the Hint to propose making him free. It is done, and to compleat his Happiness, his Wife *Pbygia* too has her Freedom given her. *Micio* wondering at this strange Change of Temper, in his Brother, enquires the Reason of it ; *Demea* satisfies him in a grave Speech, and at

Mi. Quid facere? De. agelli est hic sub urbe paululum, quod locitas foras:

Huic demus, qui fruatur. Mi. paululum id autem?

De. si multum est, tamen,

Faciundum est: pro patre huic est, bonus est, noster est; recte datur.

Postremo, non meum illud verbum facio, quod tu, Micio,

[omnium est, 30]

Bene & sapienter dixti dudum: vitium commune Quod nimium ad rem in senectate attenti sumus. hanc

maculam nos decet

Effugere, dictum est vere, & ipsa re fieri oportet.

Mi. Quid istic? dabitur quidem, quando hic volt. Aes. mi patr.

De. Nunc tu mihi es germanus pariter corpore & animo. Mi. gaudeo.

De. Suo sibi gladio hunc jugulo. 35

oportet fieri ipsa re. Mi. Quid istic? quidem dabitur, quando hic volt. Aes. Mi patr. De. Nunc tu es germanus miki pariter corpore & animo. Mi. Gaudio. De. Jugulo hunc suo gladio sibi.

ANNOTATIONS.

of the World, that this last Piece of Extravagance must shock Probability, and offend the Delicacy of the Spectator.

ACTUS V. SCENA VII.

ARGUMENTUM.

Hortatu Demeæ Syrus cum uxore libertate donatur, & filiis ambo bus optata conceduntur. Causam etiam Micioni refert Demea, cur tam repente mores mutaverit.

SYRUS, DEMEA, MICIO, AESCHINUS.

ORDO.

Factum est, quod iusti, Demea.

De. Frugi homo es. ego edepol hodie, mea quidem sententia, Judico, Syrum fieri, esse æquum, liberum. Mi. istunc liberum?

Quodnam ob factum? De. multa. Sy. & noster Demea, edepol vir bonu' es:

Ego istos vobis usque à pueris curavi ambos sedulò; Docui, monui, bene præcepi semper, quæ potui, omnia. 5 Edepol es vir bonus, ego sedulo curavi istos ambos vobis usque à pueris: docui, monui, semper bene præcepi omnia, quæ potui.

ANNOTATIONS.

the same time informs him of the Part he intended to act for the time to come. But him. The Answer is favourable, and propitiates Indulgence. Thus all ends happily.

Dem. The thing's apparent: besides, to cater, to provide a Girl with secrecy, and prepare a Repast in the Morning for them, are no ordinary Accomplishments.

Syr. O the delightful Man!

Dem. Nay, he too assisted in buying this Musick-Wench; 'twas he that managed the whole Affair? we ought to reward him, it will be an encouragement to others: besides *Aeschinus* too desires it.

Mic. Do you desire it?

Aes. I do.

Mic. Nay, if you desire it; *Syrus* come hither, be free.

Syr. 'Tis generously done: I return my Thanks to you all; and, to you in particular, *Demea*.

Dem. I rejoice at it.

Aes. And I too.

Syr. I believe it. I wish this my Joy were compleat, and that I might see my Wife *Phrygia* free too.

Dem. An excellent Woman, truly!

Syr. And the first that suckled my young Master's Son, your Grand-Son to-day.

Dem. Seriously, and indeed? Nay then, if she verily was the first that suckled him, without all Dispute she ought to be made free.

Mic. What, for that?

Dem. For that: in fine, you shall have the Price of her Freedom from me.

Syr. May the Gods ever grant you all your Desires, *Demea*!

Mic. *Syrus*, this has been a happy Day to you.

Dem. If moreover, Brother, you'll do your Duty, and let him have some small matter before-hand to begin with; he'll soon repay it.

Mic. Not this.

Aes. He's an industrious honest Fellow.

Syr. I'll return it, indeed; let me have it but.

Aes. Do, Father.

Mic. I'll consider of it.

Dem. He'll do it.

Syr. O excellent Man!

Aes. O delightful Father!

Mic. What means all this, Brother? Whence this sudden Change

ANNOTATIONS.

⁸ Apparare de die convivium. The main Emphasis here lies upon *de die*, which signifies in the Morning, before Noon or Mid-day; This, as I have before observed, was accounted Debauchery among the Ancients. The whole Strain of *Demea*'s Speech here is ironical, tho' it passes very well among those to whom it is addressed.

²⁴ Iloc vilius. This, in the Representation, was accompanied with some particular

Gesture, expressive of *Micio*'s Intention, as that he held in his Hand, or pointed at something of small Value.

²⁷ Quod prolubium? This Passage is taken from a Comedy of *Cecilius*:

— Mea raftraria,

Quod: proluvium, qua voluptas, qua te laet. largitas?

Only that, in the one, we have *prolubium*, which signifies *Wit*, *Coprice*, *Extravagance*,

DE. Res apparet. & quidem porro hæc; opsonare, cuncti fidè

Scortum adducere, apparare de die convivium: Non mediocris hominis hæc sunt officia. Sy. o lepidum caput!

DE. Postremo, hodie in psaltria istac emundâ hic adiutor fuit,

Hic curavit: prodeesse æquom est: alii meliores erunt. Denique hic volt fieri. Mi. vin' tu hoc fieri? Æs. cù pio. Mi. siquidem

Tu vis; Syre èho, accede buc ad me, liber esto. Sy. bene facis.

Omnib[us] gratiam habeo, & seorsum tibi præterea; Demea.

DE. Gaudeo. Æs. & ego. Sy. credo. utinam hoc per-

petuum fiat gaudium,

Phrygiam ut uxorem meam unâ mecum videam liberam.

DE. Optumam quidem mulierem. Sy. & quidem tuo

nepotì, hujus filio

Hodic primam mammam dedit hæc. DE. hercle vero serio;

Siquidem primam dedit, haud dubium quin emitti æ-

Mi. Ob eam rem? DE. ob eam. postremo, à me ar-

gentum, quanti est, sumito.

Sy. Dii tibi, Demea, omnes semper omnia optata

offerant. [Micio,

Mi. Syre, processisti hodie pulchre. DE. siquidem porro,

Tu tuum officium facies, atque huic aliquid paululum

præ manu

Dederis, unde utatur: reddet tibi citò. Mi. istoc vilius.

Æs. Frugi homo est. Sy. reddam hercle: da modò.

Æs. age, pater. Mi. pòst consulam.

DE. Faciet. Sy. o vir optime. Æs. o pater mi festi-

vissime. [tuos?

Mi. Quid istuc? quæ res tam repente mores mutavit

DE. Ob eam: postremo sumito argentum, quanti est, à me. Sy. Dii omnes, Demea, semper of-

ferant omnia optata tibi. Mi. Syre, processisti pulchre bodie. DE. Siquidem, Micio, tu porro

facies tuum officium, atque dederis paululum aliquid buie, unde utatur, reddet tibi eito. Mi. Vi-

llius istoc. Æs. Eß frugi homo. Sy. Hercle reddam: da modo. Æs. Age, pater. Mi.

Consulam pòst. DE. Faciet. Sy. O vir optime. Æs. O mi pater festi-vissime. Mi. Quid istuc?

Quæ res tam repente mutavit tuos mores?

DE. Res apparet: & quidem portabat;

opsonare, adducere scortum cum fide, app-

pareare convivium de dic: bæc, inquam,

sunt officia hominis non mediocri;

Sy. O lepidum caput?

DE. Postremo hic fuit adjutor in emenda istac psaltria bo-

die, hic curavit: est

æquum prodest: alii

erunt meliores. Denique hic vult id fieri.

Mi. Vixi tu tecum fieri? Æs. Captio-

Mi. Si tu quidem

vix; Syre, ebo, ac-

cide buc ad me, esto

liber! Sy. Facis be-

ne: babeo gratiam

omnibus, & præ-

rea seorsum tibi, De-

mica. DE. Gaudio.

Æs. Et ego. Sy.

Credo: utinam bec

gaudium fiat perpe-

tuum, ut videns

Phrygiam utxorem

meam liberam una

mecum. DE. Opti-

man mulierem quidem. Sy. Et quidem hæc

dedit primam mam-

mam bodie tuo

nepoti, filio hujus.

DE. Herkle vero se-

rio, si quidem hæc

dedit primam mam-

mam ei, haud du-

bium est, quin sit

æquum eam emitti.

Mi. Ob eam rem?

ANNOTATIONS.

and in the other, *prælubium*, *Profusion*. This, it is not unlikely, may have also been the original Reading in Terence, as by that the Sense will be better, and more agreeable to the Poet's Design. Besides, *prælubium* is seldom used, but when the Discourse regards Women. Thus *Accius*, in his *Andromeda*:

Muliebre ingenium, prælubium, occasio.

And *Laberius*: *Prolubium meretricis*. Da-

cier.

Ibid. Quæ istæ subita est largitas. Critics distinguish betwixt *Largitas* and *Lægitio*. *Largitio*, they tell you, is used in speaking of particular Acts of Profusion or Liberality. *Largitas* denotes a Byafs, Inclination, or Propensity. This Distinction answers very well here.

in your Temper? What Profusion? What an hasty Fit of Prodigality?

Dem. I'll tell you. In order to make you sensible, that your passing for an easy agreeable Man, is not from your real Life, or founded on Equity and good Sense: but from your overlooking Things, from your Indulgence, and giving them whatever they want. Now, *Aeschinus*, if I am, therefore, odious to you, because I don't wholly humour you in every thing, right or wrong; I'll concern myself with you no farther; squander, buy, do whatever you have a mind to. But if you had rather that I check and restrain you in Pursuits, which, by reason of your Youth, you are not aware of the Consequences of, where Passion misleads you, or prompts you too far; and as Occasion offers direct you: behold me ready to do you that Piece of Service.

Aes. Father, we submit to you entirely: you best know what is fit and proper. But how will you do with my Brother?

Dem. I consent that he may have his Girl, provided his Follies end there.

Aes. That's well.—(To the Spectators.) Your Applause.

ANNOTATIONS.

here. *Micio* is astonished at so many Acts of Profusion in *Demea*, and therefore regards them not as Instances of Good-nature, but as proceeding from a suddenly contracted Bent or Byals to Liberality.

32 *Nunc adeo, si ob eam rem.* Here *Demea* returns to his proper Character, and unriddles to his Brother the Mystery of his sudden Change of Manners; that he only meant to satisfy him, that his blind Complaisance and Indulgence for his Children, was the sole Cause of the Affection they had for him, and that it was an easy Matter to gain it, where one could reconcile himself to the Means. The opposite Characters of these two Brothers, and the Inconveniences they bring upon themselves, clearly point out to Parents, the middle Course they ought to hold in the

training up of their Children, between excessive Rigour on the one Side, and an overstrained Indulgence on the other. This is the Part which *Demea* at last assumes, indulging *Cteisipho* in his Musick Wench, provided he keeps within Bounds, and don't launch into new Extravagancies. Those purer Notions of Morality which Christianity inspires, will not allow of this Complaisance; but among the ancient Greeks and Romans, it was not accounted criminal.

40. *Istuc recte.*—These Words are generally given to *Aeschinus*, tho' *Dionatus*, in his Remarks, ascribes them to *Micio*. The Manner too, in which he explains them, is very ingenious, as if he meant this in a way of Reproach to *Demea*, for adopting an Indulgence he had so often condemned. "Et

" *Micio*

Quod prolebium? quæ istæc subita est largitas? De dicam tibi.

Ut id ostenderem, quod te isti facilam & festivum putant;
Id non fieri exiverat, neque adeo ex aequo & bono;
Sed ex assentando, indulgendo, & largiendo, Micio. 35
Nunc adeo, si ob eam rem vobis mea vita invisa est,
non Æschine, rursum I se adiungit, ut vos vobis, electoribus
Quia non justa, injusta, prorsus omnia omnino obsequor
Misla facio, effundite, emite, facite quod vobis lubet.
Sed si id voltis potius, quæ vos propter adolescentiam 35
Minu' videtis, magis impensè cupitis, consulitis parùm
Hæc reprehendere & corrigere me, & obsecundare in
lo eo loco;

Ecce me, qui id faciam vobis. *Æs. tibi, pater, per
mittimus:*

Plus scis, quid factō opus est. sed de fratre quid fiet?

39

Habeat: in istac finem faciat. *Æs.* *instuc recte.* Plaudite

CALLIOPIUS RECENSUI

scentiam minus videtis, cupitis magis impense, & consultis parum, & obsecundare in loco; ecce me qui faciam id vobis. **Aes.** Pater, permittimus nos tibi: scis plus quid opus est factio: sed quid sicut de fratre? **De.** Sino ut habeat istam psaltriam: faciat suem in istac. **Aes.** Iste est recte: Plaudite.

ANNOTATIONS.

" Micio non discessit de proposito suo, qui ut
" peccasse alias ostenderet fratrem ob nimis
" am asperitatem, cum exceptione quadam
" laudans verba ejus istuc recte dixit. Quia
" si diceret, non \mathcal{E} cetera. Et simul repro-
" fuit ei, qui supra dixerat, ut id ostenderem,
" quod te \mathcal{I} si facilem, \mathcal{E} festinum putant, id
" non fieri ex vera vita; neque adeo ex \mathcal{E} quo
" \mathcal{E} bono." But it is more natural to think

that as *Aescinus*, put the Question to his Father, and received a favourable Answer, he makes this Reply, expressing that he was fully satisfied at the Indulgence granted his Brother. Besides, it is not likely, that the Poet, at the Conclusion of the Play, would admit Ironies or Reproaches: it is more for his Purpose to shew them all happy, contented, and in Good-humour.

ЗАСЛУЖЕНЫЕ ОІМЯОНЯ

THEATRUM
COMICORUM
PUBLII
TERENTII
PHORMIO.

TERENCE's
PHORMIO.

THE RUE N CTE's PHORMINO.

The T I T L E.

THIS PLAY WAS EXHIBITED AT THE ROMAN GAMES, WHEN L. POSTUMIUS ALBINUS, AND L. CORNELIUS MERULA WERE CURULE AEDILES. IT WAS ACTED BY THE COMPANIES OF L. AMBIVIUS TURPIO, AND L. ATTILIUS PRÆNESTINUS. FLACCUS THE FREEDMAN OF CLAUDIUS COMPOSED THE MUSICK, WHICH WAS PERFORMED ON UN-EQUAL FLUTES. IT IS TAKEN WHOLLY FROM A GREEK COMEDY OF APOLLODORUS, CALLED EPIDICAZOMENOS. IT WAS FOUR TIMES ACTED UNDER THE CONSULSHIP OF C. FANNIUS, AND M. VALERIUS.

A N N O T A T I O N S.

Ludis Romanis. We are told by *Donatus*, in his Preface to this Play, that it was acted at the Megaleian Games. But *Donatus* must certainly be mistaken, for this Play was not brought upon the Stage till after the *Eunuch*, and in the same Year. It could not, therefore, be acted at the Feast of *Cybele*, because, on that occasion, the *Eunuch* was represented. We must, therefore, refer it to some other Feast that came after this, and that of the Romans answers extremely

well, for it was held in the Month of September, whereas that of *Cybele* was in April. These *Ludi Romani* were very ancient Games, instituted at the first building of the *Circus* by *Tarquinius Priscus*. Hence, in a strict Sense, *Ludi Circenses* are often used to signify the same Solemnity. They were designed to the Honour of the three great Deities, *Jupiter*, *Juno*, and *Minerva*. The old *Fasti* make them to be kept nine Days together, from the Day before the Nones, to

P. T E R E N T I U S P H O R M I O.

T I T U L U S seu D I D A S C A L I A.

ACTA LUDIS ROMANIS, L. POSTUMIO ALBINO, L. CORNELIO MERULA ÆDIL. CUR. EGERE L. AMBIVIUS TURPIO; L. ATTILIUS PRÆNESTINUS. MODOS FECIT FLACCUS CLAUDII, TIBIIS IMPARIBUS. TOTA GRÆCA APOLLODORU EPIDICAZOMENOS. FACTA IV, C. FANNIO, M. VALERIO COSS.

Græca Apollodoru, dicta² Epidicazomenos. ³ Facta erat IV, C. Fannio, & M. Valerio Consulibus.

O R D O.

Hæc Comœdia fuit acta¹ Ludis Romanis, L. Postumio Albino, L. Cornelio Merula Ædilibus Curulibus. L. Ambivius Turpio, L. Attilius Prænestinus egere. Flaccus Libertus Claudii fecit modos, tibiis imparibus.

Est tota Comœdia

A N N O T A T I O N S.

the Day before the Ides of September.

² *Epidicazomenos.* For the right understanding of this, see the Notes upon the Prologue. The Word is Greek, and respects the Subject of the Play.

³ *Facta IV.* Donatus explains this *edita quarto loco*; that it was acted the Fourth of Terence's Pieces. But there is great Reason to doubt whether this be a just Account of the Matter: for supposing it to be true, that the *Andrian* was the first of Terence's Plays that was brought upon the Stage, yet it would be an Error to maintain that the *Phormio* was his fourth Piece. The Title says

expressly, that it was acted at the *Roman Games*. It is, therefore, his fifth Play, in as much as the *Eunuch* was exhibited the same Year during the Feast of *Cybele*, which was before that of the *Romans*. *Facta quarto*, therefore signifies here, that this Comedy was acted four Times the first Year, and this doubtless to mark the Merit of the Piece, which was the chief Intent of those who composed these Titles. It was acted, we are told, when *C. Fannius Strabo*, and *M. Valerius Messala* were Consuls, the same Year in which the *Eunuch* was exhibited.

The ARGUMENT to the PHORMIO from MURETUS.

CHREMES and Demipho were Brothers, both Athenians. Chremes had married at Athens, one Nausistrata, a Woman with a large Fortune, and by her had a Son named Phædria. Nausistrata, besides her other Wealth, had rich Possessions in Lemnos. Thither Chremes went yearly, to let them out, and gather in the Rents. While he stays there, chancing to fall in love with a poor Woman, he takes her also to Wife, and has a Daughter by her, whom he calls Phany; and, to prevent the Story from taking air, he changes his Name, and at Lemnos passes under that of Stilpho. The Revenues of his Athenian Wife's Possessions in Lemnos, furnish'd enough to support his other Wife there, and her Daughter; and at his Return home, he excused himself under different Pretences; ill Health, the Lowness of Markets, or such like. Demipho too had a Son named Antiphō. When therefore Phany had now arrived at her fifteenth Year, the Brothers agree between themselves; Chremes, to bring his Lemnian Wife and Phany privately to Athens; and Demipho to marry his Son Antiphō to Phany. For this purpose, Chremes goes to Lemnos; and it happened at the same time, that Demipho was under a Necessity of undertaking a Journey to Cilicia. At their Departure, they leave the Care of their Sons to Geta, one of Demipho's Servants. No sooner are the old Men gone, than Phædria falls in love with a Musick-girl; but there was this unlucky Circumstance in it, that he had nothing wherewith to purchase her from the Cock-bawd to whom she belonged. Meantime, the Lemnian Wife urged by Poverty, and no longer able to wait for the Arrival of her Husband, who probably had been away from her beyond his ordinary time; embarks in a Ship, and sails for Athens, together with her Daughter, and the Nurse. There they enquire after Stilpho, but in vain; no one of that Name was to be found at Athens. This Misfortune affected the Mother so deeply, that she died soon after; and Antiphō chancing to see Phany, who with the Nurse was paying the last Offices to the deceas'd, falls desperately in love with her. He comes next Day to the Nurse, begging that she will resign her to him, but is rejected, unless he will consent to marry her. He would gladly do any thing, but dreads his absent Father; till at last, Phormio, a Parasite, gives him the following Counsel. There was a Law, among the Athenians, in favour of Orphans, obliging those who were next akin to them, either to marry them, or give them a Portion: I, says the Parasite, will pretend to have been this young Woman's Father's Friend, that therefore I undertake her Cause, bring an Action against you as her nearest Relation, and insist that you marry her according to the Terms of the Law. You, on the contrary, must manage so as to give me an easy Victory, and have yourself cast. By this means, you will obtain what you so much desire; and, when your Father returns, have a good Excuse ready. Every thing is conducted as the Parasite had advised. The Marriage is concluded, and soon after the old Men arrive, both on

M. Ant. Mureti ARGUMENTUM.

CHRE MES, & Demipho, fratres Athenienses erant. Chremes Athenis uxorem divitiam, ac bene donatam duxerat Nausistratam: & ex ea suscepserat filium Phædriam. Habebat Nausistrata, præter cæteras opes, opima prædia in Lemno. Eo igitur Chremes quotannis, ad ea locanda, capiendoisque fructus, commeabat. Dum illuc residet, pauperculæ cuiusdam mulieris amore correptus, eam quoque dicit uxori, & ex ea suscipit filiam Phanium; ac ne res emanaret, commutatio nomine, Stilphonem se Lemni vocari jubet. Detrahebat autem è fructibus prædiorum uxoris Atheniensis, quantum satis esset, ad illam alteram tunum cum filia nutriendam. Deinde Athenas reversus, ut calamitatem, aut vilitatem, aut tale aliquid causabatur. Erat Demiphoni filius Antiphon. Quum igitur Phanium quindecim jam haberet annos, conveniunt inter se Chremes & Demipho, ut Chremes quidem & Lemniam uxorem, & Phanium Athenas clanculum adduceret; Demipho vero Phanium filio suo uxorem daret. Ejus rei causa proficiscitur in Lemnum Chremes. Eodem tempore accidit, ut Demiphoni quoque iter esset in Ciliciam. Abeuntes ambo, Getæ (is Demiphonis servus erat) filios committunt suos: profectis senibus, Phœaria se statim citharistriæ cuiusdam amore implicat. Sed hoc erat incommodi, quod, qui à lenone emeret, quod daret, nihil habebat. Interea uxor à Lewino, quæ propter paupertatem, viri diutius forte, quam solebat morantis, adventum expectare non posset, consensa navi, Athenas una cum filia, & nutrice ipsius venit: querunt Stilphonem frustra. Athenis, qui quenquam eo nomine nō esset, reperiebatur nemo. Ibi mater (tanta eam cæritudo ceperat) moritur. Ei funus una cum nutrice procurantem Phanium quum adspexisset Antiphon, subito amore illius exarst. Venit a nutricem postridie, ut ejus sibi copiam faceret, obsecrans: illa sc̄e, nisi p̄e'lam uxorem duceret, facturam negat. Illi, quum & quidvis facere cuperet, & patrem absentem vereretur, Parasitus Phormio h̄c consilium dedidit. Lex erat Athenis, ut orbas puellas, qui eis genere proximi essent, ducere, aut, si id nollent, dotem eis dare cogerentur. Ego, inquit parasitus, simulabo, me patri virginis amicum fuisse, ideoque causam illius suscipere: vocabo te in judicium, tanquam illius cognatum, tecumque lege agam, ut eam ducas. Tu ita te defendes, ut mihi facilem victoriam præbeas: ita condenabere. Sic fieri, ut & tu potiaris tua, & patre reverso, paratam excusationem habeas. Ita fiunt omnia, ut parasitus suaserat. Conselis jam nuptiis, eodem die ambo redeunt senes: turbati icterque

the same Day; and are extreamly disconcerted by the News, the one, that his Son had married a Wife without a Fortune, the other, lest by losing this Opportunity of marrying his Daughter, the whole Story of his Amour might come to be divulged. At the same Time, the Cock-bawd, who had the Disposal of the Musick Girl, whom Phædria was in love with, threatens that he will sell her to another, unless they immediately pay him ninety Pounds for her. To obtain this, Geta frames the following Device: He pretends to the old Men, that he had conferred with Phormio, and brought him to consent to take Antipho's Wife home to himself, provided he has with her a Portion of ninety Pounds. Demipho immediately gets the Money of Chremes, and tells it down to Phormio, who gives it to Phædria, and Phædria to the Cock-bawd for his Mistress. These Things are no sooner over, but Phany comes to be known. This proves matter of great Joy to the old Men, that a Marriage, which they had before concerted between themselves, should by chance be concluded in their Absence, and without their knowing any thing of it. But still they were disturbed, that they had parted with the ninety Pounds. At first, they endeavour to recover it by gentle Methods; but, finding these ineffectual, proceed to Threats and Violence. Mean-time, Phormio, who had now learnt the whole Story of Chremes's two Wives, goes and discovers all to Nausistrata. She, upon this, complains heavily of her Husband, but at length is pacified, and agrees to be determined by her Son's Judgment.

ille, quod filius indotatam uxorem, se absente, duxisset. Hic, quod vere-
retur, ne erepta sibi hac collocandæ filiæ occasione, tota res fierat palam.
Eo ipso die, leno, citharistriæ, quam Phædria amabat, dominus, nisi sibi
pro ea triginta minæ darentur, venditum se eam, minitabatur. Ad eas
conficiendas hanc fallaciam Geta configit. Ait senibus, se cum Phormione
collocutum: Phormionem vero, si sibi dotis triginta minæ darentur, para-
tum eam uxorem accipere, quam duxisset Antiphon. Eam pecuniam De-
mipho à Chremete sumptam numerat Phormioni: is eam Phædriæ, Phæ-
dria lenoni pro amica tradit. Quum hæc jam confecta essent, agnoscitur
Phanius. Ibi vero senes gaudere, quod, quas nuptias ipsi facere molie-
bantur, ex ipsis absentibus, atque inscientibus, factæ essent. Sed dolebant,
sibi periisse triginta minas. Eas dum à Phormione, primo blanditiis,
postea etiam per vim eripere conantur; Phormio, qui jam de duabus Chre-
metis uxoribus, deque tota re intellexerat, inclamat Nausicratam, eique
aperit omnia. Illa, quum aliquamdiu de uiro conquesta esset, tandem pla-
catur, filiique ipsis judicio omnia se permisuram pollicetur.

PROLOGUE AND PERSONS.

PERSONS of the PLAY.

The Speaker of the PROLOGUE.

A N T I P H O, a young Gentleman, the Son of *Demipho*.

C H R E M E S, an old Man, *Demipho's* Brother.

C R A T I N U S,

C R I T O,

H E G I O,

} Counsellors.

D A V U S, Servant to some unknown Master.

D E M I P H O, an old Man, Brother to *Chremes*.

D O R I O, a Cock-bawd.

G E T A, *Demipho's* Servant.

N A U S I S T R A T A, an Athenian Matron, and Wife to *Chremes*.

P H Æ D R I A, a young Gentleman, the Son of *Chremes*.

P H O R M I O, a Parasite.

S O P H R O N A, Nurse to *Phany*.

M U T E S.

D O R C Y, a Waiting-Maid.

P H A N Y, a young Lady, the Daughter of *Chremes*.

S C E N E, ATHENS.

DRAMATIS PERSONÆ.

PROLOGUS.

ANTIPHO, *adolescens, filius Demiphonis.*

CHREMES, *senex, frater Demiphonis,*

CRATINUS,

Crito,

HEGIO,

DAVUS, *servus incerti heri.*

DEMIPHO, *senex, frater Chremetis.*

DORIO, *leno.*

GETA, *servus Demiphonis.*

NAUSISTRATA *matrona, uxor Chremetis.*

PHÆDRIA, *adolescens, filius Chremetis.*

PHORMIO, *Parasitus.*

SOPHRONA, *nutrix Phanii.*

PERSONÆ MUTÆ.

DORCIUM, *ancilla.*

PHANIUM, *adolescentula, filia Chremetis.*

SCENA est ATHENIS.

The PROLOGUE.

THE old Bard finding it impossible to make our Poet abandon his Studies, and embrace a Life of Idleness, endeavours by Invectives to deter him from Writing. For he pretends that in all his former Plays, the Characters are too simple, and the Style not sufficiently raised; because, forsooth, he never described a frantick Youth, who fancied he saw a Hind closely pursued by the Hounds, bemoaning her Fate, and imploring his Aid. But were he sensible that his Play, when it was first represented, owed its Success more to the Address of the Actor, than any Merit in the Piece itself; he would not, perhaps, be so rash in giving Offence. Now, if any one among you should say or think, that had not the old Bard first attacked our Poet, he would not have known how to write a Prologue, having no one to abuse, let this serve for an Answer: That the Prize of Honour is proposed in common to all who apply to the Poetick Art. He aimed at driving our Poet from his Studies into Indigence and Want, who again means this only as an Answer, not an Invective. Had he opposed him in gentle Terms, he had met with a gentle Reply. He has only repaid in kind the Injury, which he first offered. But henceforth I shall take no farther Notice of him, since he ceases not daily to expose himself. Attend now what it is I request of you. I present you to day a new Play, which the Greeks call *Epidicazōmenos*,

ANNOTATIONS.

²⁹ *Vetus Poeta. Luscius Lanuvinus, the same tulum.* This Verse serves to illustrate the mentioned in former Prologues. We see foregoing, and confirms the Explication we have given of it; for here the Poet gives us a Specimen of his Rival's Genius and Taste. He was fond of bringing upon the Stage frantick Youths, acting up to all the Excesses of Folly and Distraction, Characters extravagant, unnatural, and overstrained: hence the Language and Stile must be of a piece, impetuons, turbulent, full of Rant, full of Affectation. No wonder, therefore, if he could not relish the Compositions of our Poet, whose Characters are drawn from Nature, and Still Life, and the Language suitably artless and simple.

⁵ *Tenui effe oratione, & scriptura levi.* The Distinction between *oratio* and *scriptura* ought not to pass unregarded. *Eugraphius* interprets the Passage: *Soliditatem in verbis nullam, nullam in rebus;* which Explication seems also to be adopted by Madam *Dacier*, who refers *oratio* to the Characters, and *scriptura* to the Style. To this last he objects, that it was low and creeping, *levis*; in like manner as *Horace* says of some of the Verses of *Ennius*, that they were *gravitate minores*, void of Weight, Force, and Solidity. In this we may observe how injudicious the old Critick was in his Censures, thus to exclaim against what was the chief Ornament and Beauty of Comedy, a Style simple, unaffected, and void of Pomp.

²⁸ *Quia nusquam infanum scriptis adolescen-*

¹⁰ *Actoris opera spectasse.* This Terence adds in Complaint to his Audience, that the might not seem to charge them with want of Judgment in approving a Piece so wretched as that he had been just censuring. He ascribes its Success neither to the Merit of the Piece, nor want of Judgment in the Spectators, but to the Address of the Actors. Just Action is of irresistible force, and helps out many a lame Performance. Our own Times are a Proof of it. How many Plays are well received upon the Stage; and afterwards, when published, scarce ever read?

PROLOGUS.

POSTQUAM poeta vetus poetam non potest
 Retrahēre à studio, & transderē hominem in otium;
 Maledictis deterrere, ne scribat, parat:
 Qui ita dictat, quas antehac fecit fabulas,
 Tenui esse oratione. & scripturā levi,
 Quia nusquam insanum scripsit adolescentulum
 Ceryam videre fugere, & sectari canes,
 Et eam plorare, orare ut subveniat sibi.
 Quod si intellegereret, cum stetit olim nova,
 Actoris operā magis stetisse, quam suā:
 Minu' multo audacter, quam nunc lēdit, lēderet.
 Nunc si quis est, qui hoc dicat, aut sic cogitet,
 Vetus si poeta non lacefisset prior,
 Nullum invenire prologum potuisset novus
 Quem diceret, nisi haberet, cui malediceret:
 Is sibi responsum hoc habeat; in medio omnibus
 Palmam esse positam, qui artem tractant musicam.
 Ille ad famam hunc ab studio studuit reicere:
 Hic respondere voluit, non lacefere.
 Benedictis si certasset, audisset bene
 Quod ab illo allatum est, sibi id esse relarū putet.
 De illo jam finem faciam dicundi mihi,
 Peccandi cum ipse de se finem non facit.
 Nunc quid velim, animum attendite. apporto novam
 Epidicazomenon quam vocant comediam

25 *quam diceret, nisi haberet, cui malediceret: is habeat hoc responsum sibi; palmam esse positam in medio omnibus, qui tractant artem musicam.* Ille studuit reicere hunc ab studio ad famam: hic voluit respondere, non lacefere. Si certasset benedictis, audisset bene: putet id esse relatum sibi, quod est allatum ab illo. Jam faciam finem mibi dicendi de illo, cuius ipse non facit finem peccandi de se. Nunc animum attendite, quid velim. Apporto novam comediam, quam Græci vocant Epidicazomenon.

ANNOTATIONS.

¹² *Minu' multo audacter, &c.* In most Editions of Terence, the following Verse comes after this:

Et magis placent quas fecisset fabulas.

The Cambridge Edition, however, has rejected it, and indeed I am astonished that it was suffered in this Prologue so long; for besides that it is manifestly taken from the Prologue to the *Andrian*, it makes here no Sense at all, or a very ridiculous one.

¹⁶ *In medio omnibus palmanam esse positam.* This does not seem a direct Answer to what Terence is reproached with, yet is sufficient to stop the Mouths of his Adversaries, as it signifies that his attacking his Rival was Compulsion and Self-defence. He has, in a former Prologue, shewn in what manner he

would have acquitted himself, had he not been reduced to the Necessity of answering the malicious Insinuations of the old Bard.

Prol. *Andr.* 5.

Nam in prologis scribundis operam abutitur,

Non qui argumentum narret, sed qui malevoli

Veteris poetæ maledictis respondeat.

²³ *Peccandi cum ipse de se finem non facit.* De se is here either for ultro, or de sua parte, quod ad se attinet. Wielingius explains it; *Non faciam finem, cum ipse finem non facit.*

²⁵ *Epidicazomenon.* This Word is originally Greek, and implies one who demands Justice of another. This was Phormio the Parasite.

but the *Latins*, *Phormio*; because he who acts the chief Part is *Phormio*, a Parasite, by whom the Plot is mostly conducted. If you are disposed to encourage the Poet, attend with Silence, and an impartial Ear, that we mayn't meet with the like Disaster as once before, when our Company was by a Tumult driven from their Place, which the Merit of the Actors, seconded by your Candour and Goodness, has since restored to us.

ANNOTATIONS.

Parasite. Hence, in the Original, the Play Latin intitled *Phormio*, after his own proper was call'd *Epidicazomenos*, from *Phormio's* Name.

suing *Antipha* to marry *Pbany*, and in the 32 *Nostr Grex motus loco est.* It is gene-

PHORMIO.

Græci, Latini Phormionem nominant; Latinis nominant Phormionem; quia is, qui ageret primas partes, erit Phormio parasitus, per quem res geretur maxime. Parasitus, per quem res geretur maxime. Voluntas vostra si ad poetam accesserit, Date operam, adeste æquo animo per silentium. Ne simili utamur fortunâ, atque usi sumus, Cùm per tumultum noster grex motus loco est: Quem actoris virtus nobis restituit locum, Bonitasque vostra adjutans, atque æquanimitas. usi sumus, cum noster grex est motus loco per tumultum: quam locum virtus actoris, bonitasque vostra, atque æquanimitas adjutans, restituit nobis.

ANNOTATIONS.

rally supposed that Terence means here, the will be taken notice of on the Prologue to Hecyra, which was not acted quite through that Play. till after several Attempts and Repulses, as

TERENCE'S
PHORMIO.

ACT I. SCENE I.

ARGUMENT,

Davus, coming out, tells us that he brings with him an old Debt due to Geta. He is introduced on purpose to give Geta an Opportunity in Conversation with him to explain the Subject of the Play.

D A V U S.

MY very good Friend and Countryman *Geta* came to me yesterday. There was a trifle of Money of his in my hands, the Balance of an old Account, which he wanted me to make up; I have done so, and now bring it with me: for I hear that his Master's Son is married, and suppose this is scraped together as a Present for the Bride. How unjust is Custom; that they who have but little, are always adding to the Abundance of the Rich! All that this poor Wretch has been able to save by little and little out of his small Allowance, denying himself almost every Indulgence, must go at once to her, who never thinks of the Pains with which it was got. Besides, *Geta* must provide another Gift, when his Mistress shall be brought

ANNOTATIONS.

Terence proceeds here, in the same manner as in his former Plays: introduces *Davus*, and soon after *Geta*, to let us into the Plot, and prepare us for what is to follow. *Geta* had requested of *Davus*, to let him have a trifle of Money he owed him, which *Davus* here brings; and as he had heard that *Geta*'s young Master was lately married, he naturally enough conjectures, that it was intended as a present for the Bride. This leads him into several beautiful Reflections upon the Inequality of the Lot of Man, till by the Appearance of *Geta* he is interrupted.

Popularis. This Word does not always signify one born in the same Country or City: often it imports no more than that he lived in the same District, and had his Name written in the same Roll or List. Hence it sometimes stands for an intimate Friend, or familiar Acquaintance, because those of the same Division or Tribe were generally well known to one another.

² Erat ei de ratineula. Terence here speaks of a small Sum, and therefore purposely uses Diminutives, *pauxillulum* and *ratineula*; this conveys the Idea the more strongly, and makes way for the Reflection that follows, of the great Hardship that Servants should be deprived of the little they have with so much pains saved. The Sense is, *Deebbam ei nonnihil ex ratione antiqua*.

³ Quod ille unciatum vix de demensu suo. This Passage is beautiful beyond Expression, and requires to be particularly explained. Servants, says *Donatus*, received four Measures of Bread-Corn every Month, and this monthly Allowance was call'd *Demensum*, perhaps from *mensis* the Term of Payment, or rather from *demetiri*, because it was measured out to them four *Medii* or Bushels. Hence the Word came to be used for Servants' Wages of every kind. *Unciatum per uncias*, by Ounces. It was impossible to choose a happier Term, as it refers to Wages paid

P. T E R E N T I I

P H O R M I O.

A C T U S I . S C E N A I .

A R G U M E N T U M .

Davus exiens dicit adserre se, quām dēbet Getae, pecuniam, & hac
persōna extra argumentum inducitur, cui rem gestam narratū
est Getae. *Quod si dīquas uo-*
lo sīcōnē sāi māgīx et D A V U S .

AMICUS summus meus & popularis Geta
Hēri ad me venit: erat ei de ratiuncula
Iampridē apud me re iquum pauxillūm
Nummorūm: id ut conficerem. confeci & affero.
Nam hētilem filium ejus duxisse audio
Uxorē: ei, credo, munus hoc contraditur.
Quām iniquē comparatum est; ii, qui minus habent,
Ut semper aliquid addant divitiorib⁹.
Quod ille unciatim vix de demēso suo,
Suum defrudiāns gēnum, cōparsit miser, *Iesu nō dīo*
Id illa universum abripiebat, haud existumans
Quanto labore partum, pōrrō autēm Geta
Ferietur alio munere, ubi hēra pepererit:

Quod ille miser vix cōparsit unciatim de suo demēso, defraudans suum gēnum, illa abripiebat id universum, haud existumans quanto labore sit partum. Perro autēm Geta ferietur alio munere, ubi hēra pepererit:

A N N O T A T I O N S .

in Corn. Observe, therefore, the Force of the whole Sentence. He saves it, de demēso suo, from his monthly Pittance of Corn unciatim by Ounces, and even that with great difficulty, vix. The following Verse still heightens the Description, as it denotes the Pains and Anxiety it cost him to scrape it together: *Bfer cōparsit, defraudans suum gēnum.* Not a Word, but what is strong, significant, and expressive, and tends to heighten still the Description as you go on, making the whole a regular Climax. This Image of Poverty and Distress, that saves a trifle with so much Labour, is finely contrasted in the next Line, where it is quite swallowed up, and disappears at once, without making any sensible Addition to the Person who receives it, or leaving any Impression of the Pains it cost to acquire it. *Hī illa universum abripit, haud existumans quanto labore sit partum.* Observe

the Opposition. *Quod ille contradicit, illa abripit: Quod ille miser vix cōparsit unciatim de suo demēso: illa abripit id universum; haud existumans quanto labore sit partum.*

¹³ Ferietur alio munere. Will be struck for another Present; a Phrase peculiar to common Conversation, and very expressive. Ex consuetudine ferietur (says Donatus) nam & plagam, danūm & sumptum, sanguinem nostrum dicimus. In truth, ferire is often used, where anything is like to happen to us, that it is supposed will be uneasy and vexatious. As in Horace, Book II. Sat. I. where Tebasius threatens him, with Coldness and Indifference from his powerful Friends.

O puer, ut sis sp̄a uisim⁹,
Uitalis, metus, & majorum. ne quis amicus
Frigore te feriat.

to Bed, and, moreover, another upon the Anniversary of the Boy's Nativity, when he shall be initiated; & Altho' this the Mother carries off, tho' the Child serves for the Pretence. *But isn't that Geta there?*

ANNOTATIONES.

Ubi initabunt. This refers to the Custom of Initiation among the Ancients, of which there were several kinds, nor is it easy to fix upon any one particular here with certainty. We read in Varro, that Children were initiated *edulice, & potica, & cubae*, i.e. *divis edendi, & potandi, & cubandi, ubi* *primum a latere & curis, ad solidiores cibos* &c.

ACT II. SCENE II. C A

ARGUMENTA

Geta tells Davus of both the old Mens going from home, soon after which Antipho, Demipho's Son, falls in love with a young Girl, whom, by the Persuasion and Artifice of a Parasite, he is induced to marry.

GETA, DAVUS.

Geta. *To them within.) If a red-haired Man should enquire for me*

Dav. *Here he is, say no more.*

Get. *O, Davus! I was just coming out to meet you.*

Dav. *Take it here, 'tis good Coin, and the exact Sum I owe you.*

Get. *I love you, and thank you for not forgetting me.*

Dav. *Especially as Times now are? the World is come to that pafs, that a Man must be extremely thankful, if he receives but his own. But why so grave?*

Get. *Who I? You little know the Terror and Danger I am in.*

Dav. *What is it, pray?*

Get. *You shall know, if you'll promise to be secret.*

Dav. *Away, Simpleton: are you afraid to trust him with Words, whom you have found faithful in your Money? What Advantage can I propose by betraying you?*

Get. *Be attentive then.*

Dav. *I promise you I will.*

Get. *Do you know Chremes, our old Master's elder Brother?*

Dav. *Know him! perfectly well.*

Get. *What! And his Son Phædria too?*

Dav. *As well as I know you.*

Get. *It happened that both the old Men were obliged to take a Journey at the same time, Chremes to Lemnos, and our good Man to Cili-*

ANNOTATIONES.

Davus is interrupted by the Appearance of Geta, who is here seen coming out to look for him, and leaving Instructions at home, if perhaps he should enquire for him after he was gone. When they meet, they fall into Conversation, in which the whole Mystery of the Play is laid open: the Dan-

ger that threatened Geta, by the precipitate Behaviour of his Master's Son; the Anxiety the young Gentleman himself lay under, lest, at his Father's Return, his *Pbædri* might be ravished from him; and the Distress *Pbædri* was in, that he could not come at the Possession of his Musick-Girl. All these

are

Porro autem alio; ubi erit puer natalis dies, 15
Ubi initia bunt? omne hoc mater auferet sed hanc.
Puer causa erit mittundi. Sed videoen' Gétam? percepit autem alio; ubi
natalis dies erit puer
causa, ubi initia bunt
omne hoc mater auferet

be omne: puer erit causa mittendi. Sed videoen' Gétam?

percepit autem alio; ubi
natalis dies erit puer
causa, ubi initia bunt
omne hoc mater auferet

A. N. N. O. T. A. T. I. O. N. S. to be understood of their being initiated
Est de ceteris transibant. But Madam Dacier in the grand Mysteries of Ceres, which was
rejects this, because it was a Custom purely commonly done while they were yet very
Riman, whereas the present Piece is trans- young.
lated from the Greek. She supposes it is

ACTUS II. SCENA II.

ARGUMENTUM.

Geta narrat, quo sunt profecti senes Demipho & Chremes; qua
occasione cæperit amare Demiphonis filius Antipho: & quo-
modo captus amore virginis, eam opera parasiti uxorem
duxerit.

GETA, DAVUS.

SI quis me quæret rufus—DA. præstò est, desine. GE. GE. SI quis ho-
oh,
At ego obviam conabar tibi, Dave. DA. accipe, hem:
Lectum est, conveniet munerus, quantum debui.
GE. Amo te, & non neglixisse habeo gratiam.
DA. Præsertim ut nunc sunt mores; adeo res redit:
Si quis quid reddit, magna habenda est gratia.
Sed quid tu es tristis? GE. egone? nescis quo in metu &
Quanto in periculo simus. DA. quid istuc est? GE. scies,
Modò ut tacere possis. DA. abi sis, insciens:
Cujus tu fidem in pecuniâ perspexeris,
Verere ei verba credere? ubi quid mihi lucri est
Te fallere? GE. ergo ausculta. DA. hanc operam tibi
dico.

GE. Senis nostri, Dave, fratrem majorem Chremem,
Nostin'? DA. quidni? GE. quid? ejus gnatum Phæ-
drin?

DA. Tanquam te. GE. evenit, senibus ambobus simul,
Iter illi in Lemnum ut esset, nostro in Ciliciam.

16
tacere. DA. abi sis, insciens: verere credere verba ci, cujus fidem tu perspexeris in pecuniâ?
Ubi est quid lucri mihi fallere te? GE. Ausculta ergo. DA. Dico bare operam tibi. GE. Nostin,
Dave, Chremem, majorem fratrem nostri senis? DA. Quidni? GE. Quid? Nostine Phæ-
drin? gnatum ejus? DA. Tanquam novi te. GE. Evenit, ut esset iter ambobus senibus simul,
illi in Lemnum, nostro in Ciliciam.

A. N. N. O. T. A. T. I. O. N. S. non adulterium, sed iusti ponderis & pretii.
are strongly represented; the Passions of the 7 Sed quid tu es tristis? By this we are led
Audience gradually moved, and the Way pre- to understand, that Geta had from the Be-
pared for the Appearance of the other Char- ginning appeared thoughtful and perplexed,
acters, and the Parts they are to act. as if his Attention was taken up with some-

thing
3. Letulus est i. c. Argentum est integrum,

cia, to an old Acquaintance there; who wheedled him over by Letters, promising him Mountains of Gold, and what not.

Dav. To him, who had so much, and more than he could use?

Get. Hold your tongue: 'tis his way.

Dav. O! I ought certainly to have been a King.

Get. When the old Gentlemen set out, they left me as Tutor to their Sons.

Dav. O Getæ! you had a hard Task to enter upon.

Get. That I know well from Experience. I'm satisfied my good Genius abandoned me that day in anger. At first, I began to oppose them: what need of Words? while I study to be faithful to the old Men, my Shoulders smarted.

Dav. I thought as much; for 'tis Madness to kick against the Pricks.

Get. I then began to do as they would have me, and humour them in every thing.

Dav. You knew how to make your Market.

Get. Our Youth run into no Mischief at first: but *Phædria* immediately found out a Musick-girl, whom he became desperately fond of. She was in the hands of a sordid covetous Wretch of a Cock-bawd, nor had they any thing to give, their Fathers had taken care of that. All he could do, therefore, was to feed his Eyes with her, dangle after her, lead her to School, and back again. We, who had nothing to employ us, were commonly with *Phædria*. Right over-against the Musick-School, where this Girl learnt, was a Barber's Shop: here we generally waited her coming out, to attend her home. One day, as we sat there, a young Man came in with Tears in his Eyes: we wondered what could be the matter, and asked him the reason. Never, said he, did Poverty seem to me so grievous and heavy a Burden, as it doth now: I have just seen an unfortunate young Creature of this Neighbourhood lamenting her dead Mother. She sat over-against the Body, nor was any Friend, Acquaintance, or Relation

ANNOTATIONS.

thing of moment. *Danatus* goes so far as to observe, that this may be even gathered from his Conversation: for that *si quis me querit: si ego, obviam conabar tibi, Davus: and, amo te, & non neglexisse babeo gratiam:* are Expressions that evidently carry in them an Indication of Anxiety and Concern in the Mind of him who speaks. Whatever may be in this, I am apt to think that *Getæ*'s Concern appeared more from the Air and Cast of his Countenance, than any thing in the Expressions he uses.

¹⁸ *Modo non iustus auri spoliens. Modo non* here for *gentem, non ferme, propinquum.* As if he had said; prouailing almost Mountains of Gold.

¹⁹ *Ob, regens me esse opertuit. Rex is often*

used for a rich Man, or a Man of Power, as if *Davus* had said; *I ought by all means to have been rich:* agreeable to the usual Vanity of People in low Life, who think that Wealth is for the most part thrown away upon those that posses it, and that did it belong to them, they would know better how to use it. We are therefore to compleat the Sentence ourselves: *I ought certainly to have been a King, or a great Man:* I should have known how to use Riches, how to be liberal, and how to bound my Desires when I had enough, nor undertaken a long and hazardous Voyage to increase a Stock that was already overgrown.

²⁰ *Refugia me Deo irato mes.* The Ancients had a Persuasion, that each Man hat

Ad hospitem antiquum: is senem per epistolas
Pellexit, modò non montes auri pollicens.
DA. Cui tanta erat res, & supererat in GE desinas:
Sic est ingenium. DA. oh, regem me esse oportuit. 20
GE. Abeuntes ambo h̄ic tum senes me filii:
Relinquunt quasi magistrum. DA. ô Geta, provinciam
Cepisti duram. GE. mihi usus venit, hoc scio.
Memini relinquere Deo irato meo.
Cœpi advorsari primò: quid verbis opus est? 25
Seni fidelis dum sum, scapulas perdidi:
DA. Venere in mentem mihi istæc: namque infictia est,
Advorsum stimulum calcis. GE. cœpi his omnia
Facere, obsequi quæ yellent. DA. scisti uti fôro.
GE. Noster mali nil quidquam primò: hic Phædria 30
Continuò quandam nautilus est puellulam;
Citharistram: hanc amare cœpit perditæ.
Ea serviebat lenoni impurissimo: ox ad am os morti
Neque, quod daretur, quidquam: id curarant patres.
Restabat aliud nihil, nisi oculos spascere, 35
Sectari, in ludum cucere, & reducere aucto abnisi
Nos otiosi operam dabamus Phædriæ:
In quo hæc discebat ludo, exadvorsum illico
Tonstrina erat quædam. hic solebamus fere
Plerumque eam opperiri, dum inde iret domum. 40
Interea dum sedemus illuc, intervenit
Adolescens quidam lacrumanus: nos mirarier:
Rogamus, quid sit, nunquam æquè, inquit, ac modò
Paupertas mihi onus visum est & miserum, & grave.
Modò quandam vidi virginem hic vicinæ 45
Miseram, suam matrem lamentari mortuam:
Ea sita erat exadyorsum: neque illi benevolens,
curaverant id. Nihil aliud restabat, nisi spascere oculos, sectari, eam, ducere in ludum, & reducere.
Nos otiosi dabamus operam Phædriæ. Illico exadvorsum ludo, in quo hæc discebat, erat
quædam tonstrina. His plerumque fere solebamus opperiri eam, dum inde iret domum. Interea dum
sedemus illuc, quidam adolescens intervenit, lacrumanus: nos capimus mirari: rogamus quid sit.
Inquit, Paupertas nunquam est visum mihi onus & miserum & grave, æque ac modo. Modò vidi
quædam virginem vicinæ hic, lamentari suam matrem mortuam. Ea erat sita exadvorsum: ne-
que benevolens quisquam?

A N N O T A T I O N S.

a Genius or guardian Deity, who constantly attended him: and that when he fell into any Misfortune, or was guilty of any Crime, it was because his good Genius had abandoned him.

29 Scisti uti fôro. A Metaphor taken from Traffick, in which Merchants suit themselves to the Times, and fix a Price upon their Commodities according to the Course of the Market.

36 In ludum ducere: To lead her to School.

In Greece were Schools appropriated to Singing, Musick, and Dancing. There is something satirical in this Representation; Phædria, a Youth qualified to attend the Lessons of Philosophers, is here seen dangling after a young Girl to School.

39 Tonstrina erat quædam. Barbers Shops in Athens and Rome were Places of publick Resort for Conversation, much of the Nature of our Coffee-houses.

40 In eniat accio et vix. 16. Tili

Fition present, to assist at the Funeral, excepting one poor old Woman. I pitied her from my Soul. The Girl herself too a compleat Beauty. To be short, we were all moved at the Story. Then says Antiphio, What d'ye think? Shall we go and see her? Go by all means, says another; pray lead us to her. We go, come to the Place, and see the Girl. She was beautiful beyond Expression; and, as an incontestable Proof of it, appeared so, though destitute of every Advantage to recommend her. Her Hair loose; her Feet bare; her Dress mean; her Countenance disfigured with Grief; and her Eyes drowned in Tears: so that had she not possessed a native Stock of Charms, these Circumstances must have quite extinguished her Beauty. The other Spark, that was enamoured of the Musick-girl, only said; She's well enough: but our Youth—

Dav. I guess it already: was smitten.

Get. But can you imagine how deeply? observe the Consequence. Next Day he goes to the old Woman, and begs that he may have the Girl: She refuses; nor was it just in him, she told him, to require it: that she was a Citizen of Athens, virtuous, and well descended: if he meant to marry her, that he might lawfully do; but otherwise it was in vain to hope. My young Master was quite at a loss what to do: he had a strong Inclination to marry her, but dreaded his absent Father.

Dav. Would not his Father, if he was returned, give his Consent?

Get. He consent to his marrying a Girl of obscure Birth, and no Fortune! he'd never do it.

Dav. What's come of it then?

Get. What's come of it? There is one Phormio, a Parasite, a strange confident Fellow, who, Perdition blast him—

Dav. What has he done?

Get. Gave this Counsel I am now about to tell you. There is a Law which ordains, that Orphan Girls shall marry those who are nearest to them in Blood, and contrarywise the same Law obliges their nearest Relations to marry them. I'll say you are related to her, and pretending to be her Father's Friend, commence a Suit against you. We'll bring it before the Judges: as to who was her Father, who her Mother, or how she is related to you; all that I'll feign, so as may best serve our Purpose. When you disprove none of these Articles, I shall gain the Cause. Your Father will come home; he'll have a pull with me: what care I? the Girl will be ours.

Dav. A droll Piece of Assurance!

ANNO TATI O N S.

72. *Tibi scribam dicam.* Dica: actio, lis, quod in ius te vocabo. Plaut. Aul. 4. 10. 30. Sept. 1923.

Non quidem berole te ad prætorem rapiam, & tibi scribam dicam.

73. *Quod erit mihi bonum atque commodum.* Commentators are not agreed how these Words ought to be explained. Some take them in connexion with the former Part of

the Sentence, *configam,* quid erit mihi bonum atque commodum. I'll frame the whole Story so as may best answer my Purpose. Others detach them altogether, as if Phormio were representing the Issue of their Project; viz. The Advantage arising from this Proposal is, that when you disprove none of the Articles, I shall gain my Suit.

Neque notus, neque cognatus, extra unam aniculam,
 Quisquam aderat, qui adjutaret funus. miseritum est.
 Virgo ipsa facie egregia, quid verbis opus est? 50
 Commorat omnes nos. ibi continuo Antiphon,
 Voltisne eamus visere? alias, Censeo,
 Eamus, duc nos sodes. Iimus, venimus,
 Videmus, virgo pulchra: & quo magi diceses,
 Nihil aderat adjuventi ad pulchritudinem. 55
 Capillus passus, nudus pes, ipsa horrida
 Lacrymæ, vestitus turpis, ut, ni vis boni
 In ipsa inesset formam, haec formam extinguerent.
 Ille, qui illam amabat fidicinam, tantummodo,
 Satis scita, inquit: noster vero—DA. iam scio; 60
 Amare coepit. GE. scin' quam? quo evadat, vide.
 Postridie ad anum recta pergit: obsecrat,
 Ut sibi ejus faciat copiam illa, enim se negat:
 Neque cum aquom ait facere: illam civem esse At-
 : baticam, Non bns. 65
 Bonam, bonis prognatam: si uxorem velit,
 Lege id licere facere: si aliter, negat.
 Noster, quid ageret, nescire. & illam ducere
 Cupiebat, & metuebat absentem patrem.
 DA. Non, si redisset, ei pater veniam daret?
 GE. Ille indotatam virginem atque ignobilem 70
 Daret illi? nunquam faceret. DA. quid sit denique?
 GE. Quid fiat? est parasitus quidam Phormio,
 Homo confidens: qui, illum Dii omnes perduint—
 DA. Quid is fecit? GE. hoc consilium, quod dicam,
 dedit.
 Lex est, ut orbæ, qui sint generè proxumi, 75
 Iis nubant: & illos ducere eadem haec lex jubet.
 Ego te cognatum dicam, & tibi scribam dicam:
 Paternum amicum me adsimulabo virginis:
 Ad judices veniemus. qui fuerit pater,
 Quæ mater, qui cognata tibi sit, omnia haec 80
 Confiniam: quod erit mihi bonum atque commodum.
 Cum tu horum nihil refelles, vincam scilicet.
 Pater aderit: mihi paratae lites: quid mea?
 Illa quidem nostra erit. DA. jocularē audaciam!
 ei, si redisset? GE. Ille daret illi virginem indotatam atque ignibilem? nunquam faceret. DA.
 Quid sit denique? GE. Quid fiat? Est quidam Phormio parasitus, homo confidens, quis Dii
 omnes perdat illum. DA. Quid is fecit? GE. Dedit hoc consilium, quod dicam. Est lex, ut
 orbæ nubant iis, qui sunt proximi generi, & haec eadem lex iuber illos ducere eas. Ego, inquit
 Phormio, dicam te esse cognatum ejus, & scribam dicam tibi; adsimulabo me esse paternum a-
 micum virginis: veniemus ad judices. Qui fuerit pater, quæ mater, qui si cognata tibi, confin-
 iam omnia haec: quod erit bonum atque commodum mihi. Cum tu refelles nihil facias, scilicet
 vincam. Pater aderit: tunc erunt paratae mibi: hanc reserat uita? Illa quidem exasperata
 DA. Jocularum audaciam habeo uox mea. Iusti sententia hoc est. Illa quidem exasperata
 etiam uox mea hinc. Iusti sententia hoc est. illa uox mea do xpsuui ai mact

Get. He persuaded my Gentleman: immediately they set about it: the Trial came on: we were cast: he married.

Dav. What do you tell me?

Get. Tis just as you have heard.

Dav. O Geta! what will become of you?

Get. I can't tell, indeed: but this one thing I know, that whatever Fortune lays upon me, I'll bear it with Courage and Firmness.

Dav. I like to hear this. Hah, spoken like a Philosopher.

Get. All my Hope is in myself.

Dav. I commend you.

Get. Suppose I apply to some one to intercede for me, who, forsooth, may make some such Speech as this: Pray forgive him this once, if he ever does so again, I have done with him. 'Tis well, if he don't add, 'When I'm gone, e'en hang him.'

Dav. But what of the Musick-girl's Hero? What Project has he in hand?

Get. Just none at all.

Dav. He has but little perhaps to give.

Get. Nay, nothing at all but fine Promises and Hope.

Dav. Is his Father come home, or not?

Get. Not yet.

Dav. Well: but when do you expect your old Man?

Get. I don't know for certain, but I heard just now, that there is a Letter come from him, and left with the Inspectors of the Port; I'll go see for it.

Dav. Is there any thing else you want with me, Geta?

Get. Nothing, but that I wish you well.—Here, Boy. What will nobody answer? take this, and carry it to Dorceum.

A N N O T A T I O N S.

94 Quid pædagogus ille, qui citbaristri pædagogus vocatur? Hi enim antiquo ævo à am? Subaudi se ciabatur, in ludum ducebat, præceptoribus distincti in ludum cœmitabantur & reducebat. Qui adolescens amans lepide liberos ingenuos, iisque quasi custodes additi erant.

A C T I . S C E N E III.

ARGUMENT.

Antipho complains, that by his Rashness he was exposed to his Father's Resentment. They contend which is the more miserable. Phædria shewes, that we are apt to be satiated with our own Enjoyments, and to admire the Fortune of others, though often more croſs than our own.

ANTIPHO, PHÆDRIA.

Antipho. Is it come to this, Phædria, that I should be afraid of him who wishes me so well, that I should dread my own Fa-

A N N O T A T I O N S.

This Scene furnishes a very useful Lesson, out regard to Consequences, yet when the that tho' we are apt to covet Pleasures with the view of Enjoyment is over, and Reason begins

GE. Persuasum est homini: factum est: ventum est:
vincimur: 85
Duxit. DA. quid narras? GE. hoc, quod audis. DA.
ô Geta,
Quid te futurum est? GE. nescio hercle. unum hoc scio:
Quod fors feret, feremus æquo animo. DA. placet:
Hem, istuc viri est officium. GE. in me omnis spes
mihi est.

DA. Laudo. GE. ad precatorem adeam, credo, qui mihi
Sic oret: nunc amitte quæso hunc: cæterum 91
Posthac si quidquam, nihil precor. tantummodo
Non addit, Ubi ego hinc abiero, vel occidito.
DA. Quid paedagogus ille, qui citharistram?
Quid rei gerit? GE. sic, tenuiter. DA. non multum
habet 95

Quod det fortasse. GE. imo nihil, nisi spem meram.
DA. Pater ejus rediit, an non? GE. nondum. DA. quid?
senem

Quoad exspectatis vostrum? GE. non certum scio:
Sed epistolam eb eo allatam esse audivi modo, &
Ad portidores esse dalatam: hanc petam. 100
DA. Numquid, Geta, aliud me vis? GE. ut bene sit tibi.
Puer, heus. nemor' huc prodit? cape, da hoc Dorceio.

fortasse non habet multum, quod det. GE. Imo habet nihil, nisi meram spem. DA. Pater ejus rediit, an non? GE. Nondum. DA. Quid? Quoad exspectatis vestrum senem? GE. Non scio certum: sed audavi modo epistolam esse allatam ab eo, & esse delatam ad portiores: petam bane.

DA. Num vis me quid aliud, Geta? GE. Ut sit bene tibi. Puer, heus, nemone credit. buc?

cape, da hoc Dorceio.

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erant, præceptoribus artes & scientias docentibus. Plaut. Mere. Prol. 89.
Servam uno-mittit, qui elim à puerō par-

Mibi paedagogus fuerat.
100 Portidores. Officers who attended at the Port, and collected the Duties laid upon Goods exported or imported.

ACTUS V. SCENA III.

ARGUMENTUM.

Querela Antiphonis, metuentis patrem, & Phædriæ correptio:
contendunt autem inter se, uter magis miser sit: Phædriæ pro-
oldari, nostra nobis sordere, & improbas aliorum fortunas ad-
mirari.

ANTIPHO, PHÆDRIA.

A DEON' rem redisse, ut, qui mihi consultum op-
tumè velit esse, [adventi venit]

Phædria, patrem ut extimescam, ubi in mentem ejus

patrem, qui velis esse optime consulendum mibi, ubi cogitatio adventi ejus venit in mentem mibi?

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gins to resume her Province, we are then Choice is not equally free at first. Hence sensible of our Rashness, and regret that our an essential Maxim to our Happiness, that before

ther, as oft as I think of his Return. Had I not been a thoughtless Fool, I might have waited for him, as was fit I should.

Phæd. What's the Matter now?

Ant. Do you ask that Question, who have been my Confidant in so bold a Feat? I wish it had never come into *Phormio's* Mind to persuade me to it; or urge me in the Heat of my Passion to a Thing which is the Source of all my Misfortunes. I should not have obtained her. What then? I might have been uneasy, perhaps, for a few Days; but should not have suffered under this hourly and perpetual Anxiety.

Phæd. I hear you,

Ant. While I am every Moment in expectation of his Return, who will tear from me what I hold so dear.

Phæd. Others grieve, because they cannot have what they love; you, on the contrary, complain, because you have too much. You abound in Happiness, *Antipho*; for I know no Situation in Life more to be desired and coveted than yours. As I wish for Heaven, to be so long in possession of what I love, I would contentedly die the next Moment. Do but consider, what pain I must suffer in being excluded from every Indulgence, and what Pleasure you may enjoy, in the full Possession of your Desires. Not to mention your good Fortune in obtaining without Expence a Virgin well born, and virtuously educated; that you have according to your own Desire, a Wife of unblemished Reputation. How evidently happy, were not one Thing wanting; a Mind capable to bear your Lot with becoming Prudence. Had you to do with the Cock-bawd that I must treat with, you'd soon

be

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before we yield to the Impetuosity of Passion, we weigh impartially every Circumstance, and cast up the Balance fairly, taking this for our Rule, *necem empta dolore voluptas*. *Antipho*, before his Marriage with *Pbany*, 'tis plain, would have sacrificed every thing to obtain her; but how, when his first Heat is allay'd, can envy *Phædria*, who, if he was still disappointed of his Wishes, had it yet in his Power to make a free Choice, and proceed on retreat, as he found it most expedient. *Tu contra mibi nunc videre fortunatus*, *Phædria*; *cui de integrō est portas etiam consulendi*, quid relis: retinere, amare, amittere. To pursue Pleasure with that Caution, that we can renounce it, if it threatens us with any Misfortune, is undoubtedly the great Art of living.

Qui admittat hanc mibi consuetudinem. The Poet here makes *Antipho*, amidst all his Perplexity, behave with great Propriety. What he says here is extremely well judged, and was necessary, to prevent the Audience from suspecting that all these fine Reflections, and this Concern he seemed to be under, proceeded from some Disgust at her, he had so fond-

ly wished for. This must have made him appear in a very disadvantageous Light, as capricious, fickle, and unsteady. But here, on the contrary, we see, that it was partly from Respect to his Father, whom he could not bear to offend, partly from an Apprehension of losing what of all Things he held most dear. And as both these are Indications of a good Disposition, they of Course beget Impressions and Wishes in his Favour; a Thing of great Consequence, and never to be neglected by a Poet in his favourite Characters. The Remark of *Donatus*, on this Place, is judicious and well worth transcribing. "Quam amatorie loquatur *Antipho*! "errant qui putant eum ponitere sui desiderii. Nam si hoc est, nec maritus firmus videbitur fore. Sed hoc dicit: facilius suisce abstinere, virgine intacta, quam ea cum qua jam consueverit."

"*Ut ne addam quod sine sumtu.* Nothing can be more naturally framed, than the Conversation of these two. Each speaks in a Strain adapted to his Character and Circumstances. *Antipho*, who had compassed his Desires,

Quod ni fuissim incogitans, ita eum exspectarem, ut par fuit.

PH. Quid istuc est? AN. Rogitas, qui tam audacis facinoris mihi conscientius sis?

Quod utinam ne Phormioni id suadere in mentem incidisset,

Neu me cupidum eò impulisset, quod mihi principium est mali. [dies]

Non potius essem: fuisset tum illos mihi ægre aliquo At non quotidiana cura hæc angeret animum. PH. audio.

AN. Dum exspecto quām mox veniat, qui hanc mihi adimat consuetudinem.

PH. Aliis, quia deficit quod amant, ægide est: tibi; quia superest, dolet.

Amore abundas, Antipho.

Nam tua quidem hercule certe vita hæc expetenda op- tandaque est.

Ita me Di bēne ament; ut mihi liceat tam diu, quod amo, frui;

Jam depecisci morte cupio. tu conjicito cætera,

Quid ego ex hac inopiam nunc capiam, & quid tu ex istac copiam:

Ut ne addam, quod sine sumtu, ingenuam, liberali- naectus es:

Quod habes; ita ut voluisti, uxorem sine malâ famâ palam

Beatus, ni unum desit, animus qui modestè istac ferat.

Quod si tibi res sit cum eo lenone, quocum mihi est, tum sentias.

pia, et quid voluptatis tu ex istac copia; ut ne addam, quod naectus es sine sumptu virginem ingenuam & liberali- quod, ita ut voluisti, habes uxorem sine mala fama: palam beatus, ni unum desit, viz. animus qui ferat istac modestie. Quod si res sit tibi cum eo lenone, quocum es mihi, tum sentias.

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Desires, but sees Misfortunes threatening him, laments his Fate, and envies Phædia, who, though he had been crossed in his Wishes, had yet no Fears to alarm him. Phædia again, impatient that his Happiness was deferred, magnifies Antipho's good Fortune, and opposes it to his own, every way perverse and untoward. This Opposition is finely set off by Dapatus: "Contra ea, quæ patitur, ista posuit omnia. Hujus in amore copiam: suam inopiam. Hujus desiderium nullo constitisse sumptu: sibi à lenone fuisse emendam puerilam. Hujus ingenuam: suam servam. Hujus liberali- suam citharistram. Hunc naectum esse; se- lectari tantum." Hujus uxorem i amicam suam. Hujus amorem maritalem esse: suum velut prodigi, velut scismatici." Quod babes, ita ut voluisti, uxorem sine mala fama. These Words admit of a two-fold Construction. Quod babes sine mala fama, that you have got a Wife without any hurt or prejudice to your Character. But this can scarce be Phædia's Meaning, seeing in appearance the thing was otherwise. Antipho had married a Girl of obscure Birth, and of no Fortune. We ought, therefore to make it uxorem sine mala fama. A Wife of unspotted Reputation, without Blemish or Reproach.

be sensible of the Difference. But such we are almost all by Nature, never to be contented with our own Condition.

Ant. But you now, *Phædria*, seem to me on the contrary to be the fortunate Man, as you have it still in your power to resolve on what pleases you best; either to keep her, love her, or leave her. I have fallen into that unhappy Situation, that I cannot think of parting with her, and yet have it not in my power to retain her. But what can this be? Isn't that *Geta* I see running hither in such haste? 'Tis he himself. Alas! how do I dread that he brings some bad News.

A C T I. SCENE IV.

A R G U M E N T.

Geta acquaints *Antipho* that his Father was returned from Cilicia; at which the Youth, conscious of his Fault, is so much terrified, that to avoid being seen by him, he forthwith retires.

Geta, Antipho, Phædria.

Get. *To himself.*) *Geta*, thou art undone, unless thou canst quickly find some Expedient; so many sudden Misfortunes threaten thee wholly unprepared: nor do I know either how to shun them, or in what manner to extricate myself from them; for the bold Step we have taken cannot now be long a Secret, and, if Care is not taken to prevent it, my Master or I must be unavoidably ruined.

Ant. (*To Phædria.*) What comes he in such a Panick for?

Get. (*To himself.*) Then I have but a minute left to bethink myself; my Master's at hand.

Ant. What Mischief is this?

Get. (*To himself.*) When he comes to hear of it, what Method can I think of to pacify him? Shall I speak? 'twill inflame him the more. Shall I be silent? even that will provoke him. Shall I attempt to clear myself? 'twill be labour in vain. Wretch that I am! while I tremble for myself, I am also in pain for *Antipho*; 'tis him that I pity; my greatest Fears are for him; he keeps me here: for had not he been concerned, I should have well provided for my own Security.

A N N O T A T I O N S.

While *Antipho* and *Phædria* are discoursing together, *Geta* appears. He had gone to the Port to enquire after a Letter, that he heard was come from his Master, but there found that he was arrived himself. This alarms him, the Arrival was sudden, before proper Measures had been concerted. He is, therefore, debating with himself, what is to be done. *Antipho* overhears him, and thence a new Source of Perplexities to him. They at last, however, agree; *Antipho*, to put a bold Face on the matter, and the rest to second him. But by the Timorousness of *Antipho*, all their Measures are disconcerted, and *Phædria* and *Geta* are left by themselves to deal in the best manner they could with the old Man.

Laterem lavem. A Proverb importing to labour in vain. Because in a Brick, as the red Colour goes quite through, all Efforts to wash it away must be ineffectual. *Nan-*
sus Miseric. II. 17. understands it of a Mass

Ita plerique ingenio sumus omnes: nostri noscet poterit.

A.N. At tu mihi contà nunc videre fortunatus, Phædria.

Cui de integrò est potestas etiam consulendi; quid velis;

Retinere, amare, amittere: ego in eum incidi infelix

tum locum,

Ut neque mihi ejus sit amittendi, nec retinendi copia.

Sed quid hoc est? video ego Getam currentem

huc advenire?

I.s. Is est ipius. hei, timeo miser, quam hic nunc mihi

nunciet rem.

Videone ego Getam currentem advenire huc? Est is ipius: bei, ego miser timeo, quam rem hic

nunc nunciet mibi.

Ita plerique omnes sumus ingenio, patenter nosmet nosiri. **A.N.** At tu contra, Phædria, nec videlicet fortunatus mihi ei potestas consulendi etiam de integrò, quid velis; retinere, amare, amittere: ego infelix incidi in cum locum, ut neque sit mibi copia, amittere ejus, nec retinendi. **Sed quid est hoc?**

ACTUS I. SCENA IV.

ARGUMENTUM.

Geta Antiphoni narrat, è Cilicia rediisse patrem, quo nuptio tantus injicitur metus male sibi consicio adolescenti, ut subducat illico se.

GÉTA, ANTIPO, PHÆDRIA.

Nullus es, Geta, nisi jam aliquod tibi consilium celere repperis, Ita subito nunc imparatum tanta te impendent mala: Quæ neque uti devitem scio, neque quomodo me inde extraham:

Nam non potest celari nostra diutiùs jam audacia: Quæ, si non astu providentur, me aut herum pessum dabunt.

A.N. Quidnam ille commotus venit?

G.E. Tum, temporis punctum mihi ad hanc rem est;

Iherus adest. **A.N.** quid istuc mali est?

G.E. Quod cùm audierit, quod ejus remedium invenim iracundiae?

[laterem lavem.

Loquarne? incendam: taceam? instigem. purgem me?

Eheu me miserum! cùm mihi paveo, tum Antipho me excruciat animi:

Ejus me miseret: ei nunc timeo: is nunc me retinet. nam absque eo esset,

um inveniam ejus iracundiae? Loquarne? incendam. Taceam? instigem. laterem. Eheu me miserum! tum paveo mibi, tum Antipho excruciat me miseret me ejus: timeo nunc ei: is nunc retinet me: nam absque eo esset,

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of Clay, hardened only by the Sun, which the more you endeavour to wash, the more vain is your Labour, as the Brick itself is not sufficiently hardened to prevent its dissolving away. This is the more likely, because Caesar frequently uses it in the same Sense in his Commentaries.

and been revenged on the old Man for his Perverseness; had scraped what I could together, and taken to my Heels with all speed.

Ant. What scraping up and Flight is this he's contriving?

Get. But where shall I find *Antipho*, or which Way go to look for him?

Phæd. He names you,

Ant. I expect to hear I don't know what terrible Misfortune by this Messenger.

Phæd. Ah, are you in your Senses?

Get. I'll go see at home, he's most commonly there.

Phæd. Let's call him back.

Ant. You Sir, stop immediately.

Get. Hy, hy! a pretty impudent Air, whoever you are.

Ant. Geta!

Get. The very Person I wanted to meet.

Ant. Tell me, pray, what News you bring, and if possible dispatch it in a Word.

Get. I will.

Ant. Out with it then.

Get. I saw just now at the Port—

Ant. My Father?

Get. You've hit it.

Ant. I'm ruin'd.

Phæd. Hah!

Ant. What shall I do?

Phæd. What's that you say?

Get. That I saw his Father, your Uncle.

Ant. What Remedy can be found for this sudden Calamity? for if it is my Fortune to be torn from my dearest Phæd, Life will be no longer desireable.

Get. Therefore, *Antiphō*, since Things are so, you have the more need to rouze and look about you. Fortune helps the Brave.

Ant. I'm not myself.

Get. But now it is more than ever necessary that you should be,

Antiphō: for if your Father perceives any thing of Fear about you, he'll conclude you're in fault.

Phæd. That's true.

Ant. I cannot change my Nature.

Get. What would you do, were you involved in some more perplexing Business?

Ant. Videtur à multibus castra

moventibus, præfertim in fuga translatas, id

enim wasa conclamare dixerunt. MSS. qui

dam corrasissim habent, quod ferme idem.

Ant. Satis pro imperio. H. e, satis imperio.

So Livy, Lib. 2. 56. Nec illum ipsum pro im-

perio submovere posse more majorum. Do-

natus supposes that he says so in contempt of

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Recte ego mihi vidisssem, & sensis essem ultus iracundiam : [nam in pedes.]

Aliquid convalessem, atque hinc me conjicerem proti-
AN. Quam hic fugam aut furtum parat?
GE. Sed ubi Antiphonem reperiam? aut quā quædere
infistam viâ?

Ph. Te nominat. An. nescio quod magnum hoc nun-
cio exspecto málum.

Ph. Ah, sanu' ne es? Ge. domum ire pergam: ibi phonem? aut qua
plurimum est. Ph. revocemus via insitam querere?
Ph. Nominat te.

Hominem. AN. ita illico. GE. hém !
Satis pro imperio, quisquis es. AN. Geta. GE. ipse est,
AN. Expelto nescio
quod magnum malum
hoc nuncio; PH. Ab.

AN. Cedo, quid portas, obsecro? atque id, si potes,

GE. Faciam. **AN.** eloquere. **GE.** modò apud portum 20

AN. meumne? G E. intellexti. A N. occidi. G E.
hem!

AN. Quid agam? **PH.** Quid ais? **GE.** huju' patrem
vidisse me, patrum tuum. [inveniam miser? pro imperio. **AN.**
Geta. **GE.** Est ipse,
quem volui obvium.

AN. Nam quod ego huic nunc subito exitio remedium
Quod si eò meæ fortunæ radeunt, Phanium, abs te ut
AN. Obsecro, cedo
quid portas, atque,
si potes, expedi iā

Nulla est mihi vita expetenda. GE. ergo istae cum uno verbo. GE. Faciam AN. Eloquere. GE. Modo

ita sint, Antiphon, 25
Tanto magis te advigilare æquom est. fortæ fortuna
queræ. GE. Modo
apud portum —
AN. Videlicet meum

AN. Non sum apud me, **GE.** atqui opus est. nunc cum patrem? **GE.** Intellexi. **AN.** Occidi. **GE.** Hem! **AN.**

maxime ut sis, Antiphon :
Nam si tenserit te timidum pater esse, arbitrabitur

Commeruisse, culpam. PH. hoc verum est. AN. non possum immutari.

G. Quid faceres, si aliud quid gravius tibi nunc faciendum foret? 30 *Ego miser, nunc irreviam bui! Jubito exilio!* Quid si meae

fortunæ redirent eo, ut disirabar abi te, Phanum, nulla vita est expetendi mibi. **Gr.** Ergo, Antipho, cum istæ ita sint; tanto magis æquum est te ad vigilare. Fortuna adjuvat fortis. **AN.** Non sum et tu me. **Gr.** Atqui rursus cum maxime obes est ut sis. **Antipho.** Nam si poteris san-

Ivon sum apud me. GE. Atqui nunc cum maxime opes es-^{is} ut sis, Attilabo. Nam si pater senserit
esse timidum, arbitrabitur te commeruisse culpam. PH. Hoe est verum. AX. Non possum immu-
tari. GE. Quid faceres, si quid aliud gravius foret nunc faciendum tibi? ¹⁵⁰ ¹⁵¹

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of his Master; but it is evident he did not know who it was that addressed him in so imperious a Strain, both from what he subjoins immediately, *quisquis es*, and because afterwards, when he finds it to be *Antipho*, he speaks with an Air of Surprize: *Ipse es, quem volui obviam.*

²² Hujus patrem - vidisse me, patruum tuum.

'Tis artful in the Poet to make *Ceta* only
just hint the Matter to *Antipho*, but express
himself rather over-copiously to *Phædria*.
The one's Imagination is quickened by his
own Fears and Apprehensions, the other is
easy and secure, and therefore less ready to
anticipate.

in L 3 is a h up p e a d w h i c h H e

Ant. If I am unequal to this, I should be still more so to the other.

Get. Pshaw, this is doing nothing, *Phædria*; leave him to himself! why do we waste our Time here to no Purpose? I'll be gone.

Phæd. And I too.

Ant. Pray now suppose I put on a confident Air, thus; will it do?

Get. You do but trifle.

Ant. Observe my Countenance: Hah, will not this do?

Get. No.

Ant. What if I look thus?

Get. Almost.

Ant. What if thus?

Get. Twill do: hah, keep to that, and answer him Word for Word; be sure that you return like for like, nor suffer him by Rant and Blustering to disconcert you.

Ant. I understand.

Get. Say you was obliged to it against your Will, by Law and the Sentence of the Judges: you take me? But what old Man is that I see at the farther end of the Street?

Ant. 'Tis he himself: I cannot stand it.

Get. Ah, what are you about? Where now, *Antipho*? stay, I say.

Ant. I know myself and my Fault too well: I trust my *Phany* and my Life to your Management.

Phæd. What shall we do now, *Getæ*?

Get. You'll be scolded at perhaps, but I shall be trussed up directly, or I am very much deceived. But what were we just now advising *Antipho* to, that we must put in practice ourselves, *Phædria*.

Phæd. Hang your musts: command me at once what I am to do.

Get. Do you remember, when we first entered upon this Project, what was agreed upon as the most proper Defence? that their Cause was just, clear, unanswerable, and the fairest in the World.

Phæd. I remember it.

Get. Well, this is the Plea we must make use of now, or something still better, and more subtil, if you can think of it.

Phæd. I'll do it manfully.

Get. Do you advance first. I'll lie here in Ambush as a Reserve to sustain you, if you shall happen to give ground.

Phæd. Come on then.

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Hoc nibil est. *Getæ* is supposed to express himself thus in contempt, and speak of *Antipho* as an Animal good for nothing.

Hoc, i. e. hic Antipho. Others make *hoc* a Relative, and point the Sentence thus, *Hoc nibil est, q. d. Hoc non potes, quod nihil est?*

36 Protæt. *Protælare, longe propellere, persecutere, perturbare.* *Locutio translatæ à telis militum.*

49 Justam illam causam, facilem, vincibilem. *Getæ* here repeats what had been agreed

upon among them, at the first concerting of this Enterprise. As they foresaw that *Antipho*'s Father would be offended, they had taken care to provide an Excuse, viz. that the Virgin's Cause was made clear and evident, so as to leave no room for Opposition. This same Plea, *Getæ* says, is now to be made, as being the most specious one they could think of in the present Exigence. *Vincibilem* is to be understood here actively, *quæ facili vincat*, in the same manner as *orator impetrata-*

VACUUS SCENE VA

AURIGAEMAE NOT. A.

Demipho is greatly troubled to find that his Son Antipho had married in his Absence. Phædria and Geta endeavour to defend him. At last Demipho determines to meet with Phormio, whom he supposed to have promoted the Marriage, and expostulate the Injury with him.

DEMIPHO, GETA, PHÆDRIA.

Demipho. IS it possible that *Antipho* has married without my Consent? To shew no regard to my Authority—but I waive Authority; not even to be awed by the Dread of my displeasure? To divest himself thus of all Shame? O audacious Crime! O *Geta*, thou hopeful Tutor!

Get. I am brought in then at last.
Dem. What will they say, I wonder, or what Excuse will they find?

Get. (To *Phædria*) I have got one already, think you of another.

Dem. Will he pretend that he did it against his Will? That the Law obliged him to it? I hear him, and allow it.

Get. Well said.

Dem. But knowingly, and without offering at a Defence to give up the Cause to his Adversaries, did the Law oblige him to that too?

Phæd. That strikes home.

Get. I'll clear up that, leave it to me.

Dem. I don't know what to do, for this is an Accident I could not have expected or foreseen, and I am so enraged too, that I can't compose my Mind to think. We ought all therefore, when Fortune smiles most upon us, to consider with ourselves, in what manner to bear Adversity. Returning from abroad, let us think of Dangers, Losses, Exile, an untoward Son, the Death of a Wife, or a Daughter sick: that these are common Accidents of Life, and may possibly happen: thus nothing will be new or unexpected to us; and if things

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In this Scene we have *Demipho* expressing his Displeasure at his Son's Behaviour; and *Phædria* and *Geta* defending him to the utmost of their power. *Geta* wisely for some time keeps out of the way, and watches to overhear what Reception *Phædria* meets with, resolving to take his Measures accordingly; for we have seen what a Panick he was in, and no doubt, had *Phædria*'s Apologies been sternly received, he would have made off immediately, nor exposed his Back instant Peril. But finding things go on smoothly, and that *Phædria* acted his Part to Admiration, he ventures to advance. By

their joint Pleading, *Demipho* is a little pacified; and, considering *Phormio* as the Author of all the Mischief, desires to meet, and expostulate the master with him. There is one thing more, that ought not to pass over without Notice here. In several Editions of *Terence*, this is made the first Scene of the second Act, a Mistake so palpable, that it's a wonder any one should have fallen into it, for the least Attention to the Conclusion of the last Scene would have prevented it. There *Geta* says to *Phædria*; Do you advance first, I'll lie in ambuscade to support you. He accordingly does it; and *Demipho*

A CVTUS IS CENAV.

ARIGA MIE NOTIUM.

Filiū Antiphonem ī se absente uxorem duxisse, admodum agre fert
et Demipho à Phædria ille & Geta servō defendit. Ad postre-
diū Demipho convenire Phormionem constituit, ut injuriam
cum eo expostulet, qui ducendae puellæ auctor fuerat.

DEMIPHO, GETA, PHÆDRIA.

ORDO.

ITANE tandem uxorem duxit Antiphō injussu meo? Nec meum imperium, ac mitto imperium, non
sunt sic multatē meā: in oratione [Geta] Revereris, saltem? non pudere? o facinus audex! o Monitor! Geta. Vix tandem. DE: quid mihi dicent?

Tane tandem Antiphō dux-
it uxorem injussu meo? nec revereri
meum imperium, ac
mitto imperium, non
revereri saltem meam
similitudinem? Non
pudere? O facinus
audax! O Geta moni-
tor!

Demiror. GE. atqui reperi jam: salutē cura. DE. an
hoc dicet mihi? Invitus feci: lex coagit. audio: fateor. GE. placet.
DE. Verū scientem, tacitum causam tradere adver-
sariis. illud scis? [peditam: sine. Etiamne id lex coagit? PH. illud durum. GE. ego ex-
DE. Incertum est, quid agam, quia præter spem, at
que incredibile hoc mihi obtigit. Ita sum irritatus, animum ut nequeam ad cogitandum
instituere.

Vix tandem. DE. Quid
dicent mihi? Aut
quam causam reperi-
ent? demiror. GE.
Atqui reperi jam;
cura salutē. DE. An
dicet hoc mihi? Feci
invitus: lex coagit.
Audio: fateor. GE.
Placet. DE. Verū
illumi scientem, taci-
tum, tradere causam
adversariis, legne co-
agit id etiam? PH.
illud durum. GE.
Ego expediam: sine.
DE. Incertum est,
quid agam quia hoc
obligis mihi præter
spem, atque inredi-
cere.

Quamobrem omnes, cū secundæ res sunt maxime,
maximū maxime? aut? ob? nam ferant.
Meditari secum oportet, quo pacto aduersam arum.
Pericla, damna, exilia peregrè rediens semper cogitet.
Aut filii peccatum, aut uxoris mortum, aut mortui filiae.
Communia esse hæc; fieri posse: ut ne quid animo sit
nō vobis: illud durum. Ego expediam: sine.
Sum ita irritatus, ut nequeam instituere animum ad cogitandum.
maxime secunda, sum maxime oportet omnes meditari secum, quo pacto ferant aduersam arum.
Rediens peregrè semper cogitet pericla, damna, exilia, aut peccatum filii, aut mortem uxoris, aut
mortuum filiae: hæc esse communia; posse fieri: ut ne quid sit vobis animo:

illud durum. GE.
Ego expediam: sine.
DE. Incertum est,
quid agam quia hoc
obligis mihi præter
spem, atque inredi-
cere.

ANNO TATLONS. In
which way we determine it, but were one to
argue from Propriety, as Geta had before
laid placet; illud durum, comes bet from
Phædria, as a kind of Antithesis to the for-
mer; and then ego expediam serves. Geta by
way of Reply, and at the same time very
happily describes the Vanity of those Slaves,
who are apt to fancy every thing within the
reach of their Cunning,

Quamobrem omnes, cum, &c. Cicero, in
the third Book of his Tuscan Questions, tran-
slates this Sentence from Euripides, whence
Terence had taken it. Tis Theseus that speaks:
“ Nam,

fall out different from what we apprehended, we may account it so much clear Gain.

Get. O Phædria, 'tis incredible how much I surpass my Master in Wisdom! I have already considered with myself all the Evils that threaten me. If my Master return, I must expect to be sent to the Mill-house, to be whipped, or put in Irons, or doomed to labour in the Fields. None of these things will be new; and whatever happens beyond Expectation, I shall look upon as real Gain. But why don't you go up to the old Gentleman, and soften him with fair Words?

Dem. I see Phædria, my Brother's Son, coming to meet me.

Phæd. Uncle, your Servant.

Dem. Your Servant: but where's *Antipho*?

Phæd. I'm glad to see you safe returned.

Dem. I believe you: but pray answer my Question.

Phæd. He's very well, and just by here; but are all things according to your Desire?

Dem. I wish they were.

Phæd. What's amiss, pray?

Dem. Is that a Question, Phædria? You have made a fine Marriage among you here in my Absence.

Phæd. What, are you angry with him for that?

Get. Excellent!

Dem. Have I not reason to be angry with him? I wish he would but come into my sight; he should soon be sensible that of a gentle Father his Folly has made me a very severe and terrible one.

Phæd. But really, Uncle, he has done nothing to deserve your anger.

Dem. Look ye there, they are all of a piece, all hang together; know one, and you know all.

Phæd. It is not so indeed.

Dem. If this one's in fault, the other's ready to defend him: is he again to blame? this is sure to stand up for him: they help one another by turns.

Get. The old Man has given a truer Picture of them, than he thinks for.

Dem. For were it not as I say, you would not offer to vindicate him, Phædria.

Phæd. Indeed, Uncle, had *Antipho* committed any Fault, injurious either to his Interest or Reputation, I would not once interpose, but leave

A N N O T A T I O N S.

"*Nam, qui hæc audita à docto memini,*
"*nisi nesciem viro, quod quis est.*"
"*Futura mecum commentabar miseria;*
"*Aut mortem acerbam, aut exilii mo-*
"*rum;* " *nam fugam, subi m-*
"*Aut semper aliquam molestia meditabar*
"*mali;* " *ut habulabor;*
"*Ut, si qua investita diritas casu foret,*

"*Ne me imparatum cura laceraret re-*
"*pens."*

This was one of the favourite Maxims of the Stoicks, who maintained, against the Epicurus, that it was not industriously seeking matter of Grief and Anxiety, but taking the wilest Precautions against them; for so the same great Philosopher, *Philip.* xi. 3. 3. Est

Quidquid præter spem eveniat, omne id deputare esse
in lucro.

[sapientia.]

GE. O Phædria, incredibile est, quanto herum anteo

Meditata mihi sunt omnia mea incommoda: herus si
dicit crediterit, dicit hoc filium. [compedes]

Molendum usque in pistrino: vapulandum: habenda

Opus ruri: faciendum. horum nihil quidquam accidet

in animo novum: 20

Quidquid præter spem eveniet, omne id deputabo esse
in lucro.

[alloqui?]

Sed quid cessas hominem adire, & blandè in principio

DE. Phædriam mei fratri video filium mihi ire obviam.

PH. Mi patrue, salve. DE. salve. sed ubi est Antipho?

PH. Salvum advenire—DE. credo: hoc responde mihi.

PH. Valet: hic est. sed sat in omnia ex sententiā? 26

DE. Vellem quidem. PH. quid istuc est? DE. rogitas,

Phædria?

Bonas me absente hic confecisti nuptias. [bum!]

PH. Eho, an id succensis nunc illi? GE. artificem pro-

DE. Ego' illi non succensem? ipsum gestio 30

Dari mi in conspectum, nunc suā culpā ut sciat

Lenem patrem illum factum me esse acerrimum.

PH. A qui nil fecit, patrue, quod succenses.

DE. Ecce autem similia omnia: omnes congruunt:

Unum cognoris, omnes noris. PH. haud ita est. 35

DE. Hic in noxa est, ille ad defendendam causam adevit.

Cum ille est, hic præsto est: tradunt operas mutuas.

GE. Probè horum facta imprudens depinxit senex.

DE. Nam ni hæc ita essent, cum illo haud stares,

Phædria.

PH. Si est, patrue, culpam ut Antipho in se admiserit, 40

Ex quâ re minus rei foret aut famæ temperans;

GE. Probum articulam! DE. Ego' non succensem illi? gestio ipsum dari in conspectum mibi, ut nunc sciat me il-

lam lenem patrem esse factum acerrimum sua culpa. PH. Atqui fecit nil, patrue, quod succenses.

DE. Ecce autem omnia similia: omnes congruunt: cognoveris unum, noris omnes. PH. Haud est ita.

DE. Hic est in noxa, ille ad est ad defendendam causam. Cum ille est, hic est præsto: tra-

dunt operas mutuas. GE. Senex imprudens probe depinxit facta borum. DE. Nam ni hæc effe-

cta, haud stares cum illo, Phædria. PH. Si est, patrue, ut Antipho admiserit culpam in se, ex

qua re foret minus temperans rei aut famæ;

PH. loquens non satis.

ANNOTATIONS.

"Est enim sapientie, quidquid homini acci-
dere possit, id præmeditari ferendum mo-
dice esse, si evenerit. Majoris omnino est
consilii, prævidere, ne quid tale accidat:
sed animi non minoris, fortiter ferre, si
evenerit." What Seneca says upon the
same Subject, is highly deserving of our No-
tice. Epist. 18. "In ipsa securitate animus
ad difficultate preparari, & contra injurias

"fortanæ, inter beneficia firmetur. Miles
in media pace decurrit sine ullo hoste, val-
lum jacit, & supervacuo labore lassatur, ut
sufficiere necessario possit. Quem in ipsa
re trepidare nolueris, ante rem exerce."

"Salvum advenire. Sub te, gaudeo.
But Deiphobus's Impatience interrupts him be-
fore he had concluded the Sentence." Credo.
Hoc responde mibi. The Emphasis lies in boc-

leave him to suffer what he deserved. But if any one maliciously lays a Snare for our Youth, and by artful Management succeeds; does the Blame belong to us, or the Judges, who oft through Envy take from the Rich, and through Compassion add to the Poor?

Get. Were I not privy to the Affair, I should fancy he spoke truth.

Dem. Can any Judge know your Right, when like him you offer not a word in defence of it.

Phæd. He behaved like a modest young Gentleman; when he came before the Judges, he could not say what he had prepared, Shame and his natural Fearfulness had so confounded him.

Get. I commend you, *Phædria*: but why don't I go up directly to him myself? Master, your Servant; I'm glad to see you safe return'd.

Dem. Oh, good Mr. *Tutor*, your Servant, thou Prop and Pillar of my Family, to whose Care I committed my Son at my departure!

Get. I hear you have been accusing us very undeservedly, and me most undeservedly of all. For what would you have me to have done, for you in this Business? The Laws don't allow a Servant to plead in Court, nor is his Evidence taken.

Dem. I grant it all: add too, that the Youth unused to Courts, and those publick Appearances, was fearful; allow all this, I say, and that you're only a Slave: yet was she ever so nearly related to him, there was no necessity for his marrying her; you might, as the Law requires, have given her so much for a Portion, and left her to seek out another Husband: what could move him rather to take home a Wench that had nothing?

Get. 'Twas no particular Reason that moved him, but Want of Money.

Dem. He might have borrowed it somewhere.

Get. Somewhere! nothing easier said.

Dem. In fine, if he could not get it otherwife, he should have taken it upon Interest.

Get. Hy, well said; as if any one would have given him Credit, while you are alive!

Dem. No, it must not continue so, it cannot be: shall I suffer her to remain with him so much as a single Day? I can see no manner of Temptation

ANNOTATIONS.

I want to know of *Antipho*; answer me that and defer your Congratulations. One can't but wonder how *Guyetus* should so far mistake, as to be for discarding this *boc*, which makes the whole Beauty, and Spirit of the Reply.

⁴⁶ *Qui sepe propter iruidiam admunt dicti.* Judges, often, through meer Compassion, are biassed to the Poor, and sometimes, through Envy, unjustly decide against the Rich. This latter Principle, in the Mind of one, whose Decisions ought to be governed by the most inviolable Equity, is always vicious; yet, and even the former may be overstrained,

For although Compassion and Pity have something noble and generous in them, and deserve to be cherished; yet they ought never to influence our Judgment, so far as to make us swerve from a steady Adherence to Justice. Hence, in that divine System of Laws, given to the Israelites by *Moses*, this is particularly cautioned against. *Neither shalt thou pity the Condition of the Poor. Thou shalt not regard the Person of the Poor in Judgment.* This is an Injunction often repeated, and clearly demonstrates the Wisdom of that Institution, in so particularly guarding us against this Vice.

Non causam dico, quin, quod meritus sit, ferat.
Sed si quis forte malitia fretus suā lottis vobis
Insidias nostrae fecit adolescentiæ.
Ac vicit; noltran' culpa ea est, an judicum;
Qui saepe propter invidiam adimunt diviti,
Aut propter misericordiam addunt pauperi.
GE. Ni nolleam causam, crederem vera hunc loqui.
DE. An quisquam judex est, qui possit noscere
Tua justa, ubi tute verbum non respondeas,
Ita ut ille fecit? PH. functus adolescentuli est
Officium liberalis: postquam ad judices
Ventum est, non potuit cogitata proloqui:
Ita eum tum timidum ibi obstupesfecit pudor.
GE. Laudo hunc: sed cesso adire quamprimum senem?
Here, salve: salvum te advenisse gaudeo. DE. oh,
Bone custos, salve, columen vero familiæ,
Cui commendavi filium hinc abiens meum.
GE. Jamdudum te omnes nos accusare audio
Immerito, & me horunc' omnium immitissimo. 60
Nam quid me in hac re facere voluisti tibi?
Servum hominem causam orare leges non sinunt:
Neque Testimonii dictio est. DE. mitto omnia.
Addo istuc: imprudens timuit adolescentis: sino:
Tu servus, verum si cognata est maxime,
Non fuit necesse habere; sed, id quod lex jubet,
Dotem daretis; quæreret alium virum.
Quā ratione inopem potius ducebat dominum?
GE. Non ratio, verum argentum deerat. DE. sumeret
Alicunde. GE. alicunde? nihil est dicto facilius. 70
DE. Postremo, si nullo alio pacto, senore.
GE. Hui, dixti pulchre, siquidem quisquam crederet,
Te vivo. DE. non, non sic futurum est; non potest.
Egone illam cum illo ut patiar nuptam unam diem?

Sinunt hominem servum orare causam; neque est dictio testimonii. DE. Muto omnia; addo istuc: adolescenti imprudens timuit: si: tu servus. Verum si est maxime cognata, non fuit necesse eum babere hanc; sed id quod lex juberet, daretis dotem; quereret alium virum. Qua ratione ducetis potius inopem domum? GR. Non ratio, veram argentum debeat. DE. Sumeret aliquid. GE. Aliiquid? nihil est fecilius dicto. DE. Postremo, si nullo alio pacto, sumeret seneore. GR. Hui, dixi pulchre, siquidem quisquam crederet, te vivo. DE. Non, non est futuram sic; non potest. Ego ut patiar illam nuptiam cum illo unum diem?

ANNOTATION

Vice, because it is apt to impose upon the Mind with the shew of Virtue. *Sed, id quod lex jubet.* For the Law runs thus: *Orba qui sunt genere proximi; eis nubuntur aut us orbis dolem dant.* Let Orphans be married to those who are their nearest Relations, or let those nearest Relations allow them a Portion. *Ad finem* *dicti finitudo* *de g. brasu ylist. v. 15. 2. 1. 1.*

Temptation for it. I could wish to meet with this Fellow, or be directed where he lives.

Get. Phormio do you mean? much in
Dem. The Wench's Patron.

Get. I'll bring him here immediately.

Dem. But where can Antipho be?

Phae. Gone out a little.

Dem. Do, Phaedria, find him out, and bring him hither.

Phae. I'll go directly.

Get. (Aside.) Yes, to Pamphila.

Dem. (Alone.) I'll first step home, and thank the Gods for my safe Return; thence I'll to the Forum, and get some of my Friends to be present in this Affair, that I may not be unprovided, if Phormio come.

ANNOTATIONS.

themselves, might be prompted to use dishonourable Means, or even to hasten a Parent's Death. The Words of the Decree are thus:

"Placere, ne cui qui filio familias mutuam pecuniam dedisset, etiam post mortem parentis, cuius in potestate fuisset, actio petitioque daretur; ut scirent, qui pessimo exemplo sonerant, nullius posse filiifa-

"milia, bonum nomen, inde expectata per tris sui morte, fieri." Hence we may understand the Reason of Geta's Defence.

75 *Nil Juave, meritum est.* These Words have greatly perplexed Commentators. As it would be tedious to recount their various Opinions, I shall content myself with observing, that Gronovius seems to me to have hit

ACT II. SCENE I.

ARGUMENT.

Phormio is introduced to defend what he had done, who therefore here prepares for an Encouner with the old Man.

PHORMIO, GETA.

Phormio. HOW do you say? Antipho gone, afraid to be seen by his Father?

Get. Very much afraid.

Phor. That Phary is left by herself?

Get. The same.

Phor. And the old Man in a Rage?

Get. A great one.

Phor. The whole Business then, Phormio, rests upon you alone;

ANNOTATIONS.

Phaedria, we have seen in the end of the last Act, had been dispatched away to find out Phormio, and here they present themselves together. Geta had been informing the Parasite by the way, of what had passed, particularly of Antipho's Terror and Flight upon seeing his Father. This rouses Phormio, who plainly perceives he must take all the Burden upon himself; Geta urges him to

Nil suave meritum est, hominem commonstrarier. 75
 Mihi istum volo, aut, ubi habitet, demonstrarier. vii
 GE. Nempe Phormionem? DE. istum patronum mulieris.
 [PH. foris.]
 GE. Jam falso hic aderit. DE. Antipho ubi nunc est?
 DE. Abi, Phaedria; eum require atque adduce huc.
 PH. eo [DE. at]
 Recta via quidem illuc. GE. necne ad Pamphilam.
 Ego Deos penates hinc salutatum domum 81
 Devortar. inde ibo ad forum, atque aliquot mihi
 Amicos advocabo, ad hanc rem qui adsient,
 Ut ne imparatus sim, si adveniat Phormio.
 Nempe ad Pamphilam... DE. At ego devortar hic domum salutatum Deos penates, inde ibo ad serum, aliqui advocabo aliquot amicos mibi, qui adsient ad hanc rem, ut ne sim imparatus, si Phormio adveniat.

ANNOTATIONS.

hit upon their true Meaning: his Words are, Nil suave meritum est: hoc est, nihil est tantum nihil est pretius aut luci tam magni, quod libens capiam, si babendum sit ea conditione, ut hoc fieri. At ego Deos penates. Every Citizen and Father of a Family had in his House some peculiar Gods, whom he privately worshipped, and considered in an especial manner, as the Guardian Deities of him and his Household. These were call'd, Dii Penates, Domestici, or Lares familiares. Cic. pro Domo. 41. Quid est sanctius? Quid omni religione maius, quam domus uniuscuiusque civitatis? hic area sunt, sic soci, hic Dii penates, hic sacra, religiones, et remonstræ, continentur.

ACTUS II. SCENA I.

ARGUMENTUM.

Adducitur Phormio ut factum defendat, qui hic se instruit, cum sene litigaturus.

PHORMIO, GETA.

ITANE patris ait conspectum veritum hinc abiisse? 111
 GE. admodum.
 PH. Phantum relictam solam? GE. sic. PH. & iratum senem? Fredit:
 GE. Oppido. PH. ad te summa solum, Phormio, rerum
 Sic. PH. Et senem esse iratum? GE. Oppido. PH. Summa rerum redit ad te solum, Phormio.

ANNOTATIONES.

For at the End of the last Scene, all the several Persons disappear. Geta goes to find out Phormio, and Demipho to return Thanks to the Gods for his safe Arrival, and thence to the Forum to call some Friends; all which require a pretty long Interval.

Itane patris ait conspectum? Donatus has preserved a Tradition concerning Terence and Ambivius Turpio, which he says was current even in his Time. The Poet causing this Piece one day to be rehearsed before a few select Friends, Ambivius, who was to play the

PH. A *Ine ita,* Antiphonem abiisse hinc veritum conspectum patris? GE. Admodum. PH. Phantum esse relictam solam? GE.

Part of Phormio, entered drunk, which highly exasperated Terence. But Ambivius, with an unconcerned Air, and scratching his Head with his Finger, repeated some Verses, which the Poet no sooner heard, than he immediately resumed his wonted Good-humour, protesting, that when he composed those Lines, he had in his Mind the Idea of such a Parasite as Ambivius then appeared to be. This Tradition deserves Notice, as it gives us some Notion of the Manner of the Actors of those Times.

You have made up this Pill, and must yourself swallow it down.
To work then.

Get. Prithee, *Phormio.*

Phor. Suppose he should ask.

Get. All our Hope's in you.

Phor. 'Twill do. But if he should reply?

Get. You put us upon it.

Phor. Ay, now I think I have it.

Get. Do, help us then.

Phor. Let the old Gentleman come; all my Measures are settled.

Get. What do you propose to do?

Phor. What do you think? but that *Phany* continue with him still, to clear *Antipho* of all Blame, and turn the old Man's Anger wholly upon myself.

Get. O brave Man, and best of Friends! But I'm very much afraid, *Phormio*, lest this Courage of yours prove your Ruin at last.

Phor. Ah, there's no manner of Danger; I have already made trial, and ponder'd the Paths of my Feet. How many Men, think you, both Foreigners and Citizens, have I battered almost to death. The more I know, the bolder I am. Tell me, did you ever hear of an Action of Damages brought against me.

Get. How comes it that you escape so well?

Phor. Because the Net is never spread for the Hawk or the Kite; that do mischief, but for such Birds as are quite harmless; because in these last there is some Profit, the others were lost Labour. Just so, they only are in danger from others, who have any thing to lose. They know I have nothing. But, say you, They'll obtain Judgment against me, take me home, and confine me. Far from it; they'll never choose to maintain a devouring Fellow like me; and faith, in my Opinion, they're wise, not to do me the greatest Kindness, in return for the many Tricks I have play'd them.

Get.

ANNOTATIONS.

⁴ *Tute hoc intristi.* *Intritum,* call'd also sometimes *moretum*, we are told was a mixed Composition, consisting of Garlick, Onions, Cheese, Eggs, and other Ingredients.

⁵ *Obsecro te.* What *Geta* says in these two Verses, makes a continued Speech of itself, and no way refers to what comes from the Parasite. *Obsecro te, in te spes est.* *Tu impulisti.* *Subveri.* The same is to be said of *Phormio*, he is all the while taken up with his own Thoughts, and contriving how to deal with the old Man. Two Things offer themselves to *Phormio*'s Mind. *Si roga-bit.* Should he question me upon this Affair, and desire that I would make it appear how *Pbary* is related to him; for so it seems requisite to supply this abrupt Sentence. The proper Answer occurs to him immediately. *Eccere,* i. e. *ecce babeo: hem tibi;* *babeo:* *quid respondeam:* for *Plautus* uses both *ecce enim nervus,* says a learned Commentator,

and *eccre* in the same Sense. *Mill.* II. 2. 48. *Phormio* goes on; *Quid si reddet?* to which he opposes *sic opinor.* *Sub me responsurum, & confutaturum senem verbis.* Here his Deliberations end, and he thinks himself abundantly prepared. That this is the real way of understanding these two Lines, appears from what follows in the next Verse. *Cedo senem: jam instructa sunt mibi in corde consilia omnia.*

⁶ *In nervum erumpat denique.* There are several Conjectures offered to explain these Words. Some consider them figuratively, as taken from an Archer's drawing the Bow till the String breaks. Others will have them to allude to the Custom of binding those who for any Misdeeds were sentenced to Confinement; for the Expression commonly used in these Cases, was *in nervum coniecere.* *Eft quid respondeam:* for *Plautus* uses both *ecce enim nervus,* says a learned Commentator,

Vinculi

Tute hoc intristi, tibi omne ex exedendum: accingere.

GE. Obsecro te. PH. si rogabit. GE. in te spes est. PH. ecce,

Quid si reddet? GE. tu impulisti. PH. sic opinor. GE. subveni.

PH. Cedo senem: jam instructa sunt mihi in corde con-

GE. Quid ages? PH. quid vis? nisi ut maneat Phani-

um, atque ex crimine nocte rivem senis?

Antiphonem eripiam, atque in me omnem irem de-

GE. O vir fortis, atque amicus. verum hoc saepe,

Phormio,

Vereor, ne istae fortitudo in nervum erumpat denique.

PH. ah,

Non ita est: factum est periculum; jam pedum visa est

Quot me censes homines jam deceperat usque ad

necem,

Hospites? tum cives? quo magis novi, tanto saepius.

Cedo dum, en unquam injuriarum audisti mihi scri-

ptam dicam

GE. Qui istuc? PH. quia non rete accipitri tenditur,

neque miluo,

Qui male faciunt nobis: illis, qui nil faciunt, tenditur:

Quia enim in illis fructus est, in illis opera luditur.

Aliis aliunde est periculum, unde aliquid abradi potest:

Mihi sciunt nihil esse. Dices, Ducent damnatum do-

mum.

Alere nolunt hominem edacem: & sapiunt mea sententia,

Pro maleficio si beneficium summum nolunt reddere.

PH. Quia rete non tenditur accipitri, neque milvio, qui faciunt male nobis: tenditur illis qui faciunt nil: quia crimen est fructus in illis: opera luditur in illis. Periculum aliunde est alii, unde aliquid abradi potest: sciunt esse nihil mihi. Dices, Ducent me damnatum domum. Nolunt alere hominem edacem: & mea sententia sapiunt, si nolunt reddere summum beneficium pro maleficio.

ANNOTATIONES.

Vinculi lignei genus, in quod pedes coniecti arcantur. This last is the Interpretation more generally followed; and is, moreover, confirmed by the Sequel, where Phormio says, Ver. 20. Dices, Ducent damnatum domum; which appears to allude to this Passage.

12. Jam pedum visa est via. Marutius fancies this a Metaphor taken from Dogs in hunting; but it more probably refers to Travellers, who having travelled any Road often, are perfectly acquainted with it, and know where to tread sure; unless we make it relate to the preceding Verse, wherein Geta speaks of the Danger he was in of having his feet fastened. Pheretic answers, that this is no new Trade to him, and that he has by long Experience learned to secure h: Icc: 5

against all Danger.

13. Neverberage. This Word is here metaphorical, instead of overisse, bonis scilicet per fraudem & calumniam.

14. Quo magis novi, tanto saepius. The more I know, the more bold and adventurous I am; either because his Experience directed him in a sure and safe Road; or because the more he knew of the World, the more he was satisfied, that Villainy with address was secure of Impunity, and hence he boldly ventured. Some think that the Words here are designedly inverted, and that Phormio says quo magis novi, tanto saepius, instead of quo sapius, tanta magis novi.

15. Dicent damnatum domum. By the Roman Laws, Debtors were adjudged the Slaves

Get. Antipho will never be able to requite you sufficiently for this Favour.

Phor. Nay, 'tis we, on the contrary, that can never sufficiently requite our Patrons for their Favours. For you to sit at free cost, anointed, bath'd, easy in your Mind; while he has all the Trouble and Expence of providing what he thinks you'll like best. He frets, you laugh; are honour'd with the first Cup, placed at the upper End of the Table: a dubious Supper is serv'd up.

Get. Dubious! What's that?

Phor. Where the Variety is such, that you are in doubt what to eat of most! When you consider within yourself how delicious and costly all these are, don't you account him a very God who provides them for you?

Get. The old Man's coming; mind what you're about: The first Onset's the fiercest; if you can but stand that, all the rest will be mere Play and Pastime.

ANNOTATIONS.

of their Creditors, till the Debt was discharged. Thus *Phormio*, if cast in an Action of Damages, as he was insufficient to pay the Sum awarded, would have been in the Situation of an insolvent Debtor.

²⁴ *Nemo sati' pro merito gratiam regi refert.* In the *Euruch*, Terence has given the Character of a higher Order of Parasites; Men, who had arrived at great Skill and Eminence in the Art of Flattery; here a lower Rank of them is described, those who offered themselves to others as proper Tools to accomplish their Desigus, and hence from

their Cunning and Addresses were often in high Favour, invited to Supper, and admitted to sit at the same Table with the Master of the Feast. *Rex* is often used for a great or a rich Man, and was a common Appellation too for the Master of the Feast, he who invited and entertained the Company.

²⁵ *Tene asymbolum.* We learn from *Dognatus*, that this Passage was not taken from *Apollodorus*, but imitated from some Lines of the sixth Satire of *Ennius*, where a Parasite says:

Quippe

ACT II. SCENE II.

ARGUMENT.

This Scene contains the Encounter of Demipho with Phormio the Parasite: Antipho had married unknown to his Father, who upon his Return insists that he part with his Wife. Phormio opposes it.

DEMIPHO, GETA, PHORMIO.

Dem. T^O the Advocates.) Did you ever hear of a more outrageous Insult offered to any one than this to me? Pray come and stand by me.

Get.

ANNOTATIONS.

This Scene is artfully conducted by the Poet. *Geta* and *Phormio* see *Demipho* at a Distance, advancing with his Train of Advocates behind him, but continue the Conversation, as if they saw him not. Thus *Geta* is overheard by his Master defending this cause with great Warmth, and proceeding even to Reproaches against *Phormio*. All this with design to ward off the Blow

from himself, and make it appear as if he was not any way to blame in what had been done. In the Conversation that ensues upon *Demipho*'s coming up; *Phormio*, in spite of all his Cunning and artful Evasions, appears more than once disconcerted, and in danger of betraying himself. There is, perhaps, more Merit in this, than most Readers are aware of; the Poet would not represent Knavery

GE. Non potest sati' pro merito ab illo tibi referri gratia.

PH. Imo enim nemo sati' pro merito gratiam regi resert.

Tene asymbolum venire, unctum, atque lautum è bal-

neis,

Otiosum ab animo ; cùm ille & curā, & sumtu absu-

mitur,

Dum tibi sit, quod placeat; ille ringitur, tu rideas ?

Prior bibas, prior decumbas ; cœna dubia apponitur ?

GE. Quid istuc verbi est ? PH. ubi tu dubites, quid

sumas potissimum.

Hæc, cùm rationem inéas, quām sint suavia, & quām

cara sint;

Ea qui præbet, non tu hunc habeas planè præsentem

Deum ?

GE. Senex adeſt, vide quid agas, prima coitio et acer-

Si eam sustinueris, postilla jam, ut lubet, ludas licet.

inéas rationem, quam suavia bæc sint, & quam cara sint; non tu habeas hunc plane præsentem

Deum, qui præbet ea ? GE. Senex adeſt; vide quid agas : prima coitio est acerrima : si sus-

tinueris eam, jam post illa, licet ludas ut lubet.

GE! Gratia non
potest satis referri
tibi ab illo, pro me-
rito. PH. Imo e-

nim, nemo sati' re-
fere gratiam regi

pro merito. Tene

venire asymbolum,

unctum, atque lau-

tum. è balneis, otio-

sum ab animo ; cum

ille absumitur & cu-

ra, & sumptu, dum

quod placeat sit tibi ;

ille ringitur, tu ri-

deas ? prior bibas,

prior decumbas ; cœ-

na dubia apponitur ?

GE. Quid verbi

est istuc ? PH. Ubi

tu dubites quid po-

tissimum sumas. Cum

sumas rationem, quam suavia bæc sint, & quam cara sint ; non tu habeas hunc plane præsentem

Deum, qui præbet ea ? GE. Senex adeſt ; vide quid agas : prima coitio est acerrima : si sus-

tinueris eam, jam post illa, licet ludas ut lubet.

ANNOTATIONES.

Quippe sine cura, letus, laetus, quum ad-

venis,

Infertis malis, & expedito brachio,

Alacer, celsus, lupino exspectans impetu.

Mox dum alterius abligarias bona : quid

Censes dominis esse animi ? Pro Diuom fi-

dem !

Ille trifillis cibum dum servat, tu ridens vo-

ras.

For when you sit down at Table devoid

of Care, cheerful, bathed and perfumed,

with Jaws ready for Havock, and an

active right Hand, keen, wrathful, and

eager like a Wolf after his Prey : When

afterwards you begin the delicious Repast,

and gorge at another's Expence : what do

" you imagine is the Condition of your En-
" tertainer ? Good Heavens ! While he
" with a Heart full of Anguish serves you
" all round, you chearfully dispatch his
" Bounty."

28 Cœna dubia apponitur ? Phormio himself explains the meaning of this in the next Line. Horace uses the same Phrase in the second Satire of the second Book, where recommending Temperance, and describing the mischievous Effects, which a Variety of Meats jumbled together in the Stomach must produce, he says :

----- Vides, ut pallidus omnis
Cœna desurgat dubia ?

ACTUS II. SCENA II.

ARGUMENTUM.

Hæc scena concertationem habet Demiphonis & parasiti. Clam
paire uxorem duxerat Antipho : domum reversus pater illum
vult ejicere : contra dicit Phormio.

DEMIPHO, GETA, PHORMIO.

EN unquam cuiquam contumeliosius
Audistis factam injuriam, quām hæc est mihi ?
contumeliosius cuiquam, quām bæc est facta mibi ?

ORDO.

DE. EN unquam
audistis in-
juriam factam con-

ANNOTATIONES.

Knavery in too triumphant Circumstances. but it will in spight of all his Endeavours dis-
Phormio, tho' old in the Practice of Roguery, cover itself, by a certain Incoherence and
and hardened to Deceit, yet cannot so far Hesitation in his Answers.
conquer the Conviction of his own Mind, En unquam cuiquam. He is speaking here

Get. He's in a Passion.

Phor. (softly) Pray hold your tongue, Sir. I'll soon rouze him effectually; (aloud) Inimortal Gods! Does *Demipho* deny that *Phary* is related to him? What, *Demipho* deny that she is related to him?

Get. He does.

Phor. Or that he knows any thing who her Father was?

Get. He denies it.

Dem. This I believe is the very Man I was speaking of. Follow me.

Phor. Or that he knows who even *Stilpho* was?

Get. He denies it.

Phor. Because, poor Creature, she was left destitute, her Father's disown'd, herself neglected: See the Effects of Avarice!

Get. If you accuse my Master of Avarice, you shan't easily escape.

Dem. Unparallel'd Impudence! Is he even come to accuse first?

Phor. As to the young Man, I can't reasonably be angry with him, if he did not know him; because, as *Stilpho* was much in years, poor, and supported himself only by his Labour, he kept almost always in the Country: there he farm'd a small Piece of Ground of my Father. The old Man was wont often to complain to me, how he was neglected by this his Kinsman. But what a Man did he thus neglect? The very best I ever saw in my Life.

Get. See that you say no more either of him or yourself than you can make good.

Phor. You go and be hang'd; for had I not known him to be so, I would never have raised such powerful Enemies to myself in your Family, for her sake whom your Master now so ungenerously slighted.

Get. What, do you persist still, you Wretch, to abuse my Master in his absence?

Phor. He deserves it.

Get. Say you so, you Jail-Bird?

Dem. Geta.

Get. Thou common Defrauder, thou Perverter of the Laws.

Dem. Geta.

Phor. Answer him.

Get. Who's that? Oh!

Dem. Hold your tongue.

Get. This Fellow, Sir, has been charging you to-day in your absence,

ANNOTATIONS.

Here to the three Lawyers, whom he has brought from the Forum, to consult with in the present Cause; for we are to suppose that he had by the way been informing them of the particular Circumstances of it, after which he puts this Question to them.

³ *Quin tu, bec ageſſ.* In most Editions we read *quin tu bec ageſſ* without the Addition of *tu*. *T. C. Fins* was the first who restored *tu*, in reading from the *Romanus* of

Donatus, who observes that this *quin tu bec ageſſ* amounts to an Injunction of Silence. This from the common and natural Signification of these Words could never have been conjectured, without some such Addition as *tu*, which is an evident Note of Silence. This Emendation he moreover confirms by several other Reasons, all very strong and convincing.

¶ *P. 165. Digno immortalum!* Wh. P. or. et.

Adeste quæso. GE. iratus est. PH. quin tu hoc age. It. quæsi. adesse. GE.
 Jam ego hunc agitabo, proh Deum immortalium! Ego iratus. PH. Quis
 Negat Panium esse hanc sibi cognitam? Demipho? 5 ego agitabo, hunc
 Hanc Demipho negat esse cognitam? GE. negat. Proh Deum immortalium! An Demi-
 PH. Neque ejus patrem se scire, qui fuerit? GE. negat. pho negat hanc Pha-
 DE. Ipsum esse opinor, de quo agebam. sequimini. nium esse, cognitam
 PH. Nec Stilphonem ipsum icire, qui fuerit? GE. negat. sibi? Demipho ne-
 PH. Quia egenus relicta est misera, ignoratur parens, 10 gat hanc, esse regra-
 Neglegitur ipsa. vide. avaritia quid facit. tum? GE. Negat.
 GE. Si herum insimulabis malitiae, male audies. PH. Neque se scire
 DE. O audaciam! etiamne ultro accusatum advenit?
 PH. Nam jam adolescenti nihil est quod succensem;
 Si illum minus norat: quippe homo jam grandior, 15 PH. Neque se scire ipsum
 Pauper, cui opera vita erat, ruri fere Stilphonem, qui fu-
 Se continebat: ibi agrum de nostro patre erit. GE. Negat.
 Colendum habebat. sepe interea mihi senex PH. Quia misera ista
 Narrabat, se hunc neglegere cognitum suum. vellet agere, pars ignoratur, ipsa neg-
 At quem virum? quem ego viderim in vita optimum. ligatur, vide quid a-
 GE. Videas te, atque illum, ut narras. PH. abi in varitia facit. GE.
 malam crucem: 21 Si insimulabis hereti-
 Nam ni ita eum existimasse, nunquam tam graves malum, audierat.
 Ob hanc inimicitias caperem in vestram familiam; DE. O audaciam!
 Quam is aspernatur nunc tam inliberaliter.
 GE. Pergin' hero absenti male loqui, impurissime? 25 Etiamne igitur adver-
 PH. Dignum autem hoc illo est. GE. aīn' tandem; hit accusatum? PH.
 cancer? DE. Geta.
 GE. Bonorum extortor, legum contortor. DE. Geta.
 PH. Responde. GE. quis honio est? hem. DE. tace.
 GE. absenti tibi,

lendum de nostro patre. Sæpe interea senex narrabat mihi, bunc suum cognitum neglegere. At quem virum? optimum quen: ego viderim in vita. GE. Videas ut narras te atque illum. PH. Ahi in malam crucem: nem si existimasse cum ita, nunquam capere tam graves inimicitias in vestram familiam ob banc, quam is nunc aspernatur tam inliberaliter. GE. Pergin, impurissime, loqui male hero absenti? PH. Hoc autem est dignum illo. GE. Aīn' tandem, cancer? DE. Geta. GE. Extortor bonorum, contortor legum. DE. Geta. PH. Responde. GE. quis bono cī? hem. DE. Tace. GE. Nunquam cessavit bedie dicere contumelias tibi absenti,

ANNOTATIO N S.

170 hiad said before to Geta, was in a low whispering Voice, but here he raises his Tone, or purpose to be heard by Demipho, and thus is the first to accuse the Person he had injured. To compleat the Sentence, we must supply fidem; as in the Andrian we read prob Deum atque hominem fidem.

21 Videas te, atque illum; ut narras. These Words have been wretted into six or seven different Meanings by Commentators. The most natural and obvious Construction is thus: Videas ut narras te atque illum. See what you say, what account you give of yourself and him. Stilphus had been extolling Stil-

pho, the pretended Father, as a Man of great Worth, which included a heavy Reflection upon Demipho for his neglect of him. Hence Geta, with an affected Zeal for his Master, interrupts him: Take care you say no more than you can prove, for you'll be called upon to make it good. I don't lay but this Explication may be liable to Objections, yet it seems less so than any of the others that have been offered.

23 In vestram familiam. In some Editions we read nostram familiam; the Difference is not material.

27 Bonorum extortor, legum contortor. This

sence, with such Things as are unworthy of you, and worthy only of himself.

Dem. Well, have done. Young Man, with your good leave, I'd first ask this Question, if you'll be pleased to give me an Answer. Who, do you say, this Friend of yours was? Explain that Point, and how he claim'd Relation to me.

Phor. You question me, forsooth, as if you knew nothing of the Matter.

Dem. I know?

Phor. Yes, you.

Dem. I deny it: You, who assert it, rub up my Memory,

Phor. I warrant you did not know your own Cousin!

Dem. You distract me: Tell me his Name,

Phor. His Name! I will,

Dem. Why don't you then?

Phor. I'm undone by Hercules, I've forgot the Name.

Dem. Ha! what's that you say?

Phor. (Aside to Geta.) Geta, if you remember the Name I mentioned just now, whisper it to me. (To Demipho!) I'll not tell you; as if you did not know it already; you come to pump me.

Dem. I come to pump you!

Get. (softly to Phormio.) Stilpho.

Phor. And after all, what is it to me? 'Tis Stilpho.

Dem. Whom do you say?

Phor. I say, Stilpho; you knew him.

Dem. I neither knew him, nor was ever related to any one of that Name.

Phor. Say, you so? Are you not ashamed of such Doings? But had he left behind him an Estate of ten Talents?

Dem. The Gods confound thee!

Phor. You'd have been the first to trace minutely the Detail of your Pedigree, from Grandfather, and Great-Grandfather.

Dem. Perhaps so: I should then, had I undertaken it, have made it appear how she was related to me: Now do you the same. Tell me which way we are related.

Get. (To Demipho.) Faith, Master, well urg'd. (To Phormio.) You, Sir, take care of yourself.

Phor. I made the Thing plain where I ought, before the Judges: If it was false, why did not your Son then disprove it?

Dem. Speak not to me of my Son, whose Folly was beyond expression.

Phor. But you who are so wondrous wise, apply to the Magistrates,

ANNOTATIONS.

This seems to have been a common Re-
proach to Sycophants and Sharpers, and as
it has an immediate Reference to what *Phor-*
mipo had lately done, must in the Eye of De-

mipo strike more deep. Cicero endeavours
by a like Figure to augment the Odium of a
base Behaviour: *in Pisonem Cap. 17.* "Age,
" senatus odit te, quod cum tu facere jure
" concedis,

Te indignas, séque dignas contumelias.
Nunquam cessavit dicere hodie. DE. ohe, desine. 30
Adolescens, primum abs te hoc bona venia peto,
Si tibi placere potis est, mihi ut respondeas :
Quem amicum tuum ais fuisse istum ? explana mihi :
Et qui cognatum me sibi esse diceret.
PH. Proinde expiscare, quasi non noſſes. DE. noſſem ?
PH. ita. 35

DE. Ego me nego : tu, qui ais, redige in memoriam.
PH. Echo, tu sobrinum tuum non noras ? DE. enecas :
Dic nomen. PH. nomen ? maxumè. DE. quid nunc
taces ? [PH. Geta,

PH. Perii hercle, nomen perdidi. DE. hem, quid ais ?
Si meministri id quod olim dictum est, subjice. hem,
Non dico : quasi non noris, tentatum advenis. 41

DE. Egon autem tento ? GE. Stilpho. PH. atque adeo,
quid mea ? [noveras]

Stilpho est. DE quem dixti ? PH. Stilphonem, inquam
DE. Neque ego illum noram, neque mihi cognatus fuit
Quisquam isto nomine. PH. itane ? non te horum pudet ?

At si talentum rem reliquisset decem — 46

DE. Di tibi male faciant. PH. primus essem memoriter
Progeniem vostram usque ab avo atque atavo proferens.

DE. Ita ut dicas, ego tum cum advenissem, qui mihi
Cognata ea eset, dicerem : itidem tu face. 50

Cedo, qui est cognata ? GE. eu noſter, recte. heus tu
cave.

PH. Dilucide expedivi, quibus me oportuit
Judicibus. tum, id si falso fuerat, filius

Cur non refellit ? DE. filium narras mihi ?
Cujus deſtitutia dici, ut dignum est, non potest. 55

PH. At tu, qui sapiens es, magistratus adi,

natus mibi ? PH. Itane ? Non pudet te horum ? at si reliquisset rem decem talentum
majefaciant tibi. PH. Essem primus memoriter proferens progeniem vestram usque ab avo, atque
atavo. DE. Ita ut dicas, ego tum, cum advenissem, dicerem qui ea eset cognata mibi : tu face
itidem : cedo qui est cognata ? GE. Eu noſter, recte : heus tu, cave. PH. Expedivis dilucide
judicibus, quibus oportuit me : si id fuerat falso, cur filius non tum refellit ? DE. Narras fili
um mibi ? de cuius ſtitutia non potest dici, ut est dignum. PH. At tu qui es sapiens, adi magi
ſtratus,

indignas te dignas-
que ſe. DE. Obe,
desine. Adolescens,
primum peto kog abs
te bona venia, fi est
potis placere tibi, ut
respondeas miki :
quem ais istum tuum
amicum fuisse ? ex
plana miki : & qui
diceret me eſſe cognatū
ſibi. PH. Ex
piscare proinde, quaſi
non noſſes. DE.
Noſſem ? PH. Ia:
DE. Ego nego me
noſſe : tu qui ais,
redige in memoriam.
PH. Echo, tu non no
ras tuum sobrinum ?
DE. Enecas : dic
nomen. PR. Nomen ?
maxime. DE. Quid
taces. nunc ? PH.
Perii hercle, perdidi
nomen. DE. Hem,
non dico : quasi non
noris, advenis tenta
rum. DE. Ego au
tent tento ? GE. Stil
pho. PH. Aque adeo,
quid reſeft mea ?
est Stilpho. DE.
Quem dixti ? PH.
Inquam Stilphonem,
noveras ? DE. Ne
que ego noveram il
lum, neque quisquam
isto nomine fuit cog
natus mibi.

ANNOTATIONS.

" concedis, affidorem, & perditorem, non pretendis
" modo dignitatis & auctoritatis, sed omnino
" ordinis ac nominis sui."

⁵⁴ Eu noſter, recte. These Words are ad
dressed to Demipho, applauding him for push
ing the Question so close. Heus tu ! cave,
these again are pronounced, turning to Phormio ; but 'tis uncertain whether they are to
be understood as spoken aloud, or in a soft
whispering Tone. If the first, they are a

Check or Ménace, to deter him
from Evasions, and compel him to come di
rectly to the Point : if a Whisper, they are
a Caution to Phormio to be upon his Guard.
Hitherto he had pretty well sustained the old
Man's Attack, but at present he is very
hard pressed. It was almost impossible to
avoid giving a direct Answer, which yet could
not be done without hazarding a Discovery
of the whole Plot. This alarms Geta ; but
M. 4

strates, and procure a second Decision in the same Cause; as you seem to be Sovereign here, and the only Man that can claim a Pre-rogative of having the same Cause try'd over again.

Dem. Altho' I am manifestly injur'd, yet rather than engage in a Law-Suit, or be plagu'd with your Tongue: Free me of her, and as if she was really my Relation, take fifteen Guineas, the Portion which the Law allows.

Phor. Ha! ha! ha! A pleasant kind of Man!

Dem. What's the Matter? Do I ask any Thing unreasonable? Can't I obtain even this, which is common Justice?

Phor. Say you so, truly? Does the Law allow, that after you have abus'd a Citizen, you should dismiss her with a Reward, as if she were a Whore? Or is it not rather to prevent a Citizen's bringing any Scandal upon herself thro' Poverty, that the Law enjoins a Marriage with her next Relation, that she may pass her Life with one Man? A Thing which you here mean to hinder.

Dem. Ay, ay, with her next Relation: But whence are we related to her? Or why must we be concern'd with her?

Phor. Well well, the Thing's now done, and you can't undo it.

Dem. Not undo it? Nay, I shan't desist till I have gone through with it.

Phor. 'Tis all a Joke.

Dem. See the End of it then.

Phor. In fine, *Demipho*, you are no way concern'd in the Affair: 'Tis your Son, and not you, that's cast: For your Marriage-Days are over long ago.

Dem. Suppose 'tis he says all this to you that I now say, or I'll turn both him and this Wife of his out of Doors.

Get. (Aside.) He's angry.

Phor. You'll be better advis'd, I hope.

Dem. Are you thus determined, you unlucky Rascal, to do me all the Mischief you can?

Phor. (Aside to Geta.) He's afraid of us, for all he strives to hide it,

Get. (Aside to Phormio.) You've begun well.

Phor. Even bear with Patience what can't be avoided: 'Twill be acting like yourself to keep up a Friendship between us.

Dem. Do I value your Friendship, or desire to haye, see, or be acquainted with you?

Phor. If you can but agree wth her, you'll have one to be the Joy and Delight of your old Age: Pray consider your Time of Life.

Dem.

ANNOTATIONS.

Phormio escapes the Danger, by saying that he had already made it appear before the proper Judges, and had no Intention to give a second Detail.

the affecting of regal Power was extremely odious; and to claim a second Judgment in a Cause that had been already determined, looked somewhat tyrannical, as if a Man meant to set himself above the Laws, and controul them at his Pleasure.

58 *Quandoquidem solus regnas.* This is an invidious Jeer; for in Athens, a City tenacious of its Freedom, the Name of King, or

79 *Tute idem vidiuers fecerit.* Commentatores

Judicium de eadem causâ iterum ut reddant tibi :
 Quandoquidem solus regnas, & soli licet.
 Hic de eadem causâ bis judicium adipiscier.
 Deo. Etsi mihi facta injuria est, verumtamen
 Potius quam lites secter, aut quam te audiam,
 Itidem ut cognata si sit, id quod lex jubet
 Dotem dare, abduce hanc, minas quinque accipe.
 Ph. Ha, ha, ha, homo tuavis ! De. quid est ? num
 Iniquum postulo ?
 An ne hoc quidem ego adipiscar, quod jus publicum est ?
 Ph. Itane tandem, quælo, item ut meretricem, ubi
 Mercedem dare lex jubet ei, atque amittere ? an,
 Ut ne quid turpe civis in se admitteret
 Propriet egestatem, proxumo jussa est dari,
 Ut cum uno ætatem degeret ? quod tu vetas.
 De. Ita, proximo quidem : at nos unde ? aut quam-
 obrem ? Ph. ohe.

Actum, aiunt, ne agas. De. non agam ? imo haud
 aliquot desinam,
 Donec perfecero hoc. Ph. ineptis. De. sine modò.
 Ph. Postremò tecum nihil rei nobis, Demipho, est :
 Tuus est damnatus gnatus, non tu : nam tua
 Præterierat jam ad ducendum ætas. De. omnia hæc
 Illum putato, quæ ego nunc dico, dicere :
 Aut quidem cum uxore hac ipsum prohibebo domo.
 Ge. Iratus est. Ph. Tute idem melius feceris.
 De. Itane es paratus facere me aduersum omnia
 Infelix ? Ph. metuit hic nos, tametsi sedulo
 Dissimulat. Ge. bene habent tibi principia. Ph. quin,
 ob quod est : Ferunduni fers ? tuis dignum factis seceris,
 Ut amicis inter nos simus. De. egon' tuam expetam
 Amicitiam ? aut te visum, aut auditum velim ?
 Ph. Si concordabis cum illa, habebis, quæ tuam
 Senectutem obleget : respice ætatem tuam !

ANNOTATIONES.

words differ greatly as to the Meaning of these words, some explain them ; *To all scarce* perhaps, have been a common Form of Speech, where Threats were despised as impotent. Such is that of *Dævus* in the *Antenor*, *You'll think better of it*. It may, *dia: bona verba, quæb.*

Dem. Let her be your Delight ; take her to yourself.

Phor. Moderate your Passion.

Dem. Mark what I say, for we have had too many Words already : If you don't quickly take away this Wench, I'll turn her out ; I have said it, *Phormio*.

Phor. If you offer to use her in any Manner unworthy, a Gentlewoman, I'll bring a heavy Action against you ; I have said it, *Demipho*—
(aside to *Geta*.) If you should happen to want me, I'll be at home.

Get. I understand you

A C T . II . S C E N E . III .

A R G U M E N T .

Demipho consults the Advocates in regard to his Son's Marriage.

One advises a Process, the other dissuades from it, and the third, instead of joining with either of the others, requires time to deliberate.

DEMIPHO, GETA, HEGIO, CRATINUS, CRITO.

Dem. WHAT Care and Anxiety does my Son bring upon me, by entangling himself and me in this unhappy Marriage ? Nor does he offer to come near me, that I may know what he can say, or what his Sentiments may be. Do you go and see whether he is come home, or no.

Get. I will.

Dem. You see now, Gentlemen, how the Case stands. What must I do ? Say, *Hegio*.

Heg. Who, If I think *Cratinus* should give his Opinion first, if you please.

Dem. Say *Cratinus*.

Crat. Must I speak ?

Dem. You.

Crat. I'd have you do what's most for your Advantage. 'Tis my Opinion, that what your Son did in your Absence, ought in Reason and Justice to be made void, and the Law will grant it. I have told you my Sentiments.

Dem. Say now, *Hegio*.

Heg. I believe *Cratinus* has spoke his real Thoughts ; but as the Saying is, *So many Men, So many Minds* : every one has his Way.

A N N O T A T I O N S .

Geta, in the Beginning of this Scene, is sent to enquire after *Antipho* ; and *Phormio* had retired. *Demipho* is therefore left with his three Counsellors, to whom he addresses himself, and enquires their Opinion of the Cause, now that they had heard more particularly about it. They give their Judgment with great Form and Ceremony, contradict one another, and leave *Demipho* in greater Uncertainty than ever ; who finding that he was like to receive but little Benefit from the Advice of his learned Council, resolves to wait his Brother's Return, and be guided by him.

DE. Te oblectet: tibi habe. **PH.** minue verò iram.

DE. hoc age:

Satis jam verborum est.. nisi tu properas mulierem.

Abducere, ego illam ejiciam: dixi, Phormio. 90

PH. Si tu illam attigeris secus, quæ dignum est liberam.

Dicam tibi impingam grandem: dixi, Demipho.

Si quid opus fuerit, heus, domo me. **GE.** intellego.

quam est dignum attingere liberam, ego impingam grandem dicam tibi: dixi, Demipho. Si quid

fuerit opus, heus, continebo me domo. **GE.** Intelligo.

DE. Oblectet te, habe
eam tibi. **PH.** Vero
minue iram. **DE.**

Age hoc: jam est sa-
tis verborum; nisi
tu properas abducere
mulierem, ego ejiciam

illam: dixi, Phor-
mio. **PH.** Si tu at-
tigeris illam secus,

demipho. Si quid
fuerit opus, heus, continebo me domo.

GE. Intelligo.

ACTUS II. SCENA III.

ARGUMENTUM.

*Consulit Demipho advocatos super filii conjugio: unus suadet, dis-
suadet alter; tertius, qui se alterutri addere debuisset, ejusmodi
sententiam dicit, ut rursus deliberatione opus esse videatur.*

DEMIPHO, GETA, HEGIO, CRATINUS, CRITO. ORDO.

QUANTA me curâ, & solicitudine afficit

Gnatus, qui me & se hisce impedivit nuptiis?

Neque mi in conspectum prodit, ut saltem sciam,

Quid de hac re dicat, quidve sit sententia.

Abi tu, vise redieritne jam, an nondum, domum.

GE. Eo. **DE.** videtis quo in loco res hæc siet.

Quid ago? dic, Hegio. **HE.** ego? Cratinum censeo,

Si tibi videtur. **DE.** dic, Cratine. **CRA.** mene vis?

DE. **TE.** **CRA.** ego, quæ in rem tuam sint, ea velim
facias. mihi

Si hoc videtur: quod te absente hic filius

Egit, restitui in integrum, æquom est & bonum:

Et id impetrabis. dixi. **DE.** dic nunc, Hegio.

HE. Egò sedulo hunc dixisse credo. verùm ita est,

Quot homines, tot sententiae: suus cuique mos.

CRA. Visse me dicere? **DE.** Volo te. **CRA.** Ego velim facias ea quæ sint in tuam rem.

Hoc sic videtur mihi: quod filius egit hic, te absente, est æquum. Et benum id restitui in integrum,

Et impetrabis id. Dixi. **DE.** Dic nunc, Hegio. **HE.** Ego credo hunc dixisse sedulo: utrum

est ita, quot homines sunt, tot sententiae sunt: suus mos est cuique.

DE. **Q**Uanta cura
& solici-
tudine gnatus afficit
me, qui impedivit me
& se hisce nuptiis?

negre prodit mihi in
conspectum, ut saltem
sciam, quid dicat de
hac re, quidve sen-
tentiae sit illi.

Ali
tu, vise redieritne do-
mum jam, an nondum.

GE. **Eo.** **DE.** Vi-
de-
tis in quo loco hæc
res siet? Quid ago?

dic. Hegio. **HE.**
Ego? censeo. Crati-
num prius consulendū si videatur tibi.

DE. Dic, Cratine.

ANNOTATIONES.

⁷ **Dic, Hegio.** This was the Form of Ad- reversed. To obviate this Difficulty, I shall dress used in desiring a Counsellor to speak here quote the Sentiments of a learned Sc- his Sentiments of any Cause. The same was nator of Holland, who being consulted by used too by the Consuls, when they asked a W^{er}sterbovius upon this very Passage of our Senator's Opinion in the House.

¹² **Et id impetrabis.** The Reader may, "judicata inter easdem personas pro veritate perhaps, wonder how Cratinus could give this as his Opinion, when it is several times hinted above, that it was meer Folly and Extrava- gance once to attempt the getting Judgment

Poet, returned for Answer: "Res quidena

"habetur. Sed hic damnatus erat filius,

"non pater. Quid ergo prohibebat, quo-

"minus pater, jure potestatis patriæ, can-

"dein litem ageret; apud eosdem judices, &

"sua

I don't think that what the Law has once done, can be annulled: and it is wrong to attempt it.

Demi. Say, *Crito.*

Crito. I think we ought to deliberate farther upon it: 'tis an Affair of great Consequence.

Heg. Do you want any thing more of us?

Dem. You've done very well. — I'm now more to seek than ever.

Get. They say he's not come home yet.

Dem. I must wait the return of my Brother. Whatever Advice he shall give me in this Affair, I'll follow it. I'll go to the Port, and enquire when the Ship is expected.

Get. And I'll go find out *Antipho*, that he may know what has passed here. "But O; I see he comes just in the nick of time."

ANNOTATIONS.

"sua interesse probaret, filium, se invito,
"non elocari? Absente, nec auditio patre,
"judicium, actum erat. Poterat igitur ipse
"judices adire, & causam, non tam filii,
"quam suam agere. Si ita hæc intelligas,
"de appellationibus ex jure Attico inanis
"est omnis disputatio."
²⁴ Sed ecce ipsum. There must certainly be some Mistake here. This is made the Conclusion of the second Act; and yet there is apparently no Pause or Interval, in as much as *Antipho* comes on immediately, and enters into Conversation with *Geta*. This has moved some to continue this Act a great deal

A C T III. SCENE I.

ARGUMENT.

Antipho blames himself for shunning his Father so precipitately, and by that inconsiderate Flight leaving his Cause to be defended by others: at length he learns from *Geta* the whole of what bad passed.

ANTIPHO, GETA.

Antipho. INDEED, *Antipho*, you are greatly to be blamed for this Timorousness of Spirit. Was it excusable in you to run away thus, and trust your whole Happiness to the Management of others? Did you imagine that they would take more real Concern in your Affairs than yourself? for however other things were, you ought at least to have thought of her, whom you have now at home; that she be not deceived, or suffer any Misfortune from the Confidence she has reposed in you, who are now her only Hope and Resource.

Get. Why truly, Master, we have been accusing you heavily in your Absence, for leaving us.

Ant.

ANNOTATIONS.

Antipho, who was naturally of a timorous Disposition, and in danger of betraying himself, by the Confusion he was apt to discover, when questioned about any thing, had as we have seen, from a Consciousness of this, retired upon his Father's Approach. But afterwards reflecting with himself, of what Consequence this might be to his Affairs, as he was obliged to leave them to the Management of others, whom it could not be supposed

Mibi non videtur, quod sit factum legibus, 15 | Videatur mibi, id
Rescindi posse: & turpe incepsum est. DE. dic; Crito. | quod sit factum legi-
bus, non posse re-
scindi: & incepsum
est turpe. DE. Dic,
Crito. CRI. Ego
censeo deliberandum
amplius; res est mag-
na. HE. Nam vis
nos facere quid aliud? DE. Fecisti
probe: summum in-
certior, quam dudum.
GE. Negant filium
rediisse. DE. Frater
ex expectandus mihi:
Is quod mihi dederit de hac se consilium, id sequar. Percontatum ibo ad portum, quoad se recipiat.
GE. At ego Antiphonem queram, ut, quæ acta hic
sint, sciat.
Sed ecce ipsum video in tempore huc se recipere.
sequar id consilium, quod consilium is dederit mihi de hac re. Ibo ad portum percontatum, quo ad
recipiat se. GE. At ego queram Antiphonem, ut sciat quæ sint acta hic. Sed ecce video ip-
sum recipere se hic in tempore.

ANNOTATIONS.

deal further, and to begin the third Act with, is the truer. Malam Dacier, who here also Quid? Quia profectus causa hinc est Larenum, concludes the second Act, retrenches this last Chorus? Indeed there seems to be great Con- Line, to prevent the apparent Absurdity of fusion in the Division of the Acts of this continuing the Play without Interruption, Play. We have, however, in this, as in where the Interval between the two Acts is every thing else, conformed to the Cambridge supposed:

Edition, thought perhaps the other Division.

ACTUS III. SCENA I.

ARGUMENTUM.

*Antipho reversus seipsum incusat, quod patris conspectum veritus
fugerit, quodque ita inconsulto discedens, causam suam aliis de-
fendendam reliquerit: rem totam denique ex Geta Cognoscit.*

ANTIPHO, GETA.

ORDO.

ENimvero, Antipho, multimodis cum istoc animo AN. **E**nimvero,
es vituperandus. **A**ntipho,
Itane te hinc abisse, & vitam tuam tutandam aliis dé- es mul timodis vi tuper-
to redisse? **A**bisse tu andus cum istoc a-
nimo. **T**ene abisse
binc ita, & dedidisti tu-
am vitam tutandam.
Alios tuam rem credidisti, magis quam tete, animad- alios? **C**redidisti, a-
Nam, ut ut erant alia, illi certe, quæ nunc tibi domi- lios? **a**nimadveristi
est, consuleres: **r**os tuam rem magis
Ne quid propter tuam fidem decepta pateretur mali: 5 **q**uam tete? nam ut
Cujus nunc miseræ spes opesque sunt in te uno omnes **u**t alia erant, certe
sitæ. **I**ncusamus, qui abieris. **c**onsuleres illi, quæ est
GE. Et quidem, here, nos jamdudum hic te absenterem **r**es domi fibi ut
mali propter tuam fidem: cuius miseræ omnes spes opesque sunt nunc sitæ in te uno. **G**E. Et qui-
dem, here, nos hic jamdudum incusamus te absenterem, qui abieris.

ANNOTATIONES.

supposed they touched so near, he resolved to vindict his own Cause. He accordingly to shake off this Weakness, impossible, and approaches full of their Theophis, and is overheard

Ant. I was looking for you.

Get. But we were never the less diligent for that.

Ant. Speak, pray: in what posture are my Affairs? How is my Destiny like to be? Does my Father suspect any thing?

Get. Nothing at all.

Ant. But is there any Hope for me?

Get. I can't tell.

Ant. Ah!

Get. Unless *Phædria* had left nothing undone in your Favour—

Ant. 'Tis nothing new in him.

Get. Then *Phormio* in this, as in all other Affairs, has behaved like a true Hero.

Ant. What has he done?

Get. He out-hectored the old Gentleman, angry as he was.

Ant. Well done, *Phormio*!

Get. I too did what I could.

Ant. Honest *Geta*, I love you all.

Get. The first setting out was as I say; hitherto, matters go smoothly; and your Father intends to wait your Uncle's Arrival:

Ant. Why wait for him?

Get. He said that he would be determined by his Advice in what relates to this Business.

Ant. How I dread my Uncle's coming home now, *Geta*! for by his Sentence alone I understand, I must live or die.

Get. Here comes *Phædria*.

Ant. Where?

Get. See there, he's coming out from his School of Exercise.

ANNOTATIONS.

overheard by *Geta*, who immediately lets him know, that they no less blamed his Absence, than he did himself; but, however, had not been negligent of his Interest.

¹⁰ *Nunquid patri subolet?* This relates to his acting in concert with *Phormio*: he is anxious to know whether his Father had any Suspicion of that. Much depended on this; for if his Father imagined him innocent, and that all was owing to the Tricks and Devices of *Phormio*, he would not find it so hard a matter to pacify him, and perhaps in time might reconcile him to the Match.

¹³ *Confutavit.* *Confutare*, in its proper and original Signification means, to allay the Heat and Rage of boiling Water, by pouring cold Water into it. This was done from a Vessel, call'd by the Ancients *futum*. *Confutare*, i. e. *futo aquam ferventem compescere*. Hence the Word, by an elegant Transition, was used to express, calming the Transports of Passion.

²⁰ *Ab sua palastra.* *Palastra* was properly the Place where the Grecian Youth practised their Exercises; as running, vaulting, riding, &c. In allusion to this, *Geta* pleasantly

AN. Te ipsum quærebam. GE. sed eā causā nihil
magis defecimus. [tūnæ meæ ?
AN. Loquere, obscero; quoniam in loco sunt res & for-
Numquid patri subolet ? GE. nil etiam. AN. ecquid
spei porro est ? GE. nescio. AN. ah. 10
GE. Nisi Phædria haud cessavit pro te eniti. AN. nihil
fecit novi. [nuum hominem præbuit.
GE. Tum Phormio itidem hac re, ut in aliis, stre-
AN. Quid is fecit ? GE. confutavit verbis admodum
iratum senem. [Geta, omnes vos amo.
AN. Eu Phormio. GE. ego, quod potui porro. AN mi
GE. Sic habent principia sese, ut dico: adhuc tran-
quilla res est : 15
Mansurusque patruum pater est, dum hoc adveniat.
AN. quid eum ? GE. ut aiebat, [attinet.
De ejus consilio sese velle facere, quod ad hanc rem
AN. Quantus metus est mihi, venire hoc salvum nunc
patruum, Geta: [sententiam :
Nam per ejus unam, ut audio, aut vivam aut moriar
GE. Phædria tibi adest. AN. ubinam ? GE. eccum ab
suā palæstrâ exit foras. 20
GE. Principia babent sese sic, ut dies: rēs adhuc est tranquilla: pater est mansurus patruum,
dum adveniat buc. AN. Quid mansurus eum ? GE. Ut aiebat, sese velle facere quod attinet ad
banc rem, de consilio ejus. AN. Quantus meus est mibi, Geta, patruum nunc venire buc salvum :
nam per unam sententiam ejus, ut audio, aut vivam aut moriar. GE. Phædria adest tibi, AN.
Ubinam ? GE. Eccum exit foras ab sua palæstra.

ANNOTATIONS.

pleasantly calls the Cock-bawd's House, Phædria's School of Exercise. For Pamphila, with whom this Youth was in love, belonged to the Bawd; hence Phædria's Visits there were very frequent. Dorio too threatened him with selling her to another; and to counterplot the Artifices and Cunning of the Bawd, to struggle with his own Wants and ill Fortune, was exercise enough in all conscience. In like manner, Plautus speaking of the House of a Courtezan, says: Bacch. A. i. S. i. Ver. 32.

----- Quid ego metuam, rogitas ? homo
adolescentulus.
Pedetrare bujusmodi in palæstram, ubi dam-
nis desudascitur,
Ubi pro disco damnum capiam, pro cursura
dedecus ?
“ Do you ask me what it is I fear so much ?
“ for a young Man to enter into this School
“ of Exercise, where Ruin must ensue ;
“ where instead of contending for the Prize
“ of the Quoit, or of the Course, he must
“ struggle with Losses and Disgrace ?”

ACT III. SCENE II.

ARGUMENT.

Phædria begs of the Cock-bawd not to be too hasty in giving up the Girl to the Soldier, to whom he threatened to sell her; for that in three Days he would tell down the Money he had promised for her Redemption.

PHÆDRIA, DORIO, ANTIFHO, GETA.

Phædria. DORIO, pray hear me.

Dor. I will not.

Phæd. But a moment.

Dor. Let me alone.

Phæd. Hear what I have to say.

Dor. I'm tired with hearing the same thing a thousand times over.

Phæd. But now I have something to say, that will please you.

Dor. Well, speak; I hear.

Phæd. Can't I prevail with you to stay but for these three Days?

Where are you going now?

Dor. I should wonder much, if you had any thing new to offer.

Ant. (To Geta.) I fear the Bawd will work himself no good.

Get. I fear too.

Phæd. Don't you believe me?

Dor. You have guess'd it.

Phæd. But I give my Promise.

Dor. All stuff.

Phæd. You shall have reason to say, that the kindness was well repaid.

Dor. Meer Words.

Phæd. Believe me, you shall never repent it; 'tis true indeed.

Dor. A very Dream!

Phæd. Do but try; the time is not long.

Dor. The same Story over again.

Phæd. You shall be my Kinsman, my Father, my Friend, my

Dor. Talk on.

Phæd. To be of a Temper so hardened and inexorable, as can neither be softened by Pity nor Entreaties.

Dor. And for you, Phædria, to be so silly and simple, as to imagine you can make me the Dupe of your fine Speeches, and get my Girl for nothing.

ANNOTATI O N S.

This Scene furnishes a Proof, how justly Geta had called the Cock-bawd's House, Phædria's School of Exercise, for here we have a lively Example of it. The Youth accosts him with the most earnest Importunities, the time he demands too is but short; three Days; but nothing avails. Acipiter and Geta also join in the Request, with the very same Success. He is inexorable to

every thing they say; and, like a true Bawd, lets them know that Interest alone moves him. He had an Offer of ready Money for his Slave, and would not by all the whining and whimpering they could use, be brought to relinquish present Certainty for Prospects distant and future. He therefore tells them, that as the Money was to be paid the next Morning: if they made him an offer

ACTUS III. SCENA II.

ARGUMENTUM:

Phædria lenonem orat, ut venditam militi Pamphilam non tam cito abducendam tradat: se intra triduum nummos adnumeraturum, quos pro illius redemptione sit pollicitus.

PHÆDRIA, DORIO, ANTIPHO, GETA.

ORDO:

DORIO; audi absccro. DO: non audio. PH. parumpet. DO. quin omittit me?

PH. Audi quod dicam. DO: at enim tædet jam atidire eadem millies. [re, audio]

PH. At nunc dicam, quod lubenter audias. DO. loque-

PH. Nequeo te exorare, ut maneas triduum hoc? quo nunc abis?

DO. Mirabar, si tu mihi quidquam afferres novi. 5

AN. Hei, metuo lenonem, ne quid suo suat capiti. GE. idem ego metuo. [do. DO. fabulæ.

PH. Non mihi credis? DO. hariolare. PH. sin fidem

PH. Feneratum istuc beneficium pulchre tibi dices. DO. logi. [Do. somnia.

PH. Crede mihi, gaudebis facto: verum hercle hoc est.

PH. Experire, non est longum. DO. cantilenam: eandem canis. 10

PH. Tu mihi cognatus, tu parens, tu amicus, tu—DO. garri modò.

PH. Adeon' ingenio esse duro te atque inexorabili,

Ut neque misericordia neque precibus molliri queas?

DO. Adeon' te esse incogitantem atque impudentem, Phædria,

Ut phaleratis dictis ducas me, & meam ductes gratis?

verum. DO. Somnia. PH. Experire, non est longum. DO. Canis eandem cantilenam. PH. Tu eris mibi cognatus, tu amicus, tu parens, tu---DO. Garri medo. PH. Tene esse ingenio adeo duro atque inexorabili, ut aquas molliri neque precibus? DO. Tene, Phædria, esse adeo incogitantem atque impudentem, ut dicat me phaleratis dictis, & ductes meam gratis?

PH. Dorio, ob-
scro audi. DO. Non audio.

PH. Parumper: DO.
Quin omittit me. PH.

Audi quod dicam.
DO. At enim ja-
tædet audire eadem

millies. PH. At nunc
dicam id; quod audias
lubenter. DO.

Lognere, audio. PH.
Nequeo exorare te,
ut maneas hoc tri-
duum? Quo abis

nunc. DO. Mirabar,
si tu adferes quid-
quam novimib. AN.

Hei, metuo lenonem,
ne suat quid suo ca-
piti. GE. Ego me-

tuo idem. PH. Non
credis miki? DO.
Hariolare. PH. Sin

do fidem. DO. Fa-
bulæ. PH. Dices
istuc beneficium pui-
cubre feneratum tibi.

DO. Logi. PH. Cre-
de miki, gaudebis.

facto: hercle hoc est

mibi cognatus, tu amicus, tu parens, tu---DO. Garri medo. PH. Tene esse ingenio adeo duro

atque inexorabili, ut aquas molliri neque precibus? DO. Tene, Phædria, esse adeo incogitantem

atque impudentem, ut dicat me phaleratis dictis, & ductes meam gratis?

ANNOTATIONS:

Offer of it before that time, he would receive the first Comer as usual, but otherwise they had nothing to expect.

¹⁰ Metuo lenonem, ne quid suo suat capiti. It were endless to repeat the several Conjectures of Commentators upon this Passage. One of the most specious is that of Muretus, who tells us, that in a Manuscript of his, the Text runs thus: *Metuo lenonem, ne quid suo capiti.* Which he thus explains: After Antipho had said *metuo lenonem, ne quid suat*, i. e. *macbinetur, fruat*; and the Spectators naturally supposed he was to add, *Phædriæ capiti*, he suddenly changes the Form of

the Expression; and turns it into an Imprecation against the Pimp himself; by saying, *Suo capiti*, q. d. *Quæ res ipsi lenoni male veriat.* But in my Opinion, a much easier and more simple Explication may be given of the Words, what even naturally offers itself upon the first Reading: Antipho had overheard Phædria earnest and importunate; and the Bawd obstinate and irflexible. He therefore dreads that this Brutality may provoke Phædria to some Act of Violence; *Ne suat quid suo capiti*; bring Vengeance upon his own Head. *Suz*, to sew, join, or fasten together.

Ant. (To Geta.) I pity him.

Phæd. (Aside.) Alas, I know it to be too true.

Get. (To Antipho.) How well they keep up to their Characters!

Phæd. For this Misfortune to happen to me at a time too, when *Antipho* is taken up with the same Cares?

Ant. Ah, *Phædria*, what's the matter?

Phæd. O happy, happy, *Antipho*.

Ant. Who, I?

Phæd. Who have what you love in your own possession, nor was ever reduced to the Necessity of encountering such a Plague as this.

Ant. I, in my possession, say ye? Yes indeed, as the Saying is, *I have a Wolf by the Ears*. For I neither know how to part with her, nor is it in my power to keep her.

Dor. 'Tis my very Case with this Spark.

Ant. (To Dorio) Well said: don't be a Bawd by halves. (To *Phædria*.) Has he done any thing yet?

Phæd. Who, he? the Part of an inhuman Wretch: he has sold my *Pamphila*.

Get. What! sold her?

Ant. Say you so? Sold her!

Phæd. He has sold her.

Dor. A horrid Crime, sure, to sell a Wench bought with my own Money.

Phæd. I can't prevail with him to stay, and break off the Bargain with the other, only for three Days, till I get the Money of my Friends, which they have promised to lend me; if I give it you not then, don't be put off an Hour longer.

Dor. You perfectly stun me.

Ant. It is not a long time, that he asks, *Dorio*; let him prevail, he'll requite you double, and you'll deserve it. *Dor.*

A N N O T A T I O N S.

¹⁶ *Hei, veris vincor.* These Words are uttered by *Phædria* in a low Voice, so as not to be overheard by *Dorio*. *Veris vincor*, i. e. vera predicit leno, neque enim more fit, ut quis gratis ducet amicam ab avaro lenone; mibi vero, quod dem, nihil est.

Ibid. *Quam uterque est similis sui?* Madam Dacier observes here, that this Reflection of *Geta* is occasioned by what *Phædria* had just said; *hei, veris vincor.* For in this, says she, *Phædria* preserves the Character of a Man of Sense and Judgment, who readily submits to Reason, and the Cock-hawd likewise keeps up to his Character in continuing obstinate and inflexible.

¹⁷ *Neque, Antipho alia cum occupatus est sollicitudine.* This Passage has been hitherto misunderstood; I flatter myself I have hit upon the true Sense of the Original, *Westerbovius*, who seems to have come nearest the Author's Meaning, gives this Order of the Words: *Neque malum hoc objectum*

mibi esse tum, cum *Antipho* alia sollicitudine effet occupatus. Something is evidently wanting here to Clearness and Perspicuity. I have therefore ranged them thus: *Hoc malum esse objectum mibi tum, cum Antipho effet occupatus neque alia sollicitudine.* "For this Misfortune happened to me at a time too, when *Antipho* is taken up with the same Cares." *Neque alia sollicitudine;* With Cares no way different, of the same kind. For *Phædria* was in danger of losing his Mistress, as *Dorio* threatened to sell her to another; and *Antipho* too was in the same unhappy Situation, now that his Father was returned, and fully purposed, if he could, to annul the Marriage. This was an unhappy Circumstance to *Phædria*; because *Antipho*, intent upon his own Affairs, was not at leisure to assist him. Hence the Ground of the present Complaint. The Translator of *Terence*, in three Volumes, renders it *When Antipho is in full Possession of his Love, that I should*

AN. Miseritum est. PH. hei, veris vincor. GE. quām uterque est similis sui? 16

PH. Neque, Antipho alia cūm occupatus esset sollicitudine,

Tum hoc esse mihi objectum malum? AN. ah, quid istuc autem est, Phædia?

PH. O fortunatissime Antipho, AN. egone? PH. cui quod amas, domi est;

Nec cum bujusmodi unquam usus venit ut conflictares malo. 20

AN. Mihin' domi' st? immo id quod aiunt, auribus teneo lupum: [neam, scio.

Nam neque, quomodo à me amittam, neque uti reti-

Do. Ipsū istuc mihi in hoc est. AN. heia, ne parum leno sies. [humanissimus:

Numquid hic confecit? PH. hiccine? quod homo in-

Pamphilam meam vendidit. GE. quid? vendidit? AN.

ain' vendidit? 25

PH. Vendidit. Do. quām indignum facinus, ancillam ære emtam suo! [mutet fidem,

PH. Nequeo exorare, ut me maneat, & cum illo ut Triduum hoc, dum id, quod est promissum, ab amicis

argentum aufero. [tus sies.

Si non tum dedero, unam præterea horam ne opper-

Do. Obtunde. AN. haud longum est id quod orat,

Dorio: exoret, sine: 30

Idem hic tibi, quod bene promeritus fueris, conduplicaverit.

hominem vendere ancillam emptam suo ære! PH. Nequeo exorare, ut maneat me hoc triduum, et ut mutet fidem cum illo, dum aufero id argentum ab amicis, quod est promissum, si non dedero tum, ne sis opertus unam horam præterea. Do. Obtunde. AN. Id quod orat haud est longum, Dorio: sine, exoret: hic conduplicaverit idem tibi, quod fueris bene promeritus.

ANNOTATIONS.

should have this Plague. Than which nothing can be more remote either from Fact, or the Poet's Intention.

²¹ *Auribus teneo lupum.* This was a common Proverb, when one foresaw Difficulties to be encounter'd which ever way he took. We learn from Suetonius, that it was frequently in the Mouth of Tiberius, when he hesitated in what manner to oppose the Dangers he saw approaching.

²² *Ipsū istuc mibi in hoc est.* De Phædria hoc dicit leno, q. d. *Hic mibi lupus est, quem neque ferre diutius, quia nihil numerat, neque absolvere possum, qui improbe blandus est, & multa pollicendo me obtundit.*

Ibid. *Ne parum leno sies.* Laudat dæc verba Asconius Pedianus, ad Cic. Verr. I. 38.

Habent autem correctionem ironicam verborum leonis, q. d. *Dicit, tibi ita rem esse, cum*

Pbædria, ut videaris lupum tenere auribus quia metuis, ne parum sis leno, i. e. ne minus sis flagitosus, quam vulgus lenonum solet, non satis magno pretio vendens puellam. Sumitur autem persona ipsa pro moribus. Plaut. Persf. 4. 6. 4.

Ne non sat esses leno, id metuebas miser.

Westerbovius.

²³ *Quām indignum facinus, ancillum ære emtam suo.* Thele Words are by the Bawd address'd to the Spectators with a sarcastical Air. It is worth while too to observe the different Manners of the Speakers. Phædria expresses himself with Tenderness and Love: he calls her *neam Pamphilam*. Dorio again uses the undervaluing Epithet *An-cilla*.

²⁴ *Cum illo ut mutet fidem.* The Expression is somewhat rare and uncommon;

Dor. All mere Words.

Ant. (To Phædria.) Will you suffer your Mistress to be ravished from this Place? (to Dorio.) Or can you be so cruel as to tear these Lovers from one another?

Dor. 'Tis neither I nor you, that do it.

Get. May the Gods grant you every thing you deserve.

Dor. I have, contrary to my natural Temper, borne with you for several Months, promising, whimpering, but bringing me nothing. Now, on the contrary, I have found one who will give freely, without sniveling: therefore I say, give place to your Betters.

Ant. Why certainly, if I remember right, there was once a Day fix'd upon, when you was to give him the Money.

Phæd. There was.

Dor. Do I deny it?

Ant. Is that Day past then?

Dor. No; but this is come before it.

Ant. Are not you ashame'd of your Treachery?

Dor. Not at all, when it's for my Interest.

Get. Sordid Wretch!

Phæd. Dorio, is this right now, do you think?

Dor. 'Tis my Way, if you like me, use me.

Ant. Do you offer to deceive him in this manner?

Dor. Nay, Antiphœ, 'tis rather he that deceives me, for he knew me to be the Person I was, but I fancied him to be a quite different Man. 'Tis he that has disappointed me, for I am the same to him as ever. But however these things are, I'll yet do this, the Captain has promised to bring me the Money to-morrow Morning; if you bring it before then, Phædria, I'll keep to my old Rule of preferring him who brings the Money first. Your Servant.

ANNOTATIONS.

mutare fidem cum aliquo, instead of fidem alteri datam fallare. Vide Fabri Thesaur, Latin. Voce cum.

49 Ut potior sit, qui prior ad daudum est.

We see the Character of the Cock-bawd preserved with admirable Uniformity throughout this whole Scene. All Methods are try'd with him, but to no purpose, nor would it have

ACT III. SCENE III.

ARGUMENT.

The two Youths, with great difficulty, prevail on Geta to set about some Artifice for obtaining Money to be given to the Cock-bawd for the Musick-Wench.

PHÆDRIA, ANTIPHŒ, GETA.

Phædria. WHAT shall I do? Wretch that I am, where shall I now, that am worse than nothing, raise Money so speedily for

ANNOTATIONS.

We see the perplexing Situation in which Phædria is left; he must procure the Money immediately, or submit to lose his Mistress.

The Time allow'd is so short, as leaves him not the least glimmering Hope; so that he is giving way to Despondency, when An-

Do. Verba istae sunt. AN. Pamphilamne hac urbe
privari sines?

Tum præterea horunc' amorem distrahi poteris? pati?
Do. Neque ego, neque tu. GE. Di tibi omnes, id,
quod es dignus, duint.

Do. Ego te complures, advorsum ingenium meum,
mensis tuli.

Pollicitantem, & nil ferentem, flentem. nunc contraria
omnia hæc;

Repperi, qui det, neque lacrumeret, da locum melioribus.

AN. Certe hercle, ego si satis commemini, tibi qui-
dem est olim dies,

Quam ad dares huic, præstituta. PH. factum. Do. num

AN. Jam ea præterit? Do. non, verum hæc ei ante-
cessit. AN. non pudet

Vanitatis? Do. minimè, dum ob rem. GE. sterquilini-
num. PH. Dorjo,

Itane tandem facere oportet? Do. sic sum: si placeo,

AN. Siccine hunc decipis? Do. imo enimvero, Anti-
pho, hic me decipit:

Nam hic me hujusmodi esse sciebat: ego hunc esse aliter

Iste me fecellit: ego isti nihilo sum aliter, ac fui.

Sed ut ut hæc sunt, tamèn hoc faciam: cras manè ar-
gentum mihi

Miles dare se dixit: si mihi prior tu attuleris, Phædria,

Meā lege utar, ut potior sit, qui prior ad dandum est.

vale.

rio, itane tandem oportet facere? Do. Sic sum: si placeo, utere.

AN. Siccine decipis bune? Do. Imo enimvero, Antipho, hic decipit me: nam hic sciebat me esse hujusmodi: ego credidi bune esse aliter.

Iste fecellit me: ego sum nihilo aliter isti, ac fui.

Sed ut ut hæc sunt, tamèn faciam hoc:

Miles dixit se dare argentum mihi eras mane, si tu prior attuleris id mibi, Phædria, utar mea

lege, ut qui est prior ad dandum sit potior. Vale.

ANNOTATIONES.

have been proper to make him relent. Even the small Concession which he makes is so contrived, as to throw still more Light upon his Character, and shew Avarice and Selfish-

ness in perfection. Nothing could have been more happily imagin'd, nor can we too much admire the consummate Art and Judgment of the Poet.

ACTUS III. SCENA III.

ARGUMENTUM.

Adolescentes persuadent Getæ, licet difficulter, ut per fallaciam ar-
gentum extorqueat, pro ciubaristria redimenda lenoni dandum.

WON I HERST OTW PHÆDRIA, ANTIPHO, GETA. H. Y. O R D O.
vii QUID faciam? unde ego, nunc tam subito huic PR. QUID fac-
TO. argentum inveniam miser,

minus nihilo nunc tam subito inveniam argentum buic.

ANNO TATIOMS. Thus a new Friend, urges Geta to think of some Pro- Plot comes on, in which Geta is one of the principal

for this Fellow? Could he have been put off only for three Days, I had the Promise of it.

Ant. Geta, shall we suffer him to continue thus wretched, who so lately assisted me in the friendly Manner you told me? Shall we not now, that he stands so much in need of it, endeavour rather to return the Favour?

Geta. I know indeed 'tis but just that we do it.

Ant. Set about it then, you are the only Man can serve him.

Geta. What can I do?

Ant. Procure the Money for him.

Geta. I would with all my Soul: but tell; where can I have it?

Ant. My Father's come home.

Geta. I know it; but what then?

Ant. Ah, a Word to the Wife is sufficient.

Geta. Is that it then?

Ant. It is.

Geta. A most excellent Advice truly! Have done, have done, *Antipho*: Don't I triumph, think you, if I can escape what I am threatened with from your Marriage; unless I hazard my Neck also on his account?

Ant. 'Tis true that he says.

Phæd. What! Am I a Stranger amongst you then, *Geta*?

Geta. Far from it: But does it seem nothing to you, that the old Gentleman is already provok'd against us all; unless we irritate him still farther, beyond all Hopes of Reconcilement?

Phæd. Shall another bear her from my Sight into an unknown Land? Ah, speak to me now, *Antipho*, look at me, while you may, while I am still with you.

Ant. Why so? What are you thinking of now? Tell me.

Phæd. To whatever Part of the World she is carried; I'm determin'd to follow, or perish.

Geta. Heaven prosper the Design: But don't be too hasty, however.

Ant. See, pray, *Geta*, if you can help him any Thing.

Geta. Help him! How?

Ant. Do try, lest peradventure he may do what we shall be more or less sorry for hereafter.

Get.

A N N O T A T I O N S.

principal Actors, and *Phormio* has an Opportunity given him of exerting his Talents also in *Phædria*'s Cause: The Project itself, and the Manner of its being conducted, will appear afterwards, in the Course of the Play.

⁸ *Diētum sapienti sat est.* A Proverb frequently used among the Romans, and which answers exactly to that of ours. *A Word to the Wise.* Implying, that to one of *Geta*'s Sagacity and Penetration, a single Word was sufficient to make him understand the Business. *Antipho* had said *pater adeo*; that

was enough. *Geta* himself would divine the rest; that the old Man was, if possible, to be cozen'd out of the Money. *Antipho* was not mistaken; *Geta* knows his Meaning; and in fact, as we shall see afterwards, procures the Money of the old Man, according to the Hint given him.

¹² *Ego vobis, Geta, alienus sum?* This Question arises from *Geta*'s Manner of expressing himself above; *hujus causa*, which seems to imply, as if *Phædria* was an Alien, a Stranger, one in whom *Geta* was not so nearly

Cui minu' nihilo est? quod, si pote fuisset exorari
Triduum hoc, promissum fuerat. AN. itane hunc pa-
tiemur, Geta, [ter?
Fieri miserum; qui me dudum, ut dixi, adjūterit comi-
Quin, cùm opus est, beneficium rursum ei experimur
reddere? 5

GE. Seio equidem hoc esse æquom. AN. age ergo, so-
lus servare hunc potes.

GE. Quid faciam? AN. invenias argentum. GE. cu-
pio: sed, id unde, edoce.

AN. Pater adeſt hīc. GE. scio: sed quid tum? AN.
ah, dictum sapienti sat est.

GE. Itane? AN. ita. GE. sane hercle pulchrè suades:
etiam tu hinc abis?

Non triumpho, ex nuptiis tuis si nil nanciscor mali, 10
Ni etiam nunc me hujus causā quærere in malo jubeas
crucem? [nūs tum? GE. haud puto:

AN. Verum hic dicit. PH. quid ego vobis, Geta, alie-
Sed patumine est, quod omnibus nunc nobis succenset
senex,

Ni instigemus etiam, ut nullus locu' relinquatur preci? 15
PH. Alius ab oculis meis illam in ignotum abducet lo-

cum; hem; Tum igitur, dum licet, dumque adsum, loquimini
mecum, Antipho: [facturus? cedo.

Contemplamini me. AN. quamobrem? aut quidnam
PH. Quoquò hinc asportabitur terrarum, certum est
persequi, [tentim tamen.

Aut perire. GE. dii bene vortant, quod agas: pede-

AN. Vide, si quid opis potes adferre huic. GE. si quid?
quid? AN. quære, obsecro, 20

Ne quid plus minusve faxit, quod nos post pigate, Geta.

PH. Alius abducet illam ab meis oculis in ignotum locum? hem; tum igitur Antipho, dum licet,
dumque adsum, loquimini mecum; contemplamini me. AN. Quamobrem? Aut Quidnam factu-
rus? Cedo. PH. Quoquo terrarum asportabitur hinc, est certum persequi, perire. GE. Dii vortant
bene quod agas, tamen pedetentim. AN. Vide, si potes adferre quid opis huic. GE. Si quid?
Quid? AN. Obsecro quære, Geta, ne faxit quid plus minusve, quod pigate nos post.

ANNOTATI ONS.

nearly concern'd, that he should run any hazard for his sake.

¹⁹ Dii bene vortant, quod agas. Some af-
cribe these Words to *Antipho*, but it is evi-
dent they cannot with any propriety belong
to him, who appears all along too much con-
cern'd at his Friend's Suffering, to speak of
them in this mirthful Strain. They come
much better from *Geta*, who alone had it
in his Power to relieve him, and was by this
time resolv'd upon it. The Pleasantry of
the Passage consists in *Geta*'s answering him
in such Manner as if he approved of this

violent Resolution he had taken of following
his Mistress. For 'tis as if he had said, *Go,*
Sir, and Heaven prosper you. This he utters
with a grave and solemn Tone; but imme-
diately after, to prevent the Confusion such
an Answer would be apt to occasion, and in-
spire him with Hope, he adds: *Pedetentim ta-
men*; which implies, that Things are not
yet quite desperate, and something may pos-
sibly be done for him: *Pedetentim*, i. e. *caute-
a pedibus et tentando*.

²⁵ Ne quid plus minusve faxit. *Cafau-
ben* explains this, *ne, quid, omnino faciat;*
which

GE. Quæro : salvus est, ut opinor. verùm enim metuo malam.

AN. Noli metuere : unà tecum bona, mala tolerabimus.

GE. Quantum opus est tibi argenti ? loquere. PH. so-
læ triginta minæ.

GE. Triginta ? hui, percara est, Phædria. PH. istæc
verò vilis est.

GE. Age, age, inventas reddam. PH. ô lepidum ! GE.
aufer te hinc. PH. jam opus est. GE. jam feres.

Sed opus est mihi Phormionem ad hanc rem adjutorem
dari. [feret :

AN. Præstò est : audacissimè quidvis oneris impone, &
Solus est homo amico amicus. GE. eamus ergo ad eum
ociùs.

PH. Abi verò : dic, præstò ut sit domi.

AN. Numquid est, quod opera mea vobis opu' fit ? GE.

nil : verum abi domum, & [tam metu,
Illam miseram, quam ego nunc intus scio esse exanimata.

Consolare. cessas ? AN. nihil est, æquè quod faciam
lubens, [te hinc amove.

PH. Quâ viâ istuc facies ? GE. dicam in itinere : modò.

PH. Abi vere ; dic ut sit præsto domi. AN. Numquid est, quod opus sit opera mea vobis ? GE.

Nil : verum abi domum, et consolare illam miseram, quam ego scio esse nunc intus exanimatam metu.

Cessas ? AN. Est nihil, quod faciam æque lubens. PH. Quia via facies istuc ? GE. Dicam in

itinere : medo amove te binc.

ANNOTATIO N S.

ner of speaking frequent among the Latin comic Poets. So Plaut. Bacchid. iii. 2. 2.

Homini amico, qui est amicus, ita uti nomen possidet,

Nisi Deos, ei nihil præstare.

And' Mil. iii. 1. 65.

---Non invenies alterum

Lepidiorem ad omnes res, nec qui amicus amico sit magis.

ACTUS IV. SCENA I.

ARGUMENTUM.

Demipho et Chremes series et fratres conloquuntur ; narrat hic illi cur in Lemno diutius hæserit : fit et mentio nuptiarum Antiphonis.

DEMIPHO, CREMES.

QUID ? quâ profectus causâ hinc es Lemnum, Chremes,

Adduxtin' tecum filiam ? CH. non. DE. quid ita non ?

O. R. D. O.
DE. QUID ?
Chremes,
qua causâ es profectus binc Lem-

num ? adduxtine filiam tecum ? CH. Non. DE. Quid non ita ?

ANNOTATIO N S.

stin'd for his Son. All this we are let into, little Reflection we learn the whole. This not indeed by a minute Narration, which pleases the Reader, as it leaves some Employment for him, to trace the Particulars so contriv'd the Conversation of the Persons of the Story, and gives Scope to his Fancy and concern'd, that by Hints from them, and a Imagination, Chremes had some Lands belonging

Chr. When her Mother found that I tarried here longer than usual, and that the Girl's Age did not suit with my Delays, they tell me she left Lemnos with all her Family, and came hither in search of me.

Dem. Pray what detain'd you there so long then, when you heard of this?

Chr. Why truly an Illness.

Dem. How came you by this Illness? Or what was it?

Chr. Would you know? Why, Age itself is an Illness: But the Master of the Ship who brought them over, told me that they arrived safe.

Dem. Have you heard, *Chremes*, what has happened to my Son in my absence?

Chr. That's what reduces me to the greatest Perplexity; for should I offer my Daughter in marriage to a Stranger, I must tell the whole Story of her being mine, and by whom I had her. I knew you to be faithful to me, as much as I can be to myself: but a Stranger that may be willing to become my Son-in-Law, will hold his tongue indeed so long as we continue good Friends; but if he should happen to grow regardless of me, he'll know more a great deal than I care he should. And I fear that my Wife may some way or other come to hear the Story, which were it to happen, I have no Course left but to march off, and leave the House; for I am myself the only Friend I have at home.

Dem. I know it; and that's what makes me too uneasy; nor will I cease trying every Method I can think of, until I make good my Promise to you.

A C T

ANNOTATIONS.

longing to his Wife at Lemnos, whether he went yearly to gather in his Rents. There he cohabited with another Woman, and had by her a Daughter, who, when she was grown up, not knowing how to dispose of her and keep the Business a Secret from his Wife, he communicates the whole Affair to his Brother Demipho; and it is agreed upon, that he shall bring her from Lemnos, and marry her to Antipho, Demipho's Son. When he went to Lemnos, he found that her Mother, impatient at his Delays, had fail'd for Athens; upon which he returns. Meantime his Lemnian Wife enquiring for Stilpbo, for by that Name he had made himself pass at Lemnos to prevent Discovery, and finding no such Person, dies of Grief. Phany, as we have seen above, is married to Antipho. *Chremes* at his return hearing of this Marriage, and never once suspecting it to be with his own Daughter, is grieved that all his Measures are thus broke. This will explain to the Reader the Conversation of the two old Men in the present Scene; for Demipho had gone to the Port to enquire after his Brother, and there found that he himself was arriv'd. He naturally therefore asks, whether, as had been agreed upon, he had brought his Daughter with him from Lemnos?

¹³ Hanc conditionem si cui tulero: That is, si cui filiae meæ matrimonium obulero; for conditio signifies properly an Agreement or Contract of Marriage. Thus Corn. Nepos, in his Life of Cimon: "Egit cum Cimone, ut eam sibi uxorem daret. Id si impe-
" trasset, se pro illo pecuniam soluturum.
" Is

CH. Postquam vidit me ejus mater esse h̄ic diutiūs,
Simul autem non manebat ætas virginis
Meam neglegentiam ; ipsam cum omni familiā
Ad me profectam esse aiebant. DE. quid illīc tam diu
Quæso, igitur commorabare, ubi id audiveras?
CH. Pol me detinuit morbus. DE. unde & aut qui?

CH. rogas?

Senectus ipsa est morbus. sed venisse eas

Salvas audivi ex nautā qui illas vexerat.

DE. Quid gnato obtigerit, me absente, audistin', Chre-
me?

CH. Quod quidem me factum consilii incertum facit :

Nam hanc conditionem si cui tulero extrario,

Quo pacto, aut unde mihi sit, dicendum ordine est.

Te mihi fidelem esse, æquè atque egomet sum mihi, 15

Sciebam. ille si me alienus affinem volet,

Tacebit, dum intercedet familiaritas :

Sin spreverit me ; plus, quam opus est scito, sciet :

Vereorque, ne uxor aliquā hoc resciscat mea.

Quod si fit, ut me excutiam, atque egrediar domo, 20

Id restat. nam ego meorum solus sum meus.

DE. Scio ita esse, & istac mihi res sollicitudini est :

Neque defetiscar usque adeō experirier,

Donec tibi id, quod pollicitus sum, effecero.

mibi, æque atque egomet sum mibi. Si ille altenus volet me affinem, tacebit, dum familiaritas in- tercedet : si spreverit me ; sciet plus, quam opus est cito. Vereorque ne mea uxor resciscat hoc ali- qua via. Quod si fit, id restat, ut excutiam me, atque egrediar domo. Nam ego solus meorum sum inicus amicus. DE. Scio esse ita, et istac res est sollicitudini mibi : neque defetiscar experiri, us- que adeo, donec effecero id tibi, quod sum pollicitus.

ANNOTATIONS.

" Is quum talem conditionem aspernaretur." *domesticus, non ex eadem familia.* For we Sueton. Aug. 69. " Conditiones, quæsitas per amicos, qui matres familias et adultas æta- te virgines denudarent, atque perspicerent, tanquam Thoronio Mangone vendente." In like manner Justin. II. 7. Tam pulchra conditio, prima regna felicitas videbatur.

Ibid. *Extrario. Extrarius*, according to *Festus*, is one, qui extra focum, jusque nostrum ac sacramentum est. *Muretus* will not allow it to be *Latin*, and therefore reads *ex- traneo*. But we find it used by *Sueton. Vesp.* 5. " Præpente eo quandam, canis extra- rius è trivio manum humanam intulit, mensæque subjecit. Apuleii Apolog. Præ- tore minabatur, si extrario nupsisset, nihil se filii ejus ex paternis eorum bonis testa- mento relieturum." From which it is plain, that *extrarius* is properly one non

CH. Mater ejus, post- quam vidit me esse diutius hic, simul autem ætas virginis non manebat meam negligentiam ; aie- bant ipsam cum omni familiâ esse profectam ad me. DE. Quæ- so, igitur, quid com- morabare illīc tam diu, ubi audiveras id ? CH. Pol mor- bus detinuit me. DE. Unde? aut qui? CH. Rogas? Ipsa senectus est morbus. Sed au- divi ex nauta qui vexerat illas, eas venisse salvas. DE. Audistin, Cbrene, quid obtigeris gnato, me absente? CH. Quod factum quidem facit me incertum consilii ; nam si tu- lero hanc conditionem cui extrario, dicen- dum est ordine quo paetio aut unde illa filia sit mibi. Scie- bam te esse fidelem

20 Ut me excutiam. Madam Dacier ob- serves, that it was the Custom of the Greeks, and several oriental Nations, to shake their Garments at the Door of the House, when going out. Hence excutere se came to signify going out of a House, leaving it, abandoning it.

21 Ego meorum solus sum meus. Meus sum, i. e. mibi faveo : nam noster est, qui nobis favet. Thus in the Andrian, Act 5. Scene 6. 12. Tuus est nunc Cbrenes. What Cbre- mes therefore means is, that nobody at home will take his part, or endeavour to calm his Wife, for they will all immediately side with her. Suus again is said of one qui sui arbitrii est.

ACT IV. SCENE II.

ARGUMENT.

This Scene represents Geta exulting, that both the old Men were offered to him to practise his Artifices upon.

GETA.

Geta. I Never in my Life saw a more cunning Fellow than this Phormio. I came to him to tell him that we had need of Money; and how it might be procur'd. Scarce had I said one half before he understood me perfectly: the Project pleas'd him extremely: He commended me; begg'd to see the old Man, and thank'd the Gods that an Opportunity was given him of shewing himself no less a Friend to Phaedria, than he had before done to Antipho. I desir'd him to wait at the Forum, whether I would bring the old Man to him. But here I see he comes! Who's that other behind him? Oh! 'tis Phaedria's Father, I perceive. Fool that I am, what was I afraid of? Was it because instead of one, I have now two to make Duples of? I think it best to have two Strings to my Bow. I'll try him I first design'd to get it from; if I succeed, 'tis well; but if I can make nothing of him, then have at the new Comer.

ANNOTATIONS.

We are now to be let into the other Part cert with Phormio, a Project is form'd which of the Play, which regards Phaedria, and the the next Scene will fully open. The present manner in which the Money is procur'd to Scene contains the Praises of the Parasite. Geta redeem his Mistress. We have seen that Geta had communicated his Design to him, and had undertaken it, and we see here the Method found him very quick at understanding him, by which he proposes to compass it. In con- and very ready to enter into it. This, as may

ACT IV. SCENE III.

ARGUMENT.

Geta attacks the two old Men; artfully introduces the Money-Business, and carries off the thirty Minæ be wanted.

ANTIPHO, GETA, CHREMES, DEMIPHO.

Ant. I Every moment expect, that Geta will be here—But yonder I see my Father and my Uncle standing together. 'Death! How I tremble to think what Influence his Return may have upon my Father!

ANNOTATIONS.

Here we are let into the Project which had been concert'd between Phormio and Geta, for obtaining the Money they wanted. Demipho had before made the Parasite an Offer of five Minæ to rid him of any further trouble in regard to this hated Marriage, but they were aware he would easily consent to give more: Upon this Supposition they proceed. Phormio seems willing to marry Phany himself, if they will give him a Portion of thirty Minæ with her. Geta is left to manage the Affair, and propose it to his Master. Their Design was, that having got the Money, which was presently wanted, Phormio would artfully protract the Time, till Phaedria receiv'd that which had been

ACTUS IV. SCENA II.

ARGUMENTUM.

Tota hæc scena est Getæ exultantis, duos sibi senes offerri, quos fallere possit.

GETA.

EGO hominem callidiorem vidi neminem,
Quam Phormionem. venio ad hominem, ut dicere-

rem.

Argentum opus esse, & id quo pacto fieret:
Vixdum dimidium dixeram, intellekerat:
Gaudebat: me laudabat: quærebatur senem:
Dis gratias agebat, tempus sibi dari,
Ubi Phædriæ se ostenderet nihilo minus
Amicun esse, quam Antiphoni. hominem ad forum
Jussi opperiri: eò me esse adducturum senem.
Sed ecce ipsum. quis est ulterior? at at Phædriæ 10
Pater venit. sed quid pertimui autem bellua?
An quia, quos fallam, pro uno duo sunt mihi dati?
Commodius esse opinor duplici spe utier.
Petam hinc, unde à primo institui. si is dat, sat est.
Si ab eo nil fiet, tum hunc adoriar hospitem 15

Sed ecce ipsum: Quis est ulterior? At, at, pater Phædriæ veris. Sed quid autem ego bellua pertimui? An quia, pro uno, duo sunt dati mihi, quos fallam? Opinor esse commodius uti duplice spe. Petam argentum hinc, unde institui petere a primo: si is dat, est sat. Si nil fiet ab eo, tunc adoriar hunc hospitem.

ANNOTATIONES.

may be naturally supposed, pleases him. At last he observes both the old Men advancing, and expresses his Joy, that he had now two, instead of one, to practise upon.

5 Gaudebat. Terence is very happy in representing the real Characters of Men, ac-

cording to Truth and Nature. Phormio is one of those Men who pride themselves in their Dexterity and Address, and accordingly is here fond of an Opportunity of exerting their Talents.

ACTUS IV. SCENA III.

ARGUMENTUM.

Geta adoritur senes, et mira fallacia argentum cudit, et minas triginta ab ipsis aufert.

ANTIPHO, GETA, CHREMES, DEMIPHO. ORDO.

EXPECTO; quam mox recipiat sese Geta;
Sed patrum video cum patre adstantem. hei mihi,
Quam timeo, adventus hujus quo impellat patrem!

AN. Exspecto quam mox Geta recipiat sese huc: sed video patrum adstantem cum patre: hei mihi, quam timeo quo adventus hujus impellat patrem!

ANNOTATIONES.

been promis'd him by his Friends, and then the Match, and the Portion be return'd. some Excuse could be fram'd for declining This is the Purpose of the Scene, but the Poet

Get. I'll up to them : O, our *Chremes* ;

Chr. Your Servant, *Geta*.

Get. I'm glad to see you safe return'd.

Chr. I believe it.

Get. How goes all ?

Chr. Pretty much hurried, as is usual at one's first coming home : but I have heard a great deal of News since my Arrival.

Cet. No doubt : Have you been told what has happen'd to *Antiphœ* ?

Chr. All.

Get. What, did you tell him of it ? (to Demipho.) 'Tis a monstrous thing, *Chremes*, to be circumvented in this manner.

Chr. I was talking with him about it just now.

Get. Nay, and I too, revolving it anxiously in my own Mind, flatter myself I have found out a Remedy for this Evil.

Dem. How, *Geta* ; What Remedy ?

Get. As I went from you, by chance *Phormio* met me.

Chr. What *Phormio* ?

Get. He that patronizes the young Woman.

Chr. I understand.

Get. It came into my Head to sound him a little : I took him aside : *Phormio*, said I, why don't you endeavour to make an End of this Affair, rather by fair means than foul ? My Master is generous, and hates Law-Suits : for I assure you all the rest of his Friends, with one Voice, counsell'd him to turn her out of Doors directly.

Ant. (to himself) What is he about, or where will this end at last ?

Get. You'll say, perhaps, that the Law will punish him, if he turns her out. That Affair has been already canvas'd. Let me tell you, you'll have enough to do, if once you engage with him, he can speak well. But suppose you cast him, 'tis not a Matter of Life and Death ; but a mere Money Business. When I found that these Words had sunk a little the Gentleman's Courage, We are now here by ourselves, said I : come, tell me what would you demand now to drop this Suit with my Master, to rid us of this Girl, and trouble us no more ?

Ant.

ANNOTATIONS.

Poet has contriv'd to heighten it, and make it still more interesting, by introducing *Antiphœ*, who, in some secret Corner unobserv'd, overhears all that passes. He not perfectly understanding the Design, is thrown into the greatest Perplexities, more especially when he finds that *Geta*'s Artifice had succeeded.

Multa advenienti, ut fit, nova hic compluria. These Words seem hitherto not to have been rightly understood : they are so explain'd as to make but one Sentence, and be clogg'd with a very disagreeable Redundancy of Words. *Multa compluria nova, ut fit advenienti.* This might easily have been avoided,

had proper Care been taken to point the Verse distinctly : Thus :

Multa advenienti, ut fit : nova hic compluria.

Geta asks, *Quid agitur?* To which he returns : *multa, ut fit advenienti* ; and then, as his Thoughts were full of what had happened to *Amippo*, and his own Disappointment, he immediately subjoins : *compluria nova narrantur, mihi hic.* This *Geta* easily understood, and answers accordingly : *Ita. De Antiphone audisti que facta?*

Id cum hoc agebam, commodum. Commodum is of the same Import with *opportune*, *admodum, iuvatum, et ipso tempore.* As before

GE. Adibo hosce. ô noster Chremes ! CH. salve, Geta.
GE. Venire salvum volupe est. CH. credo. GE. quid agitur ?

CH. Multa advenienti, ut sit, nova h̄c compluria. 6

GE. Ita. de Antiphone audistin' quæ facta ? CH. omnia.

GE. Tun' dixeras huic ? facinus indignum, Chreme,

Sic circumiri. DE. id cum hoc agebam commodūm. 9

GE. Nam hercle ego quoque id agitans mecum sedulo,

Inveni, opinor, remedium huic rei. DE. quid, Geta ?

Quod remedium ? GE. ut abii abs te, sit forte obviam

Mihi Phormio. CH. qui Phormio ? GE. is, qui istam.

CH. scio.

GE. Vīsum est mihi, ut ejus tentarem sententiam.

Prēndo hominem solum : cur non, inquam, Phormio

Vides, inter vos sic h̄ec potius cum bonâ 16

Ut componantur gratiâ, quam cum malâ

Herus liberalis est, & fugitans litium :

Nam cæteri quidem hercle amici omnes modò

Uno ore auctores fuere, ut præcipitem hanc daret. 20

AN. Quid hic cœptat ? aut quò evadet hodie ? GE. an

legibus

Daturum pœnas dices, si illam ejecerit ?

Jam id exploratum est. eia, sudabis satis,

Si cum illo inceptas homine : eā eloquentiâ est.

Verūm pone esse victūm eum : at tandem tamen 25

Non capit is ejus res agitur, sed pecuniae.

Postquam hominem his verbis sentio mollirier,

Soli sumus nunc h̄ic, inquam : eho, quid vis dari

Tibi in manūm, ut herus his desistat litibus,

Hæc hinc faceſſat, tu moleſtus ne ſies ?

cum mala ? Herus eſt liberalis, et fugitans litium : nām hercle quidem cætri omnes amici ſucre

modo auctores uno ore, ut daret hanc præcipitem. AN. Quid hic cœptat ? aut quo bodie evadet ?

GE. An dices eum daturum pœnas legibus, ſi ejecerit illam ? Id eſt jam exploratum. Eia, ſudabiſ ſatis,

Si inceptas cum illo homine : eſt eā eloquentiâ. Verūm pone eum eſſe victūm : attamen

tandem, res non ejus capit is, ſed pecuniae agitur. Postquam sentio boninem melliri his verbis, in-

quam, nunc sumus ſoli hic : eho, quid vis dari tibi in manūm, ut herus desistat his litibus, ut hæc

uxor faceſſat hinc, et ut tu ne ſies moleſtus amplius ?

GE. Adibo bosce. O

neſſer Chremes ! CH.

Sabve, Geta. GE.

Eſt volupe te venire

ſalvum. CH. Credo.

GE. Quid agitur ?

CH. Multa, ut ſit

advenienti, complu-

ria nova occurſſunt

mihi hic. GE. Ita:

audivisſine quæ ſunt

facta de Antiphone ?

CH. Omnia. GE.

Tunc dixeras huic ?

Est indignum fa-

cinus, Chreme, cir-

cumiri ſic. DE. A-

gebam id cum hoc

commodūm. GE.

Nam hercle ego quo-

que agitans id ſedu-

lo mecum, opinor, in-

veni remedium huic

rei. DE. Quid, Ge-

ta ? quod remedium ?

GE. Ut abii abs te,

forte Phormio fit ob-

viam mihi. CH. Qui

Phormio ? GE. I,

qui defendit iſtam

virginem. CH. Scio.

GE. Vīſum eſt mihi,

ut tentarem ſen-

tiam ejus. Preben-

do hominem ſolum :

inquam, Phormio,

cur non vide, ut hæc

ſic componantur in-

ter vos, potius cum

bona grata, quam

ANNOTATIONS.

fore in the Eunuch, Act 2. Scene 3. 51.

Illa interea ſeſe commodum buc adverterat in
banc noſtram plateam.

¹¹ Quid, Geta ? quod remedium ? The Poet has very artfully contriv'd Geta's Part in this Scene : It is worth while to look back a little, and fee with what Judgment he has prepared for it. Demipho, at his first coming home is greatly enrag'd at Geta, and considers him as one principally in fault. But all these Impressions are entirely remov'd ; nay more in the ſecond Scene of the ſecond Act, Geta is introduceſſ attacking Phor-

mio with Reproaches, pretending not to ſee his Master, who was just by, and overheard all. Thus Geta is believ'd a great Enemy to the Parasite, and his Master begins to have Confidence in him. No one therefore was ſo proper to manage this Treaty, as he was himself ; a Slave of great Address and Cunning, in concert with Phormio, and believ'd to be truſty and faithful by Demipho.

²³ Sudabis ſatis, i. e. ſatis laborabis. Cic. Fam. III. 12. Vides ſudare me, jāndidum laborarem, quomodo ea tuear, quæ mihi tuenda ſunt, et te non offendam. And ſicca

Ant. Have the Gods abandon'd the Wretch?

Get. For I know very well, that if you propose any thing reasonable, my Master is so good a Man, there will not be three Words to the Bargain.

Dem. Whose Orders had you to say so?

Chr. Nay he could not have contriv'd better to bring about what we want.

Ant. I'm undone.

Chr. Go on with your Story.

Get. At first the Fellow rav'd.

Dem. Tell me, what did he ask?

Get. What! Too much. Whatever his Fancy prompted him to.

Dem. But say what it was.

Get. Suppose he were to give me a great Talent.

Dem. Give him, the deuce: what, has he no Shame?

Get. I told him as much: Pray, said I, what could he do more, were he to portion out an only Daughter? He gains little by not having one of his own, when another is thus found, for whom he must provide a Fortune. But to be short, and pass over his many Impertinencies, he gave me at last this as his final Answer: I would, says he, from the very first have gladly married my Friend's Daughter, as was fit I should: For I was aware of her Misfortune, that being poor, and married into a rich Family; she would be rather a Slave than a Wife. But to be free with you, I wanted a Wife that could bring me somewhat to pay off my Debts; and even yet, if Demipho will give as much with her as is offered me with the Girl I am already engag'd to, there is no one I'd so much like to have for a Wife.

Ant. I can't tell what to say of this, whether I am to call it Folly or Malice, Stupidity, or Design.

Dem. What is it to us, if he owes his Soul?

Get. I have a Piece of Land, says he, mortgaged for thirty Pounds.

Dem. Well, well, let him marry her, I'll give him the Money.

Get.

ANNOTATIONS.

Seneca Epist. 4. Parabile est quod natura desiderat, et appositum: ad supervacanea sudatur. Hence any Work of great Labour and Difficulty, is by the Poets call'd *Opus sudatum*. Thus Horace, *Lib. I. Sat. 10. 28.*

Cum Pedius causas exsudet----

h. e. Magno labore et cura agat.

31 *Satin' illi Di sunt propitiis?* These Words *Antipho* utters full of Perturbation and Perplexity, ignorant as he was of *Geta's* real Design, and dreading that he meant to tear *Phany* from him altogether. *Satin' illi Di sunt propitiis*, is a Phrase equivalent in sense to, *An Di irati mentem ei ademerunt?* For thus *Plautus*, *Mil. III. 1. 107.* has *Di*

tibi propitiis sunt for sapis, as the whole Run of the Passage leads us to explain it. Hence it was common, in wishing any Persons Judgment, Discretion, or a sound Mind, to wish the Gods might be propitious to them. Thus *Seneca*, *Epist. 110. Init. Ex Nomentano meo te saluto, et jubeo te babere mentem bonam, hoc est, propitiis Deos omnes: quos habet placatos et faventes, quisquis fibi se propitiavit.*

33 *Tria non commutabitis verba.* *Commutar verba* is generally taken in an unfavourable Sense, being a Phrase that exactly answers to ours, of *having Words with any one*, wh^{ch} implies a quarrelling or falling out with them. "Proprie, says *Donatus*,

"com-

A. Satin' illi Dī sunt propitii? **G.** nam sat scio,

Si tu aliquam partem æqui bonique dixeris,

Ut est ille bonus vir, tria non commutabis

Verba hodie inter vos. **D.** quis te istæc jussit loqui.

C. Imò non potuit melius peryenirier

A. Dū suntne ja-
tis prepitii illi? **G.**

Nam sat scio, si tu
dixeris aliquam par-

tem æqui bonique, ut
ille est bonus vir, non

commutabis tria
verba inter eos ha-

die. **D.** Quis jussit
te loqui istæc? **C.**

Imò non potuit me-
litas peryenirier eo, quo

nos volumus. **A.** occidí. **D.** perge eloqui.

G. A pri-
mo homo insanibat.

D. Cedo, cu i po-
stū at **E.** **G.** Quid?

n'pièm quoniam l-
luit. **D.** Dic. **G.**

Si quis daret mag-
num talentum. **D.**

Ima berclom alium da-
ret: ui. fudet nil!

G. Quid dixi adeo
ei: quæfso, quid si

locaret suam unicam

fiam? An daret plus? Parvi retulit

editi non fiscopisse

fiam: alia es in-

rente, quæ petat,
ditem. Ut redam

ad paucam ac mittam
illius inepias; lœc

denique fuit ejus po-

priama eratic. Ego

inquit, jam? à firi-

cipio, volui ducere

fiam, amici uxori m.

ita ut fuerat æquum: nam incommodum ejus veniebat in mentem mibi, hand pauperem dari ad

ditem in servitudinem: Sed ut nunc fabuler tibi aperie, opus erat mibi uxore, quæ adserret aliquan-

tulum, qui dissolueret quæ debet, & etiam nua; si Demiphō. vult dari quantam accipio ab hac,

quæ est sponsa, malim nullam uxorem dari mili, quam istac. **A.** Sum incertus utrum ego dicam

hunc facere hoc stultitia, an malitia, scientem, an imprudentem. **D.** Quid est n hi, si debet

animam? **G.** Ager, inquit, est oppositus pignori ob

dabo eas.

ANNOTATIONS.

"commutare verba" est, quod alterari dici-
vius: sic enim dicebant jurgium significantes.
Thus in the Adrian, Act 2. Scene 4. 7.
where Darius tells Pampibilus, that by pre-
tending to consent to the Marriage, pro-
pos'd to him by his Father, he would leave
no room for Chiding or Rebuke. We meet
with the very same Phrase; Crede, inquam,
hoc mibi, Pampibile, nungquam hodie tecum com-
mutaturum patrem unum esse verbum, si te
diles ducere.

38 Si quis daret talentum magnum. The
Attic great Talent consisted of sixty Minæ,

and every Minæ was a hundred Drachms.
We have already, in a former Note, ex-
plained the Value of these several Pièces of
Coin. I shall only observe, that among
ancient Writers we meet sometimes with the
Word Talent simply; sometimes it is called
a great Talent, and sometimes an Attic Tal. pt.,
which all import the same, when to be un-
derstood of Grecian Money.

47 Incommodum, in servitudinem pauperem ad
ditem dari. Terence seems here to have had
in his Eye a Passage of Plautus, Aulularia
II. 2. 49.

Get. And a House for thirty more.

Dem. Hy, hy, that's too much.

Chr. Don't exclaim : you shall have these thirty from me.

Get. I must have a Maid for my Wife ; I shall need some Furniture too, and a little Money to defray the Expence of the Wedding. For these, says he, you may at least allow thirty more.

Dem. Let him, if he will, bring six hundred Actions against me, I'll give nothing : to let the impure Wretch have such a Handle of triumphing over me.

Chr. Pray be easy, I'll give it : do you only bring your Son to marry the Woman we'd have him.

Ant. Wretch that I am ! Ah, *Geta!* thou hast undone me by thy Treacheries.

Chr. 'Tis on my account she is turn'd off, and therefore in reason I ought to bear the Loss.

Get. Let me know, says he, as soon as possible, whether they give me this Girl, that I may dispatch the other, and not remain in Uncertainty ; for her Friends have agreed to lay down the Portion directly.

Chr. He shall have the Money directly, let him break off with that other Girl, and marry this.

Dem. And may he have little Joy of his Purchase.

Chr. Very fortunately I have now Money by me ; the Rents of my Wife's Farms at Lemnos : I'll take of that, and pretend to her that you had occasion for it.

ANNOTATIO N.S.

Venit bos mibi, Megadore, in mentem, te esse bominem divitem,

Factiosum ; me autem bominum pauperum pauperum.

Nunc si filiam locassent meam tibi, venit in mente,

Te bovem esse, et me esse asellum ; ubi tecum conjunctus siem.

Ubi onus nequeo ferre pariter, jaceam ego asinus in luto :

Tu me bas magis baud respicias, gnatus quasi nunquam siem.

¹⁶ *Sextcentas proinde scribito jam mibi dicas. Let him raise six hundred Actions against me.* Madam Dacier observes, that

this Explication, tho' it is the more general and common, and gives more Life and Spirit to the Sentence, is yet liable to exception, because it was not at all Phormio's Part to begin an Action against Demipho, who on the contrary was more likely to attack him. She therefore offers another Interpretation : *Let him raise six hundred Articles, if he will, I'll give nothing.* Observing that *Dica* is frequently used to signify what we call an Article of Account. But this would almost wholly destroy the Energy and Beauty of Expression : nor is the Objection that she mentions of any force ; for Demipho is here concreting whether he can rid himself.

GE. Ædiculæ item sunt ob decem alias. DE. hoi, hui, Ninium est. CH. ne clama : petito hasce à me decem.

GE. Uxori emunda ancillula est : tum plusculâ. 60 Supellecile opu' est, opus est sumptu ad nuptias.

His rebus pone sâne, inquit, deceim minas.

DE. Sexcentas proinde scribito jam mihi dicas:

Nii do, impuratus me ille ut etiam irrideat?

GE. Quæso, ego dabo, quiesce : tu modò filius 65 Fac ut illam ducat, nos quam volumus. AN. hei mihi!

Geta, occidisti me tuis fallaciis.

CH. Meâ causâ ejicitur: mē hoc est æquom amittere.

GE. Quantum potest, me certiorem, inquit, face, Si illam dant, hanc ut mittam, né incertus siem: 70

Nam illi mihi dotem jam constituerunt dare.

CH. Jam accipiat: illis repudium renunciet:

Hanc ducat. DE. quæ quidem illi res vortat male.

CH. Opportunè adeo nunc mecum argentum attuli, Fructum, quem Lemni uxoris reddunt prædia: 75

Id sumam: uxori, tibi opus esse, dixerō.

CH. Ejicitur mea causa: æquum est me amittere hoc. GE. Face mē certiorum, inquit, quantum potest, si dant illam, ut mittam banc, ne siem incertus: nam illi jam constituerunt dare dotem mibi. CH. Accipiat jam: renunciet repudium illis: ducat banc. DE. Quæ res quidem vortat male illi. CH. Adeo opportuno nunc attuli argentum meum, fructum quem prædia uxoris Lemni reddunt: sumam id: dixerō uxori esse opus tibi eo."

GE. Item ædiculæ sunt oppignoratae ob alias decem. DE. Hoi, Eui, nimum.

est CH. Ne clania; petito hasce decem a me. GE. Ancillula est emenda uxori: tum

est opus plusculâ sumptu ad nuptias.

Sane, inquit, pone decim miras bis rebus. DE. Proinde

jam scribito sexcentas dicas mibi: do nil.

Ut ille impuratus etiam irrideat mē?

CH. Quiesce, quæso, ego dabo. Modo tu fac, ut filius ducat illam, quem nos volumnus.

AN. hei mibi! O Geta, occidisti me tuis fallaciis.

ANNOTATIONS.

himself of Phormy upon, easy Terms, by making some Concessions to Phormio, or if he must turn her off, and run the hazard of a Law-Suit. When therefore he finds Phormio's Demands so unreasonable, he resolves upon the latter Course, and to run the hazard of whatever Actions the Parasite might bring against him.

67. Occidisti me tuis fallaciis. The Word occido is frequently used by our Poet, and occurs twice in this very Scene; here, where it is an active Verb, and before Verse 37, where it is neuter, they are both spelt the same way, and distinguish'd only by their Quantity. Occido here is active, and signifies to

kill: occidisti me tuis fallaciis. It comes from ob and cedo. Occido again, Verse 37, is neuter, and signifies to die, &c. peris, or be undone. Its Derivation is from ob and cedo.

75 Fructum, quem Lemni uxoris reddunt prædia. Fructus signifies properly, and originally the Fruit and Produce of the Earth, thence it was transferred to signify Revenues of whatever kind, as here Money-Rents. Cic. Parad. 6. i. Multi ex te audierunt, cum diceret, neminem esse dicitem, nisi qui exercitus alere posset suis fructus & quod populus Romanus tantis vestigibus jambridem vix posset.

ACT IV. SCENE IV.

ARGUMENT.

Antipho fall heavily upon Geta, by whose Treachery he fancied himself in danger of losing his Wife: but Geta at length satisfies and appeases him.

ANTIPHO, GETA.

Ant. Geta!

Get. Hah.

Ant. What have you done?

Get. Nabb'd the old Men of their Money.

Ant. Is that enough, think ye?

Get. Truly I don't know: 'twas what you desir'd, however.

Ant. Rascal, do you answer me in a manner from the Purpose?

Get. What would you be at then?

Ant. What would I be at? By your pretty Devices, Matters are brought to that pass, I may go hang myself. May all the Gods and Goddesses in Heaven and Hell confound thee for an Example to such Rascals. Hah, if there is any thing you are anxious to have succeed, be sure you commit it to this Fellow. Where was the necessity of touching upon this Sore, or naming my Wife? You have given my Father room to hope, that she may be turn'd off. Pray now tell me, if *Phormio* accepts the Portion, he must marry her without doubt. What will become of me?

Get. But he will not marry her.

Ant. I know that: but when they come to demand the Money back, I warrant he'll rather go to Jail than betray us.

Get. There is nothing, *Antipho*, but by ill telling may be made to appear the worse: you leave out what is good here, and mention only the bad. Hear now the other Side. If he takes the Money, he must take the Wife too, as you say: I grant it. But a little time will be allow'd him for making Preparation, for inviting his Friends, and discharging the usual Solemnities. Mean time *Phædria's* Friends will procure him the Money they have promised, and he can return it out of that.

Ant. With what Face can he return it; or how excuse himself?

Get. Would you know? What Prodigies, will be say, have happen'd since

ANNOTATIONS.

We have seen that *Antipho* overheard all that was said in the last Scene, and what Perplexity he is thrown into by *Geta's* ambiguous Behaviour. Now therefore that both the old Men are withdrawn, he comes up to him, and questions him upon it with great Heat and Impatience. *Geta* endeavours to satisfy him, that there is no Danger, and at last with some difficulty brings him to temper.

² *Satin' id est?* An usual Form of chiding, as in the *Eunuch*, ACT V. SCENE II. 12.

where *Thais* pretends to rebuke *Chærea* her supposed Eunuch for running off. *Satin' id tibi placet?*

⁵ *Ad res finis mibi res redit.* A manner of speaking usual, when one thought his Case desperate. Thus *Cæcilius*, *Syngebabis*:

Ad res finis res redit: immo Collus,

Nor res; nam ille argentum habet.

⁸ *Huic iurandi, quod quidem recte curatam velis.* In some Editions and Manuscripts we read, instead of this Verse,

Huic

ACTUS IV. SCENA IV.

ARGUMENTUM.

Objurgat Antiphō Getam, cuius opera se in periculum venisse putat, ne uxore excidat. Idem ab eodem placatur.

ANTIPHO, GETA.

ORDO.

G E T A. GE. hem. AN. quid egisti? GE. emunxi argento senes.

AN. Satin' est id? GE. nescio hercle; tantum jussu'sum.

AN. Eho, verbero, aliud mihi respondes, ac rogo?

GE. Quid ergo narras? AN. quid ego narrem? operā tuā ad Restum mīhi quidem res redit planissime.

Ut tē quidem omnes Di, Deæque, superi, inferi Malis exemplis perdant. hem, si quid velis.

Huic mandes, quod quidem recte curatum velis,

Quid minus utibile fuit, quam hoc ulcus tangere,

Aut nominare uxorem? injecta est spes patri,

Posse illam extrudi. cedo nunc porro, Phormio

Dotem si accipiet, uxor ducenda est domum:

Quid fieri? GE. non enim ducet. AN. novi, cæterū

Cum argentum repetent, nostrā causā scilicet

In novum potius ibit. GE. nihil est, Antiphō, T 15

Quin male narrando possit deprayarier.

Tu id, quod boni est, excēps: dicis, quod mali est.

Audi nunc contra jam si argentum acceperit,

Ducenda est uxor, ut aīs: concedo tibi:

Spatium quidem tandem apparāndis nuptiis,

Vocandi, sacrificandi dabitur paululum:

Interea amici, quod polliciti sunt, dabant:

Inde iste reddet. AN. quamobrem? aut quid dicet?

GE. rogās?

me? GE. Enim non ducet. AN. Novi: cæterum cum repetent argentum, scilicet ibit potius, in

nervum nostra causa. GE. Est nihil Antiphō, quin possit depravari narrando male. Tu excep-

pis id quod est boni, dicis id quod est mali. Audi nunc jam contra. Si acceperit argentum, uxor

est ducenda, ut aīs: concedo tibi. Paululum quidem spatium dabitur tandem apparāndis nuptiis,

causa vocandi amicos, sacrificandi. Interea amici dabant Phædræ argentum, quid sunt pol-

liciti, iste reddet inde. AN. Quamobrem reddet?, aut quid dicet? GE. Rogas? dicet?

ANNOTATIONS.

Huic mandes, qui te ad scopulum e tranquillo inferat.

But the most judicious Criticks have rejected it as spurious.

9 Quam hoc ulcus tangere. Thus Cic.

Nat. Deor. I. 37. Quidquid enim borum at-

tigeris, ulcus est. 10 Est autem tangere ulcus,

says Westborius, mentionem facere rei,

quæ alteri, qui audit, ingrata sit; tran-

flatione ab homine vomica, et ulceribus

ebido, quibus propter dolorem tangendis,

abstinendum est. Plaut. Pers. 2. 5. 11.

To. Quid hoc hic in collo tibi tumet?

SA. Vomica sit, pressare parce.

Nam ubi qui mala terigit manu, dolores co-
untur.

15 In nervum potius ibit. See the Note.
on Act II. Scene I. 11. of this Play.

16 Nihil est; Antiphō, quin male narranda

possit depravari. Agreeable to what Cicero

says, Parad. I. "Sed nihil tam incre-

dibile est, quod non dicendo fiat probabile:

"nihil tam horridum, tam inuctum, quod

"non splendescat oratione, et tanquam ex-

"colatur."

since I consented to that Marriage? A strange black Dog came running into the House: a Snake fell off the Tires, thro' my Spout into the Yard: my Hen crow'd: the Soothsayer forbade it, and the Soothsayer charg'd me not to meddle with any new Business till Winter. The best Excuse in the World. Thus will things be manag'd.

Ant. I heartily wish they may.

Get. They will, trust me for that: but here comes your Father! Go tell Phaedria that the Money's procur'd.

ANNOTATIONS.

²⁴ Quot res post illa monstra evenerunt? "say? Since that Agreement, what Pro-mibi?" So we read in the Cambridge Ter- "digies have happen'd to me?" So that ence, and accordingly I have given it that a Point of Interrogation is to come after Turn, both in the Version and Ordo, which Quot res? and post illa is equivalent to ex it seems alone capable of admitting; for as eo tempore, viz. quo, dato data, Phanum mibi I have hitherto followed that Edition in the disponitam est; as in the Andrian, Act V. Text, I was unwilling to deviate from it Scene IV. 33. Where Chremes speaking of here, tho' I think the Reading we meet his Brother who had fail'd for Asia, and ne- with in some other Editions far preferable: ver never been heard of afterwards, says: Post ipsa

Rogas?

Quot res? Postilla, monstra evenerunt mibi!

²⁵ Do you ask? How many things may he

²⁶ Intrexit in ades, &c. Many of these Superstitions prevail even at this Day whence

ACT IV. SCENE V.

ARGUMENT.

The old Men are conversing together about giving Phormio the Money. Chremes urges Demipho to dispatch that Affair with all haste.

DEMIPHO, GETA, CREMES.

Dem. Be easy, I say; I'll take care it shall not be in his power to shew his Knavery; I'll never part with your Money rashly, but have Witnesses present when I give it, and I'll mention too the Design of its being given.

Get. How wary he is, where there is so little Occasion!

Chr. You had need: and haste, dispatch it while the Fit is upon him; for should that other urge him warmly, he may perhaps throw us off.

Get. The very thing to be dreaded.

Dem. Lead me to him then.

Get.

ANNOTATIONS.

The two old Men again appear with the Money, upon which Antipha retires. As they both suspected Phormio to be a mere Sharper, Chremes had been requesting Demipho not to be rash in parting with the Money, till he had made sure of the Point in hand; and Demipho, as they are coming along, is requesting Chremes to be easy on that head, for he would take such wary Measures, as should put it out of his power to impose upon them.

²⁷ Ut causus est, ubi nil opus est. This G. 22

Quot res post illa monstra evenerunt mihi
Introit in ædes ater alienus canis :
Anguis per impluvium decidit de tegulis :
Gallina cecidit : interdixit hariolus :
Aruspex vetuit ante brumam aliquid novi
Negotii incipere : quæ causa est justissima.
Hæc fient. AN. ut modo fiant. GE. fient: me vide. 30
Pater exit. abi, dic, esse argentum, Phædriæ.

liquid novi negotii ante brumam; quæ est justissima causa. Hæc fient. AN. Ut modo fiant. GE.
Fient, vide me. Pater exit. Abi, dic Phædriæ, argentum esse paratum.

ANNOTATIONS.

whence it is evident, that Mankind is much the same in all Ages. The Poet, as *Donatus* observes, seems here to sneer at these Follies so prevalent in his Time.

29 *Aruspex* *vetuit*. I shall here subjoin what *Perizonius* says upon the Origin and Derivation of this Word ad *Acliani Var. Hist.* III. 31, where, after refuting the Account given of it by *Dionysius Halicarnassus*, he, adds: "Nam revera *Haruspices* ab

"Hetrusco *Haruga*, eaque specienda, sunt

"dicti, ut monet *Donatus* ad *Terentii Phormionem*. *Haruga* autem est hostia, vocabulum non ab *Hara* formatum, ut idem *Donatus* putabat, sed ex oriente ex lingua orientali, cuius multa reperiuntur apud Etruscos ex Asia ortos vestigia translatum. Ibi enim *Haruga*, significat *casum*, scil. Victimam, genere feminino, quia antiquissimis temporibus semella ad sacrificia maxime adhibebantur.

ACTUS IV. SCENA V.

ARGUMENTUM.

Colloquuntur senes de tradendo Phormioni argento. Chremes.

Demiphonem instigat, ut argentum solvere festinet.

DEMIPHO, GETA, CHREMES.

ORDO.

Q uietus es̄to, inquam: ego curabo, ne quid verborum duit.

Hoc temere nunquam amittam ego à me, quin mihi testes adhibeam,

Cum dem: &, quam ob rem dem, commenmorabo.

GE. ut cautus est, ubi nil opus est!

CH. Atque ita opus est factō: at matura, dum libido eadem hæc manet:

Nam si altera illa magis instabit, forsitan nos rejiciat.

5 GE. Rem ipsam putas. DE. duc me ad eum ergo.

dum hæc eadem libido manet: nam si illa altera instabit magis, forsitan rejiciat nos. GE. Putas ipsam rem. DE. Ergo duc me ad cūm.

Dr. E stogriſſū, inquam: ego curabo ne duit quid verborum nobis. Ego hanc quād amittam hoc, temere a me, quin adhibeam testes mihi: cum deni: et commenmorabo ob quam rem dem.

GE. Ut cautus est, ubi est nihil opus!

CH. Atque ita opus est factō: at matura,

ANNOTATIONS.

Geta says in a low Voice to himself, smiling at the Concern the old Men appear to have in, which he knew to be groundless, as the Money was indeed for *Phædriæ* and according to their Scheme, would be returned again under various Pretences, as soon as *Phædriæ* could procure it of his Friends.

Get. When you will.

Chr. When you have done with him, step over to my Wife, that she may talk with the Girl before she goes: Let her tell her, that to prevent any Resentment on her Side, we have agreed to marry her to *Phormio*, who is much the fitter Match, as being her intimate Acquaintance, that we have in every thing acquitted ourselves of our Duty, and given *Phormio* what Portion he desir'd.

Dem. What the deuce, does that concern you?

Chr. A great deal, *Demipho*.

Dem. Are you not satisfied with having done your Duty, unless you have also the Applause of the Publick?

Chr. I'd have this done with her Consent, that she mayn't pretend she was forc'd away.

Dem. I can do all that myself?

Chr. But it will come better from one Woman to another.

Dem. Well, I'll ask her.

Chr. I'm now thinking with myself where I shall be most likely to find these Women.

ANNOTATIONS.

¶ 3. Ubi illas reperire possum. This is to but was quite a Stranger to their Adventures. be understood of his Lemnian Wife and Having therefore now settled every thing for Daughter; he knew they were in Athens, annulling the former Marriage, and making way

ACT IV. SCENE VI.

ARGUMENT.

This Scene exhibits the meeting of Sophrona and Chremes, who at Lemnos had assumed the Name of Stilpho. From her he understands that his Daughter Phany was married to Antiphon, which so unexpected good Fortune gives him great Joy: He takes proper Care however, that his Wife may bear nothing of it.

SOPHRONA, CHREMES.

Soph. WHAT shall I do? Where, in my present wretched State, shall I find a Friend? To whom shall I disclose my Story? or whence look for Relief? For I tremble, lest the Advice I have given my Mistress should be the Cause of her suffering any Indignity; as I hear the young Gentleman's Father is greatly offended at the Marriage.

Chr.

ANNOTATIONS.

This Scene is very interesting, as, in it to their Happiness gives him Pain; and of a Discovery is made that quite removes our consequence this Discovery, which opens so Fears for Antiphon, and his so much lov'd fair a Prospect of completing their Wishes, Bride. The Reader is already so much pre-must give him proportionable Pleasure. possessed in their Favour, that every Check The several Incidents that lead to it, will easily

GE. non moror. CH. ubi hoc egeris,
Transito ad uxorem meam, ut conveniat hanc prius.
quam hinc abit : 1
Dicat eamdate nos Phormioni nuptum, ne succenseat ;
Et magis esse illum idoneum, qui ipsi sit familiarior ;
Nos hostro officio nihil egressos esse ; quantum is vo-
luerit,

Datum esse dotis. DE. quid tuâ, malum, id refert ?

CH. magni, Demipho.

[probat ?]

DE. Non sat, tuum officium fecisse, si non id tama ap-

CH. Volo ipsius quoque voluntate hoc fieri, ne se
ejectam prædicet [magi' congruet.]

DE. Idem ego istuc facere possum. CH. mulier mulieri

DE. Rogabo. CH. ubi illas nunc ego reperire possim,
cogito.

te fecisse tuum officium, si fama non approbat id ? CH. Volo hoc fieri iphus voluntate quoque, ne
prædicet se fuisse ejectam. DE. Ego possum facere istuc idem. CH. Mulier magis congruet mu-
lieri. DE. Rogabo. CH. Cogito nunt, ubi ego possum reperire illas.

GE. Non moror.

CH. Ubi egeris hoc, transito ad meam uxorem, ut conveniat banc, priusquam abit hinc dicat nos dare eam nuptum Phormioni, ne succenseat ; et illum, qui

si familarior ipsi esse magis idoneum maritum ; nos esse nibil egressos nostre officio ; tantum dotis esse datum, quantum is voluerit. DE.

Quid, malum, id refert tua ? CH.

Magni, Demipho.

DE. An non est sat, Designs. This too, by an easy Transition, begins to think how he shall find her out, which was only wanting to compleat his brings on the next Scene.

ANNOTATIONES.

way for that of his Daughter, he naturally begins to think how he shall find her out, which was only wanting to compleat his

ACTUS IV. SCENA VI.

ARGUMENTUM.

Hac scena Sophronæ nutricis, et Chremetis, qui Stilphonem se nominarat, mutua continetur agnitio. Deinde ex eadem intelligit, filiam suam Phanium Antiphoni nuptam esse, ob cuius eventum inexpectatum, ingenti gaudio afficitur : cavet tamen, ne uxor hoc resciscat.

SOPHRONA, CHREMES.

ORDO.

QUID agam ? quem mihi amicum misera inveniam ? aut cui confilia hæc referam ? aut unde mihi auxilium petam ? Nam vereor, hera ne ob meum suasum indigna injuriā afficiator :

Ita patrem adolescentis facta hæc tolerare audio violenter.

So. MISERA, quid agam ? quem amicum inveniam mibi ? aut cui referam hæc consiliū ? aut unde petam auxilium miki ? Nam vereor, ne hera afficiatur indigna injuria ob meum suasum : audio patrem adolescentis tolerare hæc facta ita violenter.

ANNOTATIONES.

easily appear from what has been already only observe, that in the Beginning of this Scene, the Poet has designed by introduce'd Lypetona complaining of her Misfortunes,

and representing every thing in the most unfaourable Light, that the Reader may be the more sensible of the sudden Change occasion'd by her meeting with Chremes, from Sorrow and Despair, to Joy and Hope.

Chr. What old Woman can this be, that comes out from my Brother's with Looks so full of Concern?

Soph. The Distress we were in compell'd me to it, tho' I knew the Match was not good in Law: but I could think of no other way to prevent the Want that threaten'd her.

Chr. Why sure, if I am not mightily mistaken, if my Eyes don't inform me wrong, I see my Daughter's Nurse.

Soph. Nor have we been able as yet——

Chr. What must I do?

Soph. To find her Father.

Chr. Had I best go up to her, or wait, and hear what more she has to say?

Soph. For could he be sound, I have nothing to fear.

Chr. 'Tis she herself, I'll go speak to her.

Soph. Who can this be speaks here?

Chr. Sophrona.

Soph. And calls my Name too?

Chr. Look about to me.

Soph. God bless my Soul, is this *Stilpho*?

Chr. No.

Soph. Do you deny it?

Chr. Pray come a little this way from the Door there, *Sophrona*, and take care of ever calling me any more by that Name.

Soph. What! Are you not the same, pray, you always said you were?

Chr. Hush.

Soph. Why so greatly afraid of these Doors?

Chr. I have a Shrew of a Wife shut up here. Formerly I gave myself that false Name, out of fear, lest some of you might indiscreetly blab it about, and by that means the Story come to my Wife's Ears.

Soph. That's the very Reason why we have been so unhappy, as never to find you out here.

Chr. Well, but tell me what Business you had at that House you came out of? Or where my Wife and Daughter are?

Soph. Alas!

Chr. Hah, what's the Matter? Are they alive?

Soph. Your Daughter is, but the poor Mother, after much Suffering and Anxiety, died of Grief.

Chr. An unhappy Thing.

Soph. As for me, finding myself old, desolate, needy, and unknown, I contriv'd, as well as I could, to marry your Daughter to the young Gentleman who is Master of this House.

Chr. What, to *Antipho*?

Soph. The very same.

Chr. Has he, pray, two Wives?

Soph.

ANNOTATIONS.

"*Vita ut in tuto foret.*" That is, that she might not be reduc'd to absolute Want. *Vita* is frequently used by Poets for the necessary Supports of Life. Thus in the second Act of this same Play, Scene. 2. 16. *Quippe homo jam grandior, pauper, cui opera vita erat;*

CH. Nam quæ hæc anus est exanimata, à fratre qua
egressa est meo? 5
Sò. Quod ut facerem, egestas me impulit; cùm scirem
infirmas nuptias [foret.
Hasce esse; ut id consulerem, interea vita ut in tuto
CH. Certe edepol, nisi me animus fallit, aut parum
prospiciunt oculi, [CH. quid ago?
Meæ nutricem gnatae video. So. neque ille investigatur.
So. Qui est pater ejus. CH. adeon', an maneo, dum
ea; quæ loquitur, magis cognosco? 10
So. Quòd si eum nunc reperire possim, nihil est, quod
verear. CH. ea ipsa est.
Conloquar. So. quis hic loquitur? CH. Sophrona.
So. & meum nomen nominat?
CH. Respice ad me. So. Dī, obsecro vos: estne hic
Stilpho? CH. non. So. negas? [Sophrona.
CH. Concede hinc à foribus paululum istorum sodes,
Ne me istoc posthac nomine appellassis. So. quid? non,
obsecro, es 15
Quem semper te esse dictasti? CH. st. So. quid has
metuis fores? [de nomine.
CH. Conclusam hic habeo uxorem sœvam. verùm istoc
Eò perperam olim dixi, ne vos fortè imprudentes foris
Effutiretis, atque id porro aliquā uxor mea resciseret.
So. Istoc pol nos te hic invenire miseræ nunquam po-
tuimus. 20
CH. Echo, dic mihi, quid rei tibi est cum familiâ hac,
unde exis? aut [vivuntne? So. vivit gnata
Ubi illæ sunt? So. miseram me! CH. hem! quid est?
Matrem ipsam ex ægritudine miseram mors consecuta
est. [deserta, egens, ignota,
CH. Male factum. So. ego autem, quæ essem anus
Ut potui, nuptum virginem locavi huic adolescenti, 25
Harum qui est dominus ædium. CH. Antiphonine?
So. hem, isti ipsi. CH. quid?
Verùm olim dixi me perperam istoc nomine eo, ne forte vos imprudentes effutiretis foris, atque porro
mea uxor resciseret id aliquā. So. Pol istuc nos miseræ nunquam potuimus inventre te bie. CH.
Echo, dic mihi, quid rei est tibi cum pac familiâ, unde exis? aut ubi illæ sunt? So. Me miseram?
CH. Hem, quid est? vivuntne? So. Grata vivit. Mors est consecuta matrem ipsam miseram ex
ægritudine. CH. Male factum. So. Ego autem que essem anus deserta, egens, ignota, ut potui,
locavi virginem nuptum huic adolescenti, qui est dominus barum ædium. CH. Antiphonine? So.
Hem, isti ipsi. CH. Quid?

ANNOTATIONES.

erat: i. e. whose Labours supplied him with
the Necessaries of Life. And again, in the
first Scene of the next Act, 5. Etiam argen-
tum est ultra objectum, ut sit, qui vivat, dan-
siad aliquid flagitiis conficit.

¹⁹ Effutiretis. Eloqueremini, evanippe-
zis, exinaniretis. Effutiretis ab eo quod

est effundere. Translatio est a vase, fundo acuto in-
stabile, nihil prouersus contineat; unde futilis
dicitur ejusmodi, ut nihil intra se contineat,
et semper inanis sit.

²³ Ex ægritudine miseram mors consecuta est.
The Remark which Donatus has put upon

Soph. Nay, sure not he, he has none but her.

Chr. What's become of that other then, whom they pretend to be a-kin to him?

Soph. 'Tis your Daughter.

Chr. How do you say?

Soph. It was done by concert, that being in love with her he might marry her, portionless as she was.

Chr. Good Gods! how sometimes Chance directs things to favour us, more than we dare even wish for! Coming home, I find my Daughter match'd to the very Person, and in the very manner I would have her. What we were both so anxious, and at so much Pains to accomplish, this old Woman alone has by her own Care effected, without any Help from us.

Soph. Think now what's to be done, the young Man's Father is return'd, and they say is greatly offended at the Marriage.

Chr. There's no Danger there, but for God's sake take care that nobody know she is my Daughter.

Soph. Nobody shall know it of me.

Chr. Follow me then: you shall hear the rest, when we are got in.

ANNOTATIONS.

this is extremely judicious. The Poet (says he) has here observ'd a just Mean, in neither making *Chremes* appear wholly uncon-

cern'd, nor too deeply affected. The particular Circumstances and Conjunction too made such a Representation necessary; for

two

ACT V. SCENE I.

ARGUMENT.

Demipho accuses himself, that by too anxiously studying to avoid the Stain of Avarice, he may be justly charged with Simplicity: for he mightily repines at the Money given away to Phormio.

DEMIPHO, GETA.

Dem. TIS our own fault that some Men find their Account in being Knaves; while we too much affect to be thought good, and generous. Run so as not to pass your own Gate, as the Saying is.

ANNOTATIONS.

We have seen, at the end of the last Scene, that *Chremes* goes in with *Soprona* to *Demipho*'s, to see his Daughter. Meanwhile *Demipho* and *Geta* are employed in settling Matters with *Phormio*, for which we are to allow a reasonable Time, especially if we reflect upon the Precautions the old Man was resolv'd to take, to prevent Deceit: Hence it appears that here we are to place the Interval between the Fourth and Fifth Acts; for we cannot suppose, that when *Chremes* went with *Soprona*, *Demipho* had already dispatch'd *Phormio*, and was returning from him; 'tis necessary to allow a little more Time. This first Scene therefore opens with *Demipho* and *Geta* returning from *Phormio*. The old Man, who parted with his Money with great Regret, shews his Discontent in every thing he says, while *Geta* artfully prepares the way for

the

Duasne is uxores habet? So. au, obsecro, unam ille
quidem hanc solam.

CH. Quid illam alteram, quæ dicitur cognata? So.
hæc ergo est. CH. quid ais? [bere posset
So. Composito est factum, quo modo hanc amans ha-
Sine dote. CH. Dii voltram fidem! quam sœps forte
temere

Eveniunt, quæ non audeas optare! offendit adveniens,
Quicum volebam, atque ut volebam, conjacatam filiam,
Quod nos, ambo opere maximo dabamus operam, ut
fieret,

Sine nostrâ curâ maxumâ, suâ curâ hæc sola fecit.

So. Nunc quid opus factò sit, vide. pater adolescentis
venit;

Eumque animo iniquo hoc oppidò ferre aiunt. CH. ni-
hil pericli est.

Sed per Deos atque homines, meam esse hanc, cave re-
sciscat quisquam.

So. Nemo ex me scibit. CH. sequere me; intus cætera
sola fecit id, sua cura, sine nostra maxima cura. So. Nunc vide, quid opus sit factò; pater
adolescentis venit, aiuntque eum ferre hoc oppidò iniquo animo. CH. Est nibil pericli. Sed per
Deos atque homines, care quisquam resciscat hanc esse meam. So. Nemo scibit ex me. CH. Se-
quere me; audies cætera intus.

ANNOTATIONES.

two Wives in the same City must fill Cbre- in Comedy ought Deaths to appear in too af-
mes with so much Anxiety, as would have fecting a Light; left thereby you change its
prov'd a greater Misfortune than the Sorrow very Nature, and give us rather a Tragedy,
arising from the Loss of one of them. Nor

ACTUS V. SCENA I.

ARGUMENTUM.

Demipho seipsum incusat, quod dum avaritiae maculam studet
effugere, in stultitiae reprobationem inciderit: dolet enim
Phormioni datum esse urgentum.

DEMIPHO, GETA.

ORDO.

Nostrapte culpâ facimus, ut malis expediat esse,
Dum nimium dici nos bonos studemus & be-
nignos.

Ita fugias, ne præter casam, quod aiunt. nonne id sat
bonos et benignos. Ita fugias, ne fugias præter casam, quod aiunt. Nonne id sat erat?

the Restitution, which in a few days he apprehended would be made.

³ Ita fugias, ne præter casam. There is no Passage in Terence has more perplex'd

Commentators than this; and yet the Sense given it in the Translation seems very obvious, and perfectly consonant to Demipho's Discourse. Ita fugias, ne præter casam.

is. Was it not enough to receive an Injury from him ? but we must go and voluntarily offer him Money too, that he may have wherewith to support himself, till he can contrive some new Piece of Roguery ?

Get. Most evidently.

Dem. You see there is a Reward for confounding right and wrong.

Get. But too true.

Dem. How simply we have behav'd in this Affair!

Get... 'Tis well enough, if he but keeps to his word; and marries her.

Dem.: Is that to be doubted?

Get. Why truly, Sir, he's such a sort of Man, that one can't be sure he will not change his Mind.

Dem.: Hah, change it too!

Get. I can't tell, but if perhaps he should, I say.

Dém. I'll do as my Brother advis'd : I'll bring his Wife hither to talk with the Girl. Do you, *Geta*, go and give her notice that *Nausistrata* will be with her.

Get. (alone.) Money is procur'd for *Phædria*; Matters are all hush and quiet; Care is taken that *Phany* shall not be oblig'd to depart immediately. What more then? What now remains to be done? You're as deep in the Mire as ever: you must pay all with Interest, *Geta*: the Mischief that threatned you, 'tis true, is put off to another Day; but Vengeance will redouble, if you take not proper care. I'll now go home and teach *Phany* her Lesson; that she may fear nothing on the side of *Phormio*, nor be surpriz'd at the Conversation *Nausistrata* is going to have with her.

ANNOTATIONS.

tuam, quæ sit tibi tutissimum receptaculum, as Donatus has it: that is, fly so as not to go beyond the proper Bounds, and lose sight of Relief. I cannot however here omit the Explanation offered by Gronobius, who makes it, *So avoid one Danger, as not to run into a greater:* which anwers extremely well to Denitbo's Speech; and, but for its seeming a little too far fetch'd, must undoubtedly have the Preference. However, take it in his own Words: *Obseruo.* 3. 9.
" Proverbium est rusticum, inter ergastula natum: quod duo vocabula indicant, fugere, et casas: hanc enim ruris, illud servorum fugitivorum intelligimus. Qui fugiebant, ut id caute ac tutius facerent, ex remotis plenique et ultimis agri partibus primulum se in pedes conjiciebant, ubi a noctine obserwarentur. At easam,

“ seu villam præterire velle : qui fugam pa-
“ raret, erat hominis de corio et capite suo
“ ludentis. Quid enim poterat expectare,
“ nisi ut aut domini, aut villici, aut ali-
“ cuius observantium familiarium, veniret
“ in manus, et manifesta in noxa teneret-
“ tur ? Proprie igitur hoc consilium fugiti-
“ vo datur, si fugam meditetur, ita eam
“ instituit, ut *casa domini* non sit *prætere-
“ unda*, ne vitans servitatem, ærumnam,
“ compedes, incidat in supplicium, stigma-
“ crurifragium. Et pertinet ad omnes,
“ qui monendi sunt, ne levius incommodum
“ et onus, gravati, in tristiora et duriora
“ precipitent. Itaque senex comicus, ut
“ Phryx, sero sapiens, intrepit rem ab
“ se secessantem, qui necu columbarum et falsa-
“ rum litium illum, a quo injuria affectus
“ erat, pecunia donarat. Qui præter casum
“ fugit,

Accipere ab illo injuriam? etiam argentum est ulro
objectum,

Ut sit qui vivat, dum aliud aliquid flagitii conficiat. 5
GE. Planissime. DE. his nunc præmium est, qui recta
prava faciunt. [gesserimus]

GE. Verissimè. DE. ut stultissimè quidem illi ren-

GE. Modò ut hoc consilio possit discedi, ut istam du-

cat.

DE. Etiamne id dubium est? GE. haud scio hercle, ut
homo est, an mutet animum.

DE. Hem mutet autem? GE. nescio: verūm, si for-

te, dico. 10

DE. Ita faciam, ut frater censuit; ut uxorem ejus huc
adducam, [venturam]

Cum istā ut loquatur, tu Geta ibi: prænuncia hanc

GE. Argentum inventum est Phædriæ: de jurgio filetur:

Provisum est, ne in præsentia hæc hinc abeat: quid
nunc porro?

Quid fiet? in eodem luto hæsitas: vorsuram solves, 15

Geta: præsens quod fuerat malum, in diem abiit:
plagæ crescunt, [edocebo.]

Nisi prospicis, nunc hinc domum ibo, ac Phanium

Nequid vereatur Phormionem, aut ejus orationem.

Phædriæ: filetur de jurgio: provisum est ne hæc Phænium abeat hinc in præsentia: quid nunc
porro? Quid fiet? hæsitas in eodem luto: solvus vorsuram Geta: malum quod fuerat præsens
abiit in diem: plagæ crescunt nisi prospicis. Nunc ibo hinc domum, ac edocebo Phanum, ne quid
vereatur Phormionem, aut orationem ejus, Nausistrata.

ANNOTATIONS.

sq. nigris top. 1.
“ fugit, videtur se prodere, ac velle capi:
“ qui injuria accepta forum vitat nummos
“ numerando, et presentem jaſtaram facit,
“ et alteram injuriam invitat. Ita nuptias,
“ et lites, et Phormionem fugere debeba-
“ mus; ne nos ultro majori malo moleſtare-
“ mus.”

8. Modò ut hoc consilio possit discedi. That
is, modo ut Phormio hac pecunia abduci pos-
fit, ut eam ducat. Cic. ad Atticum, Lib.
II. Si possum discedere ne causa optima in
senatu pereat. That is, says Aldus upon the
Place, si possum consequi, and quotes this of
Terence as a ſimilar Expression.

15 Vorsuram solves. In ſome Copies we
meet with vorsura, and this Reading is ge-
nerally approved by the Criticks. Est au-
tem (says Wefterbovius) vorsura ſolvre,
debitori dissolvere pecunia aliunde fœnori ac-
cepta, ita ut creditor quidem mutetur, sed

debitum maneat, Cie. Att. V. 15. Ut vere-
ar, ne illud, quod tecum permutavi, verfura-
mibi ſolvendum fit. Hic translate dicitur de
eo, qui cum expedire ſe conatur, in eodem
tamen hæret luto. Sed vorsuram facere eft
pecuniam fœnori accipere, mutuum accipere
ſub uſuris, ut ex pluribus Ciceronis locis
evidenter appetat.

¹⁸ Ne quid vereatur Phormionem, aut ejus
orationem. Ejus here is not to be understood
of Phormio, but of Nausistrata. She was
to be ſent to Phany, to reconcile her to
the Propofal of the Match with Phormio.
Geta justly apprehends, that ſuch a Di-
ſcourſe might alarm her, and therefore runs
before to warn her that ſhe has nothing to
fear from it. This makes way for his over-
bearing all that paſſes between her and Cicer-
on, and makes all the remaining Parts of
the Play hang well together.

ACT V. SCENE II.

ARGUMENT.

Nausistrata complains of her Husband's Negligence in the Management of his private Affairs.

DEMIPHO, NAUSISTRATA, CHREMES.

Dem. COME, Nausistrata; shew here a little of your wonted Art; keep the Girl in good Humour with us, and prevail upon her to do voluntarily what we would have her.

Naus. I will.

Dem. Help me with your Eloquence on this Occasion, as but just now you have done with your Purse.

Naus. I do it with Pleasure; but truly, Brother, 'tis less in my Power than it ought to be, thro' my Husband's ill Management.

Dem. How so?

Naus. Because he takes no proper care of the Estate so industriously acquir'd by my Father: He made two Talents a Year, with ease, of these Farms. Bless me, what difference there often is betwixt Man and Man!

Dem. Two Talents, pray!

Naus. Yes indeed, two Talents, and in much worse Seasons too.

Dem. Hy!

Naus. What! do you wonder at it?

Dem. Greatly.

Naus. Would I had been born a Man, I'd have shewn——

Dem. I know it well.

Naus. In what manner——

Dem. Spare yourself, pray, that you may be able to encounter the young Woman, who else may perhaps be an Overmatch for you.

Naus. I'll do as you say; but I see my Husband coming out from your House.

Chr. O, Demipho, is the Money paid away yet?

Dem. It was done directly.

Chr. I'm sorry for it. Ha, there's my Wife, I had almost said too much.

Dem. Why sorry, Chremes?

Chr. Nothing; 'tis very well.

Dem. What have you done? Have you told her yet why we bring your Wife to her?

Chr. I have

Dem. What says she then?

Chr. She can't be persuaded to it.

Dem. Why can't she?

ANNOTATIONS.

We have seen before, that Demipho had that she would go and reconcile Phormio to Nausistrata, with the Request of the Match with Phormio. In consequence

ACTUS V. SCENA II.

ARGUMENTUM.

Nausistrata conqueritur de mariti negligentia in augenda re familiari.

DEMIPHO, NAUSISTRATA, CREMES.

ORDO.

A Gedum, ut soles, Nausistrata, fac illa ut placetur nobis;

Ut suâ voluntate id, quod est faciendum, faciat. NA. faciam.

[tulata es.

DE. Parite nunc operâ me adjuves, ac re dudum opitulata es.

NA. Factum volo: ac pol minu' queo viri culpâ, quam

me dignum est [ta indiligerentur]

DE. Quid autem? NA. quia pol meu patris bene par-

Tutatur: nam ex his prædiis talenta argenti bina

Statim capiebat. vir viro quid præstat! DE. bina quæso?

NA. Ac rebus vilioribus multo, tamen duo talenta.

DE. hui! [me natam vellém]

NA. Quid hæc videntur? DE. Scilicet. NA. virum

Ego ostenderem. DE. certò scio. NA. quo pæcto?

DE. parce sodes,

Ut possis cum illâ; ne te adolescens mulier defetiget.

NA. Faciam, ut jubes: sed meum virum abs te exire

video. CH. hem, Demipho, [nolle datum.

Jam illi datum est argentum? DE. curavi illico. CH.

Hei, video uxorem: penè plus; quam sat erat. DE.

cur nolles, Chremes?

CH. Jam recte. DE. quid tu? ecquid locutus cum istâ es, quamobrem hanc ducimus?

15 CH. Transegi. DE. quid ait tandem? CH. abduci non potest. DE. qui non potest?

certo. NA. Quo pæcto---DE. Parce sodes, ut possis loqui cum illa, ne adolescens mulier defetiget te; NA. Faciam, ut jubes; sed video meum virum exire abs te. CH. Hem, Demipho, an argentum est jam datum illi? DE. Curavi illico. CH. Nolle datum. Hci, video uxorem: penè dixi plus, quam erat sat. DE. Cur nolles. Chremes? CH. Jam recte est. DE. Quid tu? Ecquid locutus es cum istâ, quamobrem ducimus hanc? CH. Transegi. DE. Quid ait tandem? CH. Non potest adduci. DE. Qui non potest?

ANNOTATIONS.

of this they are seen here coming out together, and *Demipho* is urging *Nausistrata* to exert all her Art and Eloquence. Meantime *Cremes* joins them, who, now appriz'd that *Phormio* was his own Daughter, is hastening to prevent the Money's being given away; but finding that done already, urges *Demipho* to think no more of separating *Antiphos* and his new Bride. Hence a very pleasant Conversation arises, while *Cremes* on the one hand is endeavouring to make his Brother understand him, and *Demipho* on the other wonders at his sudden Change of

Mind: At last, after dismissing *Nausistrata*, the whole Affair is clear'd up.

3 *Ac redudum opitulata es.* This, no doubt, respects the thirty Minæ which *Demipho* pretended to have borrowed of his Brother, to discharge *Phormio*; for *dudum* does not always imply a remote Time, but often refers to what is done but lately.

7 *Statim, h. e. ita singulis annis ut nunquam minus, says Wetterboeius. Donatus explains it perpetuo, æqualiter, et quasi uno statu.* It seems to import the same, as when we say, with ease, without difficulty.

Chr. Because they love one another.

Dem. What's that to us?

Cbr. A great deal. Besides, I have found that she's our Relation.

Dem. How! Are you mad?

Chr. You'll find it so; I don't speak at random; I have recollect'd her.

Dem. Are you in your Senses?

Naus. Nay, pray beware of injuring your Kinswoman.

Dem. She is not.

Chr. Don't say so; her Father went by another Name, that was the occasion of your Mistake.

Dem. Did she not know her Father then?

Cbr. She did.

Dem. Why did she call him by another Name?

Chr. Will you never yield to what I say, nor understand me?

Dem. If you say nothing,

Chr. You ruin all.

Naus. I wonder what this can be.

Dem. Upon my Life I don't know.

Chr. Would you know? As I hope for the Protection of Heaven, she has not a nearer Relation in the World than are you and I.

Dem. Good Gods! Let us all go to her together; I want, one way or other, to be resolved in this.

Chr. Ah!

Dem. What's the Matter?

Chr. Have I so little Credit with you then?

Dem. Would you have me believe you? Would you have me submit to this without farther Examination? Well, let it be so, But say, what's to be done with our Friend's Daughter?

Chr. She'll do well enough.

Dem. Must we drop her then?

Chr. Why not?

Dem. And keep this Girl?

Chr. Yes.

Dem. Then, *Nausistrata*, you may go home when you will.

Naus. I think indeed 'tis much the better Resolution, that you keep her, than what you first proposed; for she seem'd to me, when I saw her, to be very much of a Gentlewoman.

Dem. What can be the Meaning of this?

Chr. Has she shut the Door yet?

Dem. Yes.

Chr. O Jupiter! The Gods certainly befriend us: I find 'tis my Daughter that is married to your Son.

Dem. Ha! How can that be?

Chr. This is not a proper Place to tell you.

ANNOTATIONS.

¹⁹ *Redi necum in memoriam.* I have re-collected myself. This is the Sense that most obviously occurs, tho' some explain it as an Admonition to Demippo to recollect himself.

CH. Quia uterque utrique est cordi. DE. quid istuc nostrā? CH. magni. præter hæc, Cognatam comp̄peri esse nobis. DE. quid? dēlirās? CH. sic erit:

[sati] ne sanus es?

Noī tēm̄tē dico: redi mecum in memoriam. DE: NA. Au, obsecro, cāvē, ne ī cognatam pecces. DE. non est. CH. ne naga:

20

Patris nōmen aliud dictum est: hoc tu errasti. DE. non norat patrem? [concedes mihi?]

CH. Norat: DE. cur aliud dixit? CH. nunquamne hodie Neque intellegis? DE. si tu nil narras? CH. perdis:

NA. miror quid hoc siet. [servet Jupiter,

DE. Equidem hercle nescio. CH. vin' scire? at ita mē Ut propior illi, quām ego sum, ac tu, homo nemo es.

DE. Dii vōstrām fidem! 25

Eamūs ad ipsam unā omnes nos: aut scire, aut nescire
hoc volo. CH. ah.

DE. Quid est? CH. itane parum mihi fidem̄ esse apud te? DE. vin' me hoc credere? [illā filiā.

Vin' satis quæstūm mihi istuc̄ esse? agē, fiat. quid? Amici nostri quid futurum est? CH. recte. DE. hanc

igitur mittimus?

CH. Quidni? DE. illa maneat? CH. sic. DE. ire

igitur tibi licet, Nausistrata 30

NA. Sic pol commodius esse in omnes arbitror, quam ut cœperas, [mihi.

Manere hanc: nam perlatorialis visa est, cūm vidi, DE. Quid istuc negoti est? CH. Jamne operuit ostium?

DE. jam. CH. ô Jupiter, [filio. DE. hemi,

Dī nos respiciunt: gnatum inveni nuptam, cuin tuo

Quo pæto id potuit? CH. non satis tutus est ad narrandum hic locus. 35

ne me credere hoc? Vixne istuc̄ esse satis quæstūm mibi? age, fiat. Quid? quid est futurum de illa filia nostri amici? CH. Roēte. DE. Igitur mittimus hanc? CH. maneat? CH. Sic. DE. Igitur Nausistrata licet tibi ire. NA. Pol, sic arbitror esse commodius in omnes, hanc manere, quam ut cœperas: nam visa est perlatorialis, cūm vidi, cūm. DE. Quid negoti istuc? CH. Jamne operuit ostium? DE. Jam. Cn. O Jupiter! DE. Dī respiciant nos: inveni gnatum nuptam cum tuo filio. DE. Hem, quo pæto id potuit fieri? CH. Hic locus non est, satis tutus ad narrandum.

CH. Quia uterque
est cordi utrique. DE. Quid istuc̄ resert
nostra? CH. Magni: præter hæc, com-
p̄peri eum esse cognatam nobis. DE. Quid?
Detras? CH. Sic

erit: non dico tchē-
re: redi in memo-
riam mecum. DE.

Ejne satis sanus? NA. At, obsecro,
cav̄ ne pecces in cog-
natam. DE. Non est
cognata. CH. Ne

nega: nōmen patris
est dictum aliud: tu
erravisti hoc. DE.

An illa non negarerat
tārēt? CH. Al-
vebat. DE. Cur dixit
aliud? CH. Nun-
quamne concedes mihi
hodie? Inque
tellegis? DE. Si tu
narras? mī? CH. Perdis. NA. Rām
quid, loc. sit. DE.

Herde quidem nescio. CH. Vixne scire? At
ita? Jupiter servet
me, ut nōmō abho-
est propior illi, quam
ego sum, ac tu. DE.

Dī vōstrām fidem! omnes nos cōm̄s uza
ad ipsam: solo ac
scire, aut nescire hoc.

CH. Ah. DE. Quid
est? CH. Itane fidem̄
esse parum vati-
apud te? DE. Vix-

ne credere hoc? Vixne istuc̄ esse satis quæstūm mibi? age, fiat. Quid? quid est futurum de illa filia nostri amici? CH. Roēte. DE. Igitur mittimus hanc? CH. maneat? CH. Sic. DE. Igitur Nausistrata licet tibi ire. NA. Pol, sic arbitror esse commodius in omnes, hanc manere, quam ut cœperas: nam visa est perlatorialis, cūm vidi, cūm. DE. Quid negoti istuc? CH. Jamne operuit ostium? DE. Jam. Cn. O Jupiter! DE. Dī respiciant nos: inveni gnatum nuptam cum tuo filio. DE. Hem, quo pæto id potuit fieri? CH. Hic locus non est, satis tutus ad narrandum.

ANNOTATIONS.

himself. In this Case we must suppose, that Cbremes means to signify how the Affair stood to his Brother, but by such obscure Hints as his Wife might not understand. Hence he says: Reflect a little with me; i. e. call to mind what has pass'd between us. Imagining that perhaps Demipho might by this be led to suspect what had happened. But the Thing was too remote from his Apprehension for him ever to take any such Hint, and therefore he is but the more astonished.

at Cbremes's Behaviour.

at 30 Ire. igitur tibi licet, Nausistrata. As they had concluded to let things continue as they were without any Alteration, they had no farther occasion for Nausistrata, whose Service to prepare Phany for the Match with Phormio, must of course drop. The Poet contrives therefore to dismiss her, that Cbremes might be at full liberty to let his Brother into the real Secret.

Dem. Go in then.

Chr. Hark-ye, I would not have even our Sons to know of this.

ANNOTATIONS.

34. *Ne filii quidem nostri hoc refiscant, volo.* Two last Scenes of the Play, in which Phormio appears thus anxious to keep this secret from his Wife, to prepare for the discovery to her, and at last makes it.

ACT V. SCENE III.

ARGUMENT.

Antipho expresses his Joy at Phædria's having set his Mistress at liberty; but laments his own Fate, to be involved in Misfortunes, whence he could not extricate himself.

ANTIPHO.

However my own Affairs go, I'm glad my Brother's have succeeded to his Wish. How wise it is, to give way only to Passions that can be gratified at a small Expence, even when things run cross! Phædria, as soon as he got the Money, was releas'd from all Care. I can contrive no method to rid myself of my present Fears. While this remains a secret, I am in perpetual Anxiety; if it be discover'd, I shall be disgraced; nor could I bear to go home, but for the small Hope I have of still retaining her. But where can I find Geta, that I may know of him, what will be the most proper time to meet my Father?

ANNOTATIONS.

Here Antipho again makes his Appearance, reflecting on the different Situation of his own Affairs, from those of his Friend Phædria. He rejoices at his Friend's Success, but can't avoid repining at his own Fate in having thus subjected him to Misfortunes, that he found it so difficult to extricate himself from. However, he comforts himself in the best manner he can with the small

Hopes that still remain of his being able to get the better of all these threatening Disasters.

¹ *Fratri obtigisse.* They were not really Brothers, but Brothers Sons. Cousin Germans are, however, by Latin Authors often called *fratres patrules*, and sometimes simply *fratres*.

² *Quin, si hoc celetur, in metu.* He means his

ACT V. SCENE IV.

ARGUMENT.

Phormio tells how the Money had been paid down to the Cock-bawd, and that, as now every thing had succeeded to his Wish, he intended to indulge himself a little.

PHORMIO, ANTIPHO.

Phormio. I Have received the Money, paid it to the Bawd, brought away the Wench; and put Phædria in possession of her

ANNOTATIONS.

While Antipho is, in this musing way, greatly affected, and exulting in the Success of Phormio, comes up to him, but very differently affected, and exulting in his Schemes. They enter into Conversation about

P. TERENTII PHORMIO.

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DE. At tu intro abi. CH. heus, ne filii quidem nostri
hoc resciscant, volo! DE. At tu abi intro.
CH. Heus, volo ut
ne nostri quidem filii
resciscant loc.

ACTUS V. SCENA III.

ARGUMENTUM.

Antipho redemptam Phædriæ amicam gratulatur; seque involutam his malis queritur, unde expediri nequéat.

ANTIPHO.

LÆtu' sum, ut ut meæ res sese habent, fratri obtinisse quod volt. Quam scitum est, ejusmodi parare in animo cupiditates, Quas, cùm res adversæ sient, paulo mederi possis! Hic simul argentum repperit, curâ sese expedivit: Ego nullo possum remedio me evolvere ex his turbis, 5 Quin, si hoc celetur, in metu; sin patefit, in probro sim. Néque me domum nunc recipere, ni mihi esset spes ostenta

Hujuscē habendæ. sed ubinam Getam invenire possum, Rogem, quod tempus conveniundi patris me capere ju-

beat? ut si in probro: neque munc recipere me domum, ni spes habendæ bujuscē esset ostenta mibi. Sed ubinam possum invenire Getam, ut rogem, quod tempus conveniundi patris jubet me capere?

ANNOTATIONES.

his being in league with Phormio to bring about his own Marriage. So long as this was conceived to be mere Force and Constraint, his Father, it was likely, would not acquiesce. So that he must remain in perpetual Fear, and should he openly avow the Part he had in it, and that he could not bear to be separated from his Wife, this would expose him to Reprach and Shame.

Ni mibi esset spes ostenta. This refers to the Hopes that Geta had given him of Phormio's being able to break off his Engagement with the old Men, and to keep things on the present footing. However faint these Hopes might be, Antipho is willing to encourage them; for we are glad of every flattering Circumstance that saves us from absolute Despair.

ACTUS V. SCENA IV.

ARGUMENTUM.

Adnumeratam esse lenoni pecuniā narrat Phormio: &, quasi re beni gesta, nunc se curaturum cuticulam.

PHORMIO, ANTIPHO.

Argentum accepi, tradidi lenoni: abduxī mulierem;

ORDO.

PH. Ceipi argentum, tradidæ lenoni: ab-

ANNOTATIONES.

about Phædria, but are soon interrupted by Triumph, at the good Fortune which had Geta, who appears with an Air of Joy and beset his Master, whom he is therefore running

as his own, for she's now no longer a Slave. One thing yet remains, which I must bring about; and that is, to get leave of the old Men, to go and toe it a little, for I am resolv'd to spend these few Days merrily.

Ant. But here is *Phormio*! What say'st ?

Phorm. What !

Ant. What's *Phaedria* upon now ? How does he propose to exhaust his Stock of Love ?

Phorm. He's going in his turn to act your Part.

Ant. What Part ?

Phorm. To shun his Father ; and begs, in the mean time, you'd act his, and plead his Cause for him, for he's to take a Glass at my House. I'll pretend to the old Men, that I'm going to *Sunium* to the Fair, to buy the Girl that *Geta* spoke to them of lately, lest, if they see me not here, they may fancy, perhaps, that I'm spending their Money ; but the Door opens after you.

Ant. See who it is that's coming out.

Phorm. 'Tis *Geta*.

A N N O T A T I O N S.

running to find, that he may communicate it to him, ^{2 Propria.} That is, as his own Right and Property ; for the Bawd had received his Money,

A C T V. S C E N E V.

A R G U M E N T.

Geta acquaints *Antipho*, that *Phany* had been discovered to be the Daughter of his Uncle *Chremes*.

GETA, ANTIPHO, PHORMIO.

Geta. O Fortune ! O happy Fortune ! with what Favours, how suddenly too, have you made this Day overflow to my Master *Antipho* !

Ant. What can this be he is talking of ?

Geta. And delivered us, his Friends, from all our Fears ? But why do I linger ? Why don't I throw my Cloak over my Shoulder, and hasten to find him, that he may know what has happen'd ?

Ant. Do you comprehend what he says ?

Phorm. Do you ?

Ant.

A N N O T A T I O N S.

While *Antipho* and *Phormio* are in discourse together ; *Geta* comes out with an Air of Joy and Triumph. He had been sent by *Demippo*, to let *Phary* know that *Nausifrate* was coming to see her. But before that, *Chremes* had seen the Nurse, and been led by her to his Daughter's Apartment. When *Geta*, therefore, comes to deliver his Message, he finds there is no Admittance. This raises his Curiosity, he steals softly to the Door, and overhears a great Part of

what passes between *Chremes* and *Phany*. Overjoy'd at the Discovery, he runs out in haste, to find his Master, and acquaint him with the good News ; and so full he is of it, that 'tis some time before he attends to *Antipho*, who calls several times. The Youth, as is natural to think, is transported at the Discovery, and hurries away with *Geta* to meet the old Men, and have all confirm'd to him.

O fortuna, O Fortuna. Fieri Fortuna, seemus

Curavi; propriâ eâ Phædria ut poteretur: nam emissâ est manu.

Nunc una mihi res etiam restat, quæ est conficiunda, otium [sumam dies.

A senibus ad potandum ut habeam: nam aliquot hos AN. Sed Phormio est. quid ais? PH. quid? AN. quid- niam nunc facturus Phædriæ?

Quo pacto satietatem amoris ait se velle absumere?

PH. Vicissim partes tuas acturus est. AN. quas? PH.

ut fugitet patrem: [ceres:

Te suas rogavit rursum ut ageres; causam ut pro se di-

Nam potaturus est apud me: ego me ire senibus Sunum

Dicam ad mercatum, ancillulam emtum, dudum quam

dixit Geta;

Ne, cum hîc non videant me, conficerè credant ar-

gentum suum.

Sed ostium concrepuit abs te. AN. vide, qui egre-

diatur. PH. Geta est.

potaturus apud me. Ego dicam senibus me ire Sunum ad mercatum, emtum ancillulam, quam Geta dudam dixit; ne, cum non videant me hic, credant me conficerè suum argentum. Sed ostium concrepuit abs te. AN. Vide, qui egrediatur. PH. Est Geta.

curavi, ut Phædria potiretur ea propria, nam est emissâ manu.

Nunc una res etiam restat mihi, quæ est conficiunda, ut ba-

beara otium a senibus ad potandum: nam sumam bis aliquot

dies hilariter. AN. sed hic est Phormio.

Quid ais? PH.

Quid AN. Quidnam est Phædriæ facturus nunc? Quo pacto ait se velle absumere sa-

tietatem amoris? PH.

Est acturus tuas par-

tes vicissim. AN.

Quas? PH. Ut fu-

giet patrem. Ro-

garvit te rursum ut

suis, ut diceres cau-

jam pro se, ram est

ANNOTATIONS.

Money, and of consequence had no farther claim to her: his Right was transferred to him immediately added, Nam emissâ è manu est.

ACTUS V. SCENA V.

ARGUMENTUM.

Geta Antiphoni nunciâ, Phanum inventam esse Chremetis filiam.

GETA, ANTIPHO, PHORMIO.

ORDO.

O Fortuna, ô. Fortunâ, quântis commoditatibus, Quâm subito meo hero Antiphoni ope vestrâ hunc oneraſtis diem?

[exonerastis metu? AN. Quidnam hic sibi volt? GE. nosque amicos ejus Sed ego nunc mihi cesso, qui non humerum hunc one-

ro pallio;

Atque hominem propero invenire, ut hæc, quæ con-

gerint, sciat?

AN. Num tu intellegis, hic quid narret? PH. num tu? qui non onero hunc humerum pallio; atque propero invenire hominem, ut sciat hæc quæ contigerint?

AN. Num tu intelligis, quid hic narret? PH. Num tu?

GE. O Fortuna, ô. Fortunâ, quântis commoditatibus, quâm subito oneraſtis hunc diem meo hero Antiphoni vestrâ ope? AN. Quidnam hic vult sibi? GE. Exonerastisque nos amicos ejus metu? Sed ego nunc cesso mihi,

qui non onero hunc humerum pallio;

atque propero invenire hominem, ut sciat hæc quæ contigerint?

ANNOTATIONS.

seems to have been an Expression of the same import among the Latins; as when we say, O happy Fortune, and refers to some favourable Turn of Fortune, great and unexpected.

We meet with the same Expression in Tacitus, Annal. Lib. 2. where speaking of the publick Honours decreed at Rome to Germânicus, for his surprising Successes against the Germans,

Ant. Not a Word.

Phorm. Nor I.

Get. I'll directly to the Bawd's, they are likely to be there now.

Ant. Soho, *Geta!*

Get. Lookye there now : is it any thing strange or new to be call'd back, when one's in haste ?

Ant. *Geta.*

Get. Say on ; you shan't, with all your Importunity, be able to bring me back.

Ant. Will you not stay ?

Get. Go, be whipp'd.

Ant. That shall be your Portion, you Rascal, if you don't stop immediately.

Get. This must be one pretty familiar, it would seem by his Threats. But is it the Man I am looking for, or no ? It is the same.

Phorm. (*To Antipho.*) Up to him presently.

Ant. What's all this ?

Get. O happiest of all Men living ? for, without doubt, *Antipho*, you're the only Favourite of Heaven.

Ant. So I would have myself, but pray tell me how I shall believe that it is so ?

Get. Will it satisfy you, if I plunge you into a Sea of Joy ?

Ant. You kill me with your Impertinence.

Phorm. Have done with these Promises, and tell us what good News you bring.

Get. Oh, was you here too, *Phormio !*

Phorm. I was : but do you still keep us in Suspense ?

Get. Well, hear then : after giving you the Money at the Forum, we went directly home.—My Master, in the mean time, orders me to go to your Wife.

Ant. For what ?

Get. I omit that, *Antipho*, because 'tis nothing to the present Business. Just as I was going into her Apartment, her Boy *Mida* runs up to me, catches hold of me behind by the Cloak, and pulls me back.

ANNOTATIONS.

Germans, he says ; *Fine anni aereus propter edem Saturni, ob recepta signa cum Vario amissa, duclu Germanici, auspiciis Tiberii ; & aedes Fortis Fortune Tiberim juxta, in portis quos Caesar dictator populo Romano legaverat ; sacrarium genti Julie, effigiesque divo Augusto apud Brivillas, dicantur.* At the end of the Year, a triumphal Arch was raised near the Temple of *Saturn*, as a Monument for the Recovery of the *Vari* Eagles, under the Conduet of *Germanicus*, and the *Auspices* of *Tiberius*. A Temple was dedicated to happy Fortune near the *Tiber*, in the Gardens bequeathed to the Roman People by *Ceser*, the Dictator. A

Chapel was consecrated to the Julian Family, and Statues to the deified *Augustus*, in the Suburbs call'd *Brivillæ*. To illustrate this still more, I shall subjoin the following Description of Fortune, which may serve as a Comment on the present Expression. *Cit. ad Herenn. II. 23. ex Pacuvio.*

Fortunam insanam esse, & cæcam, & bramat, peribent philosophi.

Saxoque illiam instare globoso prædicant volubilem :

Ideo, quo saxum impulerit fors, cadere eorum autumant.

AN. nil. PH. tantumdem ego.

GE. Ad lenonem hinc ire pergam: ibi nunc sunt. AN. heus, Geta. GE. hem tibi.

Num mirum, aut novum est, revocari, cursum cum insitueris? AN. Geta.

[AN. Non manes?

GE. Pergis hercle: nunquam tu odio tuo me vinces.

GE. Vapula. AN. id quidem tibi jam fiet, nisi resistis,

verbero. [lum.

GE. Familiarem oportet esse hunc: minitatur ma-

Sed isne est, quem quaero, an non? ipse est. PH. con-

gredere actutum. AN. quid est?

GE. O omnium, quantum est, qui vivunt, homo hominum ornatissime:

Nam sine controversia ab Diis solus diligere, Antiph.

AN. Ita velim: sed qui istuc credam ita esse, mihi dici velim.

GE. Satin' est, si te delibutum gaudio redbo? AN. enecas.

[cedo. GE. oh,

PH. Quin tu hinc pollicitationes aufer, &c., quod fers,

Tu quoque hic aderas, Phormio? PH. aderam: sed cessas? GE. accipe, hem.

[domum

Ut modo argentum tibi dedimus apud forum, recta sumus profecti: interea mittit herus me ad uxorem

tua. [20]

AN. Quamobrem? GE. omitto proloqui: nam nihil ad hanc rem est, Antiph.

Ubi in gynaeceum ire occipio, puer ad me accurrit

Pone apprehendit pallio, resupinat: respicio: rogo,

bine, & cedo, quid fers. GE. Ob, tu quoque hic aderas, Phormio? PH. Aderam: sed cessas?

GE. Hem, accipe. Ut modo dedimus argentum tibi apud forum, sumus profecti domum rectam: interea herus mittit me ad tuam uxorem. AN. Quamobrem? GE. Omitto proloqui, nam est nihil ad hanc rem, Antiph.

Ubi occipio ire in gynaeceum, puer Mida accurrit ad me: apprehendit pone

pallio, resupinat: respicio: rogo,

AN. Nil. PH. Tantumdem ego. GE.

Pergam ire binc ad lenonem i sunt ibi nunc. AN. Heus,

Geta. GE. Hem tibi; num est mirum, aut novum, revocari, cum insitueris cursum?

AN. Geta. GE. Pergis hercle: tu nunquam vinces me tuo odio.

AN. Non manes?

GE. Vapula. AN. Id quidem jam fiet tibi, verbero, nisi resistis.

GE. Oportet

bunc esse familiarior

rem: minitatur ma-

lum. Sed est sine is,

quem quaero, an non?

ipse. PH. Con-

gredere actutum. AN.

Quid est?

GE. O

homo, ornatus om-

nium bominum, quant-

um est, qui vivunt:

nam sine controversia,

solus Antiph delige-

re ab Diis. AN.

Velim ita: sed velim

dici mibi, qui cre-

dam istuc esse ita.

GE. Estne satis, si

reddo te delibutum

gaudio?

AN. Ene-

cas. PH. Quin tu

aufer pollicitationes

9 Nunquam tu odio tuo me vinces. Odium

is sometimes used to express Importunity, Teasing, or a Perseverance in disagreeable Talk. Thus, Plaut. Afr. II. 4. 40.

Jam hic me abegit suo odio.

And Horace, Sat. Lib. I. 7. 6.

Durus homo, atque odio quiposset vincer

regem.

In like manner, Cicero, Attic. 4. 2. Sed ta-

men, cum horas tres fere dixisset, odio & strepitu

senatus coactus est aliquid perorare.

18 Tu quoque hic aderas, Phormio? The Poet artfully makes Geta trifling and profligate. This begets Eagerneis and Impatience; besides the thing itself is extremely natural.

22 Gynaeceum. Ευραινεῖον, Sub. αἰνησια.

ANNOTATIONES.

Cæcam ob eam rem esse iterant, quia nibil certnat, quo se se applicet.

In sanum autem aiunt, quia atrox, incerta, instabilisque sit.

Brutam, quia dignum, atque indignum nequeat internoscere.

8 Num mirum, aut novum est, &c. It was a common thing both at Athens and Rome,

when a Servant was seen running in haste, to call out to him, on purpose to amuse and detain him. This, it would seem, was a

Piece of fashionable Mirth and Wagery among the Vulgar. They diverted themselves with the Fancy, that when they went home, they should find their Master pro-

voked against them for their Slowness and Delays.

I turn about, and ask why he stops me. He tells me, he had Orders to let no one go into his Mistress. *Sophrona*, says he, just now brought in *Chremes*, your Master's Brother; and he is, at present, with them in her Chamber. When I heard this, I stole softly to the Door on tiptoe; came close to it; stood hush: held my Breath: laid my Ear to the Key-hole: and stood in the most attentive Posture thus, catching every Word.

Ant. Excellent, *Geta!*

Get. There I heard a most delightful Tale, that, by *Hercules*, made me almost cry out for Joy.

Ant. What Tale?

Get. What do you think?

Ant. I don't know.

Get. Indeed, the most surprizing in the World: your Uncle is found to be your Wife *Phany*'s Father.

Ant. Hah, what do you tell me?

Get. He had formerly some private Conversation with her Mother at *Lemnos*.

Phorm. A mere Dream! how could she be ignorant of her own Father!

Get. Be satisfied, *Phormio*, there's some Reason for it; but do you imagine that I, who stood without the Door, could understand every thing that passed among them within?

Ant. Nay, I remember, indeed, to have heard the same Story myself.

Get. Besides, I will give you a still more convincing Proof. While I yet stood there, your Uncle came out, and soon after return'd, and went in again with your Father: both said they left you at full Liberty to keep your Wife. In short, I am sent to find you out, and bring you to them.

Ant. Carry me then immediately; why do you linger?

Get. It shall be done.

Ant. O my dear *Phormio*, farewell.

Phorm. Farewel, *Antipho*. Let me die, if this be not a lucky Accident! and I heartily rejoice that Fortune has been so favourable to them, and, in a manner too, unexpected. I have now a fine Opportunity offer'd me of bubbling the old Men, and easing *Phædria* of his Care about Money, that he mayn't be under the Necessity of applying to any of his Companions for it. For this same Money, tho', perhaps, it may be given, will yet be given with no good will; but I have found a way that will do it effectually. I must now, therefore,

assume

ANNOTATIONS.

It signifies an inner or remote Apartment, and was call'd also *Gynæconitis*. The following Quotation will serve to throw some light upon this. "Quem Romanorum pudet uxorem ducere in convivium? aut cuius matrifamilias non primum locum tenet æ-

" dium, atque in celebritate versatur?
" Quod multo fit aliter in Græcia, nam neque in convivium adhibetur, nisi propinquorum: neque sedet nisi in interiore parte ædium, quæ Gynæconitis appellatur:
" quo nemo accedit, nisi propinqua cognatione

Quamobrem retineat me : ait esse vetitum intro ad heram accedere : quamobrem retineat
me : ait esse vetitum
accedere intro ad heram.

Sophrona modò fratrem huc, inquit, senis introduxit Chremem. Sophrona, inquit modo intraduxit
Chremem fratrem senis
hoc, cumque esse nunc
intus eum illis : ubi
ego audiri hoc, per-

Eumque nunc esse intus cum illis. hoc ubi ego audivi, ad fores
intus eum illis : ubi
ego audiri hoc, per-

Suspensu gradu placide ire perrexì : accessi : astiti : suspensi gradu :
accessi : astiti : com-

Animam compressi : aurem admovi : ita animum cœpi attendere, pressi animam : ad-
misi aurem : ita cœ-

Hoc modo sermonem captans. AN. eu, Geta. GE. hic Facinus audivi : itaque pènè hercle exclamavī gaudio. 30 captans sermonem hoc
modo. AN. Eu, Ge-
ta. GE. Hic audiri
pulcherrimum faci-

PH. Quod? GE. quodnam arbitrare? AN. nescio. GE. atqui mirificissimum : [hem,
aliquid credito,

Patruus tuus est pater inventus Phanio uxori tuæ. AN. Quid ais? GE. cum ejus olim consuevit matre in Lemno clanculum. [aliquid credito,
penè exclamavi gau-

PH. Somnium! utin' hæc ignoraret suum patrem? GE. Phormio, esse causæ. sed me censem potuisse omnia 35 dico. PH. Quod? GE.
Quodnam arbitrare?
AN. Nescio. GE.

Intellegere extra ostium, intus quæ inter se se ipsi egerint? Atqui est mirificissi-
mum : patruus tuus
est inventus patertuæ
uxori Phanio. AN.

[imo etiam dabo, PH. Atque hercle ego quoque illam audivi fabulam. GE. Quo magis credas, patruus interea inde hoc egreditur foras:

Haud multo post cum patre idem recipit se intro denuo: Ait uterque tibi potestate ejus habendæ se dare: 40 Denique ego missus sum, te ut requirerem, atque adducerem. [ô mi Phormio,
AN. Hem, quin ergo rape me: cessas? GE. fecero. AN.
Vale. PH. vale, Antipho. Bène, ita me Dii ament,
factum: gaudeo,

Tantam fortunam de improviso esse his datam: Summa eludendi occasio est mihi nunc fenes, 45 que l'erde ego quoque
audiri illam fabu-

Et Phædriæ curam adimere argentariam, Ne cuiquam suorum æqualium supplex fiet. lam. GE. Imo e-
tiam dabo signum,
quod magis credas. In-

Nam idem hoc argentum, ita ut datum est ingratius, Ei datum erit: hoc qui cogam, re ipsâ repperi. terea patruus egredi-
tur inde buc foras :

baud multo post, idem denuo recipit se intro cum patre: uterque ait se dare sibi potestatem habendæ ejus: denique ego sum missus, ut requircrem te, atque adducerem. AN. Hem, quin ergo rape me: cessas? GE. Fecero. AN. O mi Phormio, vale. PH. Vale, Antipho. Ita Dii ament me, bene factum: gaudeo, tantam fortunam esse datum his de improviso. Nunc summa occasio est data mibi eludendi fenes, & adimere Phædriæ curam argentariam, ne sit supplex cuiquam suorum æqualium. Nam idem hoc argentum, ita ut datum est, erit datum ei ingratius; repperi re ipsa, qui cogam hoc.

ANNOTATIONES.

"tione conjunctus." Corn. Nepos in Prae- in the Heanton. Act. 2. Sc. 2. 73. Non sit fatione.

²⁹ Pulcherrimum facinus. The word facinus, tho', for the most part, it carries the cuti anima, immortalia sunt. Idea of something bad or disagreeable, yet it ⁴⁸ In gratiis ei' datum erit. Some Copies is sometimes used in a favourable Sense. As read his, viz., as Commentators explain it senibus.

assume a new Face, and a new Behaviour. But it will be convenient for me to retire hence into this next Alley, and thence shew myself to them, when they come out. As to the Pretence of going to the Fair, I drop that.

A N N O T A T I O N S.

senibus. But the Sense is so obvious and just | not many Reasons to confirm it. *Phormio* according to the other Reading, that it needs | wants to ease *Phædria* of the Pain of applying

ing

A C T V. — S C E N E VI.

A R G U M E N T . T O

The old Men after discovering who Phany was, want to get back their Money of Phormio, who refuses to make Restitution : hence a Quarrel ensues.

DEMIPHO, PHORMIO, CHREMES.

Demipho. I Return Thanks to the Gods, and deservedly, Brother, that these things have turn'd out so fortunately. We must now make what haste we can to meet with *Phormio*, before he squanders away the ninety Pounds, that we may recover it of him.

Phorm. I'll go and see if *Demipho's* at home, that I——

Dem. We were coming to you, *Phormio*.

Phorm. Upon this same Affair perhaps.

Dem. Yes, indeed.

Phorm. I thought so; but why that? A good Joke truly! Were ye afraid I should go back from what I had once promised? Hark ye: how great soever my Poverty is, I have yet taken care of one thing, never to forfeit my Word.

Chr. Is'nt she, as I told you, a fine Girl?

Dem. She is really.

Phorm. And this is what I come to tell you of *Demipho*, that I'm ready: when you please, give me my Wife. For I postpon'd every thing else, as was fit I should, when I understood that you were so desirous to have it so.

Dem. But my Brother here dissuades me from giving her; for what,

says

A N N O T A T I O N S.

As *Phormio's* first Scheme was now com- the late Discovery he was satisfied that the pleated, and *Antipho* made per eftly happy, old Men would never consent to give him nothing remains, but to make *Phædria* so *Phany* according to their first Proposal. too. He is so in some Degree already; his This was enough for him; he might safely Mistrefs is in his Possession, and the Bawd insist upon their making good the Agree- discharged; but still he has a Money-Affair ment, and if they refused to do it, as he upon his hands; he knows it, must be re- knew they would, there was then a Colour stor'd to the old Men in a few Days, and how for his detaining the Portion. If that fail'd, to procure it is the Question. This we may his being acquainted with a Secret of such suppose would give some Interruption to his Importance to *Chremes*, would, he doubted Joy. *Phormio* thinks he has it now in his not, compleat his Wishes; and then *Phæ- power to make all safe on this fide. From dia* had nothing to disturb him, or interrupt his

Nunc gestus mihi voltusque est capiundus novus. 50
 Sed hinc concedam in angiporum hunc proxumum:
 Inde hisce ostendam me, ubi erunt egressi foras.
 Quò me adsimularam ire ad mercatum, non eo.

me bisce, ubi erunt egressi foras. Non eo, quo assimulaveram me ire ad mercatum.

Nunc novus ges̄us,
 novusque vultus est
 capienda mibi. Sed
 concedam hinc in hunc
 proximum, angipor-
 tum: inde offendam

ANNOTATI ONS.

ing to his Friends for Money, and adds the him; yet it will be with Reluctance; where-
 Reason for his doing so. Because, says he, as I have found a way to secure it, without
 tho' perhaps they may consent to give it laying him under Obligations to any one.

ACTUS V. SCENA VI.

ARGUMENTUM.

Cognita Phanio, senes à Phormione pecuniam repetunt: Phormio
 negat se redditurum: hinc contentio inter eos oritur.

DEMIPIO, PHORMIO, CHREMES.

ORDO.

DEIIS magnas merito gratias habeo, atque ago,
 Quando èvenere hæc nobis, frater, prospere.
 Quantum potest, nunc conveniendus Phormio est,
 Priusquam dilapidet nostras triginta minas,
 Ut auferamus: Ph. Demiphonem, si domi est,
 Visam: ut quod—DE. at nos ad te ibamus, Phormio. 5
 Ph. De eadem hac fortasse causâ, DE. ita hercle. Ph.
 credidi.

Quid ad me ibatis? ridiculum: an veremini,
 Ne non id facerem, quod recepissem semel?
 Heus, quanta quanta hæc mea paupertas est, tamen
 Adhuc curavi unum hoc quidem, ut mi esset fides.
 Ch. Estne ea ita, ut dixi, liberalis? DE. oppido
 Ph. Itaque ad vos venio nunciatum, Demipho,
 Paratum me esse: ubi voltis, uxorem date.

Nam omnes posthabui mihi res, ita uti par fuit, 15
 Postquam tantopere id vos velle animum adverteram.
 DE. At hic dehortatus est me, ne illam tibi darem:
 beus, quanta quanta hæc mea paupertas est, tamen adhuc curavi hoc unum quidem, ut essem mihi
 fides. Ch. Estne ea liberalis; ita ut dixi? DE. Oppido. Ph. Itaque, Demipho, venio ad vos nunciatum, me esse paratum; ubi vultis, date uxorem; nam posthabui omnes res mihi; ita uti fuit par,
 postquam unum adverteram vos velle id tantopere. DE. At hic est dehortatus me, ne darem illam
 tibi:

MERITO habeo
 atque ago magnas
 gratias Dii, quando
 hæc evenerit prospere
 nobis, frater. Phor-
 mio est nunc conveni-
 endus, quantum po-
 test, priusquam dilap-
 pidet nostras triginta
 minas, ut auferamus.
 eas. Ph. Visam De-
 miphonem, si est do-
 mi: ut quod—. DE.
 At nos ibamus ad te,
 Phormio. Ph. For-
 tasse de hac eadem
 causa. DE. Ita her-
 cle. Ph. Credidi.
 Quid ibatis ad me?
 ridiculum: an vere-
 mini, ne non facerem
 id, quod senserim in me.
 recepissem in me?

ANNOTATI ONS.

his Joys. But the Event answers not his determined to discover all to her, and hoping Expectation. Demipho, who could not think that might occasion some favourable Turn! of parting with so much Money, encourages 12 Estne ita ea ut dixi, liberalis? One can his Brother, and violently seizes Phormio, to not conceive any thing more happy or just, carry him before a Judge. The other, equal than these Words of Chremes. Demipho's ly resolute, calls aloud upon Nausibrata, Thoughts are wholly taken up how to re- cover

fays he, will be the Talk among the People, if you should do so ? Formerly, when she might have been disposed of with Honour, no attempt was made : and now after a Marriage to force her away, were base and ungenerous. In fine, he repeated all the Reasons which you so lately urg'd against me.

Phorm. You treat me in a very insulting Manner.

Dem. How ?

Phorm. How ! Because now I have no hope of marrying the other ; for with what Face can I return to her I have so much slighted ?

Cbr. Say ; *Besides I see that Antipho is unwilling to part with her.*

Dem. Besides I see that my Son will not consent to part from her : therefore go with us to the Forum, *Phormio*, and order the Money to be paid me back again.

Phorm. When I have already paid it all away where it was owing ?

Dem. What can be done then ?

Phorm. If you are willing to let me have my Wife according to Agreement, I am ready to take her ; but if you had rather she should remain with you; then 'tis but just that her Portion remain with me, *Demipho*. For there is no Reason that I should suffer on your account, when, out of regard to your Honour I broke off another Match, where the Fortune offer'd me was equal.

Dem. Go be hang'd, you Rascal, with your vain Rodomontades.

Do you still imagine that I'm a Stranger to you and your ways ?

Phorm. This is insupportable.

Dem. Would you marry this Girl, might you have her ?

Phorm. Try me.

Dem. That my Son may cohabit with her at your House ; that was your Plot, *I presume*.

Phorm. Pray, what's that you say ?

Dem. But do you give me my Money.

Phorm. Nay truely, do you give me my Wife.

Dem. Come before a Judge.

Phorm. Before a Judge ! If you continue thus troublesome—

Dem. What will you do ?

Phorm. Do ? You think, perhaps, that I have only portionless Girls for my Clients ; but I'd have you to know that I have those with Portions too.

Chr.

ANNOTATIONS.

cover the Money, and *Phormio* is no less intent upon his Scheme of retaining it ; but *Cbremes*, who was just come from his Daughter, and had now first seen her after a long Absence, is represented with all the Fondness of a Father. He is regardless of their Discourse, nor can attend to any other Impressions, than those she had left, and, impatient to know whether his Brother entertains Sentiments of her equally favourable with himself, puts the Question to him.

There is another Piece of Art in Terence's Management, which every Reader, perhaps, will not attend to ; and that is, the Care he takes to satisfy us of *Phany*'s Beauty, for without this to recompense the Want of Birth and Fortune, *Antipho*'s Behaviour must appear very absurd and inexcusable. It is not, therefore, enough, that we have the Testimony of the young Men in the former Part of the Play ; their Judgment might be influenced by Passion, the Fire of Youth, and Pity

Nam qui erit rumor populi, inquit, si id feceris? I
 Olim cūm honeste potuit, tum non est data: nam, inquit, qui erit
 rumor populi, si feceris id? olim non
 potuit dari; honeste
 tum non est data.
 turpe est illam nūc
 viduam extrudi; mo
 nūc ferme eadem om
 nia, quæ tute dudum
 incusavas: cōvā
 me. P. Inluditis
 resatis superbe. Dz.
 Qz? Ph. Rogas?
 quia ne quidam patet
 ducere illam alteram.
 Nam quo ore redbo
 ad eam, quam con
 temserim? Ch. Ie
 quē, tum autem vi
 deo Antiphonem in
 vitum amittere e
 am ab feso. Dz.
 Tum autem video se
 ne filium invitum, am
 mittere mulierem ab
 se. Sed transi sodes
 ad forum, Phormio,
 atque jabe illud ar
 gentum rescribi rur
 sum mibi. Ph. Qua
 ne ego porro dirigit
 illis quibus debui?
 Dz. Quid fieri ig
 iunt? Ph. Si via
 dare mibi uxorem,
 quam despondisti, du
 cam: sin est, ut ve
 lis illam manere apud
 i., dos maneat bī.
 Aut tua facta adeo? Ph. Irritor. Dz. tune hanc duce
 Si tibi daretur? Ph. fac periculum. Dz. ut filius 40
 Cum illā habitet apud te, hoc vestrum consilium fuit.
 Ph. Quæso, quid narras? Dz. quin tu mihi argen
 tum cedo.
 Ph. Imo vero uxorem tu cedo. Dz. in jus ambula:
 Ph. In jus? enimvero, si porro esse odiosi pergitis;
 Dz. Quid facies? Ph. egone? vos me indotatis modo
 Patrocinari fortasse arbitramini: 46 Dēmipho: nam, nun
 aquum est me decipi propter vos: cum ego causa vestri honoris remiserim repudium alteræ, que
 dobat tantudem dotis. Dz. I hinc in malam rem, fugitive, cum ista magnificentia: etiam nunc
 credis te, aut tua adeo facta ignorari? Ph. Irritor. Dz. Tune duceres hanc, si daretur tibi?
 Ph. Fac periculum. Dz. Hoc fuit vestrum consilium, ut filius habitet cum illa apud te. Ph.
 Quæso, quid narras? Dz. Quin tu cedo argentum mibi. Ph. Imo vero, cedo tu, uxorem. Dz.
 Ambula in jus. Ph. In jus? enimvero, si porro pergitis esse odiosi; Dz. Quid facies? Ph.
 Egone? vos fortasse arbitramini me patrocinari modo indotatis:

ANNOTATIONS.

Pity for a young Girl they saw in Distress. But here it is confirm'd from the Mouth of a sedate cool old Man. And if we look back into the second Scene of this Act, we shall meet with another Confirmation of it from Naupstrata, Ver. 31.

Sic pol commodius effe in omnes arbitrari,
 quam ut caperas,
 Mone, hanc. Nam perliberalis visa est,
 quum vidi, mibi.

It is not without Design, the Poet makes, in the common Uses of Life, Business, or every one who sees her give this Testimony. For all these things were generally

to her Charms. It disposes the Spectator to favour Antipho, whose Character Terence meant should be that of a fond, tender, and passionate Lover.

²⁹ Argentum rursum jube rescribi. Scribere, rescribere, prescribere, were Terms used chiefly in Dealings that regarded Money. Scribere, was to take up or borrow any Sum of Money; rescribere, to pay it back again; and prescribere, to employ it promiscuously.

in the common Uses of Life, Business, or every one who sees her give this Testimony. For all these things were generally managed

Chr. What's that to us?

Phorm. Nothing. But I know a certain Lady of this Town, whose Husband—

Chr. Hah!

Dem. What's the matter?

Phorm. Had another Wife at Lemnos.

Chr. I'm ruin'd.

Phorm. And had a Daughter by her, whom he brings up privately.

Chr. I'm bury'd.

Phorm. This I'll go tell her of immediately.

Chr. For Heaven's sake don't.

Phorm. Oh, ho! What are you the Man?

Dem. What a Jest he makes of us!

Chr. We discharge you.

Phorm. A mere Story!

Chr. What would you have? we forgive you the Money you've got of ours.

Phorm. I hear; but why then do you trifle so scandalously with me, by these childish silly Speeches! I won't, I will: I will, I won't again: keep it, give it me back: what you say one Moment, you contradict the next: what now you resolve to do, you are for undoing again.

Chr. How in the World could he know this?

Dem. I can't imagine: but I'm certain I told nobody of it.

Chr. 'Tis quite astonishing, as I hope to live.

Phorm. I have nettled them.

Dem. The Deuce! Shall the Rascal carry off such a Sum of Money, and laugh at us to our very Face? I'd sooner die, by Hercules, than suffer it! Summon all your Resolution and Presence of Mind. You see that this Slip of yours has got abroad, nor will it now be possible to conceal it long from your Wife: 'tis therefore better to tell her ourselves, what she is likely soon to hear from others; and then we may revenge ourselves on this Rogue, as we please.

Phorm. By Jupiter, if I don't look out sharp, I'm undone, they make to me with an Air so stern and threatning.

Chr. (To Demipho.) But I doubt she'll never be brought to forgive me.

Dem. Fear nothing; I'll make all up between you, depend on it,

Chremes;

ANNOTATIONS.

managed by Writing, much in the manner of our Orders upon Bankers, or Bills of Exchange. It is observed by Critics, that the three last Scenes of this Act, are the most finished and beautiful of the whole Play, and yet Guyetus is so far dissatisfied with them, that he is for retrenching them altogether. But his Criticism is approved by very few.

⁴⁷ *Etiam dotatis soleo.* Some think that

Phormio has here in his Eye *Nauphilita*, the Wife of *Chremes*, whose Part he was resolved to take against her Husband, who had injured her. But there is no Necessity for such Refinement: *Phormio* talks the natural Language of a Man, who, thinking himself undervalued, wants to appear considerable, without confining his Thoughts to any particular Instance.

Etiam dotatis soleo. Ch. quid id nostra? Ph. nihil.
Hic quandam noram, cuius vir uxorem—Ch. hem.

De. quid est?

Ph. Lemni habuit aliam. Ch. nullus sum. Ph. ex
quâ filiam

Suscepit: & eam clam educit. Ch. sepultu' sum. 50

Ph. Hæc adeo ego illi jam denarrabo. Ch. obsecro,

Ne facias. Ph. oh, tun' is eras? De. ut ludos facit!

Ch. Missum te facimus. Ph. fabulæ. Ch. quid vis
tibi?

Argentum quod habes, condonamus te. Ph. audio:

Quid vos, malūm, ergo me sic ludificamini 55

Inepti vostrâ puerili sententiâ?

Nolo, volo: volo, nolo rursum: capè, cedo:

Quod dictum, indicatum est: quod modò erat ratum,
irritum est:

Ch. Quo paſto, aut unde hæc hic refcivit? De. neſcio;

Nisi, me dixisse nemini, certò ſcio. 60

Ch. Monſtri, ita me Dii ament, ſimile. Ph. injeci
ſcrupulum. De, hem,

Hiccine ut à nobis hoc tantum argenti auferat,
Tam apertè irridens? emori hercle ſatiuſ est.

Animo virili præſentique ut ſis, para.

Vides peccatum tuum eſſe elatum foras,

Neque jam id celare poſſe te uxorem tuam:

Nunc quod ipſa ex aliis auditura ſit, Chreme,

Id noſmet indicare placabilis eſt.

Tum hunc impuratum poterimus noſtro modo

Ulcisci. Ph. at at, niſi mihi proſpicio, hæreo: 70

Hi gladiatorio animo ad me affectant viam.

Ch. At vereor, ut placari poſſit. De. bono animo eſ:

Ego redigam vos in gratiam? hōc fretus, Chreme,

bis, irridens tam aperite? Hercle eſt ſatiuſ emori. Para, ut ſis animo virili præſentique. Vides tuum

peccatum eſſe elatum foras, neque te poſſe jam celare id tuam uxorem.

Nunc, Chremes, eſt placabilis noſmet indicare id, quod ipſa ſit auditura ex aliis.

Tum poterimus ulcisci bene impuratum noſtro modo.

Ph. At, at, niſi proſpicio mihi, hæreo. Hi affectant viam ad me gladiatorio animo.

At vereor, ut poſſit placari. De. Es bono animo, ego redigam vos in gratiam, ſi fretus hoc,

Chreme,

ANNOTATIONS.

65 Vides peccatum tuum eſſe elatum foras. Turn. The loſing ſo much Money appears
The different Charaکters of the two Brothers to him insupportable, nor will he ſo much as
are admirably preserved throughout this bear of it: he encourages his Brother to be
Scene. Chremes is of a peaceable Temper, have with Spirit and Resolution, and pro-
and loves Quiet. He stands greatly in awe mises that he himself will make up Matters
of his Wife, and will submit to any thing, between him and his Wife.

71 Gladiatorio animo. That is, with a bold, resolute, intrep'd Air; a Metaphor

taken from Gladiators, who entered the Lists with a Resolution either to kill or be killed.

Chremes; especially as the Woman, by whom you had this Daughter, is dead and out of the way.

Phorm. Is this the way you deal with me? indeed, methinks you attack me very cunningly; but you won't, I believe, Mr. *Demipho*, find it much for his advantage, that you have provoked me. Say you then? When you have been following your Pleasures abroad, without any regard to this worthy Gentlewoman, but injur'd her in the most unheard of manner; come you now to wash away your Offence with feign'd Submissions? I'll so rouze her by a Recital of these your Ways, that you shan't find it possible to appease her, were you even to melt into Tears.

Dem. May all the Gods and Goddesses wreck their Vengeance on him! That any Man should be possessed of such amazing Confidence! Does not a Wretch like this deserve to be publickly banish'd into some solitary Desert?

Chr. I'm reduced to that Dilemma, I know not what in the world to do with him.

Dem. I know: let us drag him to Justice.

Phorm. To Justice! Here rather if you please.

Dem. Follow him, and hold him back, till I call out the Servants.

Chr. I'm not able by myself; run and help me.

Phorm. (To *Demipho.*) I have an Action against you.

Chr. Bring it then when you will.

Phorm. And another against you, *Chremes*.

Dem. (To the Servants.) Away with him.

Phorm. Are you at that then? I must exert my Voice, I perceive; *Nausistrata*, come out hither.

Chr. Stop his Mouth.

Dem. See how strong the Villain is!

Phorm. *Nausistrata*, I say.

Chr. Will you not hold your tongue?

Phorm. Hold my tongue?

Dem. If he will not follow, punch him in the Belly, or dash his Eyes out.

Phorm. I know how to be soundly revenged.

ANNOTATIONS.

83 *Malum, quod isti di deaque omnes
duint.* *Malum,* in magna ira, aut indignatione, usitatis maxima interjectio, ut supra, 4, 5. *Quid tua, malum, id refert?* Hanc igitur vocem (quæ vox alioquin infasta est) cum justa *Demiphoni* his expressisset indignatio: om-

nem diritatem (ita enim illi de talibus verbis judicabant) statim a se deprecatur, & *Phormioni* imprecatur, dum addit, *quod isti, &c.* *Mer.* *Casanbonus.*

88 *In jus eamus.* *Ph.* *In jus?* *hue,* si quid lubet. The old Men were for carrying *Phormio*

Cum è medio exēssit, unde hæc suscepta est tibi?

PH. Itane agitis mecum? satis astutè aggredimini.

Non hercle ex re istu' me instigasti, Demipho.

Ain'tu? ubi quæ libitum fuérit peregrè feceris,

Neque hujus sis veritus feminæ primariæ;

Quin novò modo ei facerès contumeliam;

Venias nunc precibus laatum peccatum tuum?

Hicce ego illam dictis ita tibi incensa.n dabo,

Ut ne restinguas, lacrimis si extillaveris.

DE. Malum, quod isti Di, Deæque omnes duint.

Tantâne affectum querquam esse hominem audacia?

Non hoc publicitus scelus hinc deportârî.

In solas terras? CH. in id redactus sum loci,

Ut quid agam cum illo, nesciam prossimi. DE. ego scio.

In jus eamus. PH. in jus? huc, si quid lubet.

DE. Assequere, retine, dum hic ego servos evoco.

CH. Enim solus nequeo: accurre. PH. una injuria est q;

Tecum. CH. lege agito ergo. PH. altera est tecum,

Chreme.

præsertim cum illa
excessit è medio, unde
hæc filia est suscep-
tibi. PH. Itane agi-
tis mecum? aggredi-
mini satis astute.

Hercl, Demipho, in-
stigasti me, non ex re
istius. Aisne tu? ubi
feceris peregrè que
fuérit libitum; neque
sis veritus bius pri-
mariae fathæ, quin
facerès contumeliam
ei novo modo; venias
nunc laatum tuum
peccatum, precibus?

Ego dabo illam ita
incensam tibi. bisce
dictis, ut ne restin-
guas sitam, si extill-
averis lacrymis. DE.

Malum, quod omnes
r̄i deæque dūint iſi.
Quenquamne homi-
nem esse affectum tan-
ta audacia? Ao non
hoc scelus debet de-
portari publicitus

hic in solas terras?

CH. Sum redactus in
id loci, ut prosum

nesciam quid agam

in solas terras?

CH. Sum redactus in
id loci, ut prosum

nequeo: accurre. PH. Est una

injuria tecum, Demipho. CH. Ergo agito lege. PH. Est altera tecum, Chreme. DE. Ripe

bunc. PH. Sic agitas? enimvero est opus voces. Nausistrata, exi. CH. Opprime os. DE. Vide

impurum, quantum valet. PH. Nausistrata, inquam. CH. Non taces? PH. Taceam? DE. Nisi

sequitur, ingere pugnos in ventrem, vel exclude otulum. PH. Est ubi ulciscar vos probe.

ANNOTATIONS.

Phormio to the Forum, or some public Court of Justice. He, on the other hand, points to Chremes's House, buc, si quid lubet, and makes the best of his way towards it; which Demipho perceiving, calls out to Chremes,

assequere, retine; dum hic ego servos evoco.

90 Una injuria est tecum. These Words are address'd to Demipho, who had come back to aid Chremes in keeping him from

forcing in to Nausistrata; and what follows, Lege agito ergo, ought not in my opinion to be ascrib'd to Chremes, as it almost always is, but to Demipho, who despises his Threats.

95 Nisi sequitur, pugnos in ventrem ingere. These Words are spoken to the Servants, who had by this Time come out, and were dragging him away.

ACT V. SCENE VII.

ARGUMENT.

Chremes, who had been false to his Wife Nausistrata, being charged with the Crime in her Presence by Phormio, is severely reproached to Phormio's great Satisfaction. Demipho intercedes for his Brother, and begs of his Wife to forgive him. At last, Phædria is chosen to settle this Contest between his Parents.

NAUSISTRATA, CHREMES, PHORMIO, DEMIPHO.

Naus. WHO's that calls me ?

Chr. Ah !

Naus. What Disturbance, pray, Husband, is this ?

Phor. Hah, what are you now mute ?

Naus. What Man is this ? Don't you answer me ?

Phor. How should he answer you, who hardly knows where he is ?

Chr. Beware how you believe any thing he says.

Phor. Go touch him, Madam, my Life on't he's all in a cold Sweat.

Chr. 'Tis nothing.

Naus. What is it then that he means ?

Phor. You shall know it presently ; hear me only.

Chr. Are you then resolv'd to believe him ?

Naus. What should I believe, when he has told me nothing ?

Phor. Poor Soui, he's bereft of his Senses through Fear.

Naus. It must be no Trifle this, that you are in such a Fright.

Chr. I in a Fright !

Phor. Nay then, since you're in no Fright, and what I'm going to say is just nothing at all ; tell it yourself.

Dem. Is he to tell it at your desire, Villain ?

Phor. O yes ; 'tis quite right to stand up warmly for your Brother.

Naus. Will you not tell me then, Husband ?

Chr. Why —

Naus. Why ?

Chr. There is no need for telling it.

Phor. Not to you, I believe, but 'tis highly needful that she know it. — In Lemnos —

Chr. Hali, what are you doing ?

Dem. Will you not be silent ?

Phor. Unknown to you —

Chr. Ruin'd.

Phor.

ANNOTATIONS.

This Scene is properly a Continuation of the foregoing. Phormio, when he found that they would not suffer him to get at Nausistrata, but dragg'd him away by force, has recourse to his Voice, and calls as loud as he can upon Nausistrata. She hear-

ing herself named, comes running out to see what is the Matter. This makes way for the Discovery of all, whence ensues much Resentment on the side of Nausistrata, much Anguish and Vexation on that of Chremes, Demipho, acts the Part of a Mediator, and at last,

ACTUS V. SCENA VII.

ARGUMENTUM.

Chremes adulterii reus, Nausistratae uxori à Phormione proditus, ab ea posse audit, eumque gravitatur objurgat: unde Phormio magnopere exultat. Tum Demipho pro Chremete intercedit, uxor ut ipsi crimen condonet. Et Phaedria contentioñis parentum suorum sedandæ, arbiter constituitur.

NAUSISTRATA, CHREMES, PHORMIO, DEMIPHO.

ORDO.

QUI nominat me? DE. hem. NA. quid istuc turbae est, obsecro, [homo est?
Mi vir? PH. hem, quid nunc obstupuisti? NA. quis hic Non mihi respondes? PH. hiccine ut tibi respondeat?
Qui hercle, ubi sit, nescit. CH. cāvē isti quidquām credas

PH. Abi: tange: si non totus friget, me eneca.

CH. Nihil est. NA. quid ergo? quid istic narrat? PH. jam scies:

Ausculta. CH. pergin' credere? NA. quid ego, obsecro. Huic credam, qui nil dixit? PH. delirat miler

Timore. NA. non pol temere est, quod tu tam times.

CH. Ego timeo? PH. recte sane: quando nihil times, 10

Et hoc nihil est, quod dico ego, tu narra. DE. scelus,

Tibi narrat? PH. echo tu: factum est abs te sedulō

Pro fratre. NA. mi' vir, non mihi narras? CH. at.

NA. quid' at? [huic opu'si

CH. Non opus est dicto. PH. tibi quidem: at scito

In Lemno—CH. hem, quid ais? DE. non taces? PH.

clam te—DE. hei mihi!

times. CH. Ego timeo? PH. Recte Jane: quando times nibil, et hoc, quod ego dico, est nibil, tu narra. DE. Seclus, narret tibi? PH. Echo tu: factum est sedulo abs te pro fratre. NA. Mi' vir, non narras mibi? CH. At. NA. Quid at? CH. Non opus est dicto. PH. Quidem tibi: at opus est scito buice. In Lemno---CH. Hem, quid ais? DE. Non taces? PH. Clam te---CH. hei mibi!

ANNOTATIONES.

Last, with some difficulty, brings Nausistrata to temper. Phormio, in the meantime, who was anxious for himself and Phaedria; interposes, and owns his having receiv'd Money of the old Man, and how he had employ'd it. Nausistrata, who seems to have been partial towards her Son, leaves all to his Determination, and invites Phormio to supper. Here the Poet concludes, leaving the Spectators to supply the rest. And indeed it is easy to suppose, that as Chremes would gladly yield to his Son, to have peace at home, Phaedria, having his Desires comply'd with, would be no less

ready to gratify his Father. Demipho too, finding the Money not engross'd by the Parasite, but given to one of the Family, would rest contented; and Phormio, who had been so useful and zealous in the young Gentleman's Cause, would not pass unrewarded.

* Ubi fit, nescit. It is an usual Effect of Terror, and Consternation, to throw the Mind into such Disorder and Confusion, that it is render'd incapable of Reflection. Thus Plautus, in a like case, makes one say, Evidem quo eam, aut ubi sim, aut quo sim, nequeo cum animo certum investigare.

? Pergin' credere? He had before said, cave

Phor. He married another.

Naus. Hah ! Heaven forbid.

Phor. 'Tis certainly true.

Naus. Wretch that I am, I'm undone !

Phor. And has a Daughter by her too, whom you never dreamt of,

Chr. (to Dein.) What shall we do ?

Naus. Immortal Gods ! What Treachery and Baseness is this !

Phor. 'Tis as I tell you.

Naus. Can any thing be imagin'd more ungenerous ? And yet these Husbands, when with their Wives, are then forsooth old and good for nothing. *Demipho*, I address myself to you, for I have not patience to speak with him : were these his frequent Journeys, and long Stays at *Lemnos*? Was this the Cheapness of *Grain*, that so much lower'd our Rents ?

Dem. I don't deny, *Nausistrata*, that he is highly to blame in this Business ; but yet the Crime is not wholly unpardonable.—

Phor. He preaches to the Wind.

Dem. For 'twas neither thro' any Aversion nor Contempt of you that he did it ; but being once about fifteen Years ago over-heated with Wine, he got this Woman with child, and had a Daughter by her, nor ever touch'd her afterwards. She is now dead ; the only Scruple that remain'd in this Affair is remov'd : Therefore I beg that you will exert the same Prudence here you are wont to do on other Occasions, and bear it with Patience and Calmness.

Naus. What should I bear with Patience ? I heartily wish indeed that it might end here : but what Reason have I to hope ? Can I flatter myself that Age will reclaim him ? He was then old enough, were Years a Security for his Behaviour... Are my Age and Beauty more attractive now than formerly, *Demipho* ? What can you offer to make me think or hope that it will not any more be so ?

Phor. Whoever has a mind to attend at *Chremes's* Funeral, now is the tune. 'Tis thus I retaliate. Come then and provoke *Phormio*, who dares : he shall be served the same Sauce. Why even let him

A N N O T A T I O N S.

Ex se si quidquam credas, and here expostulates as if she was already giving ear to him, when in reality nothing had been said. These nice and delicate Strokes discover the most exact Knowledge of the human Frame. A Man conscious of Guilt, how much soever it may be his Interest to conceal it, will yet often betray himself by his own Fears, and an overstrained Anxiety. This particular Cast of Mind, so inseparable from a Heart corrupted and base, is admirably express'd by *Phædrus* in the following Lines; *Lib. 3. Prol. 45.*

Suspiciose si quis errabit sua,

Ei rapiet ad se quod erit commune omnium,

Stulte nutabit animi conscientium:

Mi homo. Dil metus duxit. Some suppose these Words directed to her Husband

not imagining that she would use an Expression so familiar as *mi homo* to *Phormio*. But this Criticism is trifling. *Mi homo* was a common Form of Address at that time, and used promiscuously, even to People of low Rank. In the Translation however I have express'd it so as to suit the Manners of the present Age.

³⁹ *Ea mortem abit e medi abiit.* *Demipho* dwells upon this Circumstance, repeating it twice, as upon this chiefly his Hopes depended of being able to bring about a Reconciliation. And here we ought to observe, how judiciously the Poet has conducted his Plot, in contriving to remove the Lemnian Wife out of the way. For had she been still alive, it must have prov'd an insurmountable

PH. Uxorem duxit. NA. mihi homo, Dij melius duint.
PH. Sic factum est. NA. perii misera. PH. & inde filiam
Suscepit jam unam, dum tu dormis. CH. quid agimus?
NA. Proh Dii immortales, facinus indignum & malum!
PH. Hoc actum est. NA. an quidquam hodie est fac-
tum indignius?

Qui mihi, ubi ad uxores ventum est, tum sunt senes,
Demipho, te apello: nam me cum hoc ipso distendet
loqui.

Hæcne erant itiones cræbræ, & mansiones diutinæ
Lemni? hæcne erat ea, quæ nosfructus minue-
bat, vilitas?

DE. Ego, Nausistrata, esse in hac re culpam meritum
non nego,

Sed ea quin sit ignoscenda. PH. verba sunt mortuo.

DE. Nam neque negligentiâ tuâ, neque odio id fecit tuo
Vinoletus fere abhinc annos quindecim mulierculam
Eam compressit, unde hæc nata est, neque postilla un-
quam attigit.

Ea mortem obiit: è medio abiit: qui fuit in re hac
scrupulus.

Quamobrem te oro, ut alia facta tu sunt, æquo animo
hoc feras,

NA. Quid ego æquo animo? cupio misera in hac re jam
Sed quid sperem? ætate porro minus peccaturum putem?
Jam tum erat senex, seneclitus si verécundos facit.

An mea forma atque ætas nunc magis expetenda est;
Demipho?

Quid mihi hic affers, quamobrem exspectem, aut spe-
rem porro non fore?

PH. Exsequias Chremeti, quibus est commodum ire,
Sic dabo: age nunc, Phormionem, qui volet, laceffito:
Faxo tali eum mactatum, atque hic est, infortunio.

scrupulus in hac re. Quamobrem oro te, ut alia tua facta sunt, feras hoc æquo animo.
NA. Quid ego feram æquo animo? Misera, cupio jam defungi in hac re, sed quid spe-
rem? Putem porro, eum minus peccaturum ætate? Si senectus facit verécundos, jam tum erat se-
nex. An mea forma atque ætas est magis expetenda nunc, Demipho? Quid affers mibi hic? qua-
mobrem expectem, aut sperem? tale quid non porro fore? PH. Hem, est tempus celebrare exsequias
Chremeti, iis quibus est commodum ire. Sic dabo: age nunc, laceffito Phormionem qui volet; faxo
eum mactatum tali infortunio, atque hic est.

ANNOTATIONS.

mountable Obstacle to the reconciling of the several Parties.

³⁷ Exsequias Chremeti. The Pleasantry of this Passage consists chiefly in Phormio's employing the very Terms that were used in proclaiming Fúnerals. L. Titio exsequias ire quo commodum est, jam tempus est, illius defertur.

³⁸ Sic dabo. That is, In this manner will I treat him; or, Thus will I revenge the In-

jury. Phormio triumphs in the Success of his Scheme; age, age, nunc, Phormionem, qui volet, laceffito. He imagines himself invincible, and talks in the genuine Style of a vain Parasite, conceited of his own Wit, and who imagines himself an Overmatch for every body.

³⁹ Tali mactatum infortunio. This manner of speaking is very familiar to Plautus. Mactare, in its proper and original Signification,

232. TERENCE'S PHORMIO.

return again to Favour, I've had Revenge enough; she has something to ring in his Ear as long as he lives.

Naus. Possibly I deserved this: Ah *Demipho*, what need is there now to repeat how faithful I have been to him in every thing?

Dem. I know it all, as well as yourself.

Naus. Do you think then that I deserved such Usage?

Dem. Far from it: but since Reproaches can't annul what is already past, forgive him. He begs pardon, owns his Fault, and makes an Apology for it; what would you have more?

Phor. But truly before she pronounces the Pardon, I must secure myself and *Phaedria*: Hark ye, *Nausistrata*, before you answer rashly in the present Case, hear me a little.

Naus. What's the matter?

Phor. I drew from your Husband by Stratagem ninety Guineas: These I gave to your Son, and he has given them to *Dorio* the Bawd for a Mistress.

Chr. Hah, what is that you say?

Naus. What? Does it appear a Crime so heinous to you, that your Son a young Man keeps one Mistress, when you yourself have got two Wives? Are you not ashamed? With what Face can you reprove him? Answer me.

Dem. He'll do as you'd have him.

Naus. Nay, that you may know my mind, I neither forgive, nor promise aught, nor give any Answer at all, till I see my Son: I refer all to his Determination, and will agree to whatever he proposes.

Phor. You're a wise prudent Woman, *Nausistrata*.

Naus. Does that satisfy you then?

Phor. Nay, I come off delightfully, and beyond my Hopes.

Naus. But pray tell me your Name.

Phor. My Name? *Phormio*; a real Friend to your Family, and particularly to *Phaedria*.

Naus. Well, *Phormio*, and you may depend upon it that henceforward I will serve you as far as I am able in Word and Deed.

Phor. You're very obliging.

Naus. Nay, indeed you deserve it.

Phor. Will you then do a thing that will mightily please me, *Nausistrata*, and make your Husband's Eyes ake?

Naus. With all my Soul.

Phor. Invite me to Supper.

Naus.

A N N O T A T I O N S.

tion, is an Expression equivalent to *magis aucte*. 'Tis thus that Horace uses it; Lib. I. Sat. 2. *Malle virtute esto, inquit sententia dia Catonis.* That is, *magis aucte esto*. Hence we sometimes meet with this Phrase of *maetare Deos hostia*; both in Plautus and Cicero.

⁴² At *meo merito*, *credo*. It will be neces-

sary to observe here, that these Words *aucte* or *vero*, or as some read, *an*, and *credo*, do not so often denote an Interrogation, as mark an Irony or Sneer. Thus *Sulpicius ad Cic.* Fam. 4, 5. *An illius vicem, credo, doles?* And *Lucretius, Lib. 5. V. 175.*

*An, credo, in tenebris vita, ac mærore ja-
cebat?*

Redeat sane in gratiam : jam supplicii satis est mihi. 40
Habet hæc, ei quod, dum vivat, usque ad aurem ob-
ganniat. [morem, Demipho,

NA. At meo merito, credo. quid ego nunc ea commi-
Singillatim, qualis ego in hunc fuerim? DE. novi æque
omnia [minimè gentium :

Tecum. NA. merito hoc meo videtur factum? DE.
Verùm, quando jam accusando fieri infectum non po-
test, 45

Ignosce : orat, confitetur, purgat : quid vis amplius?
PH. Enimvero, priusquam hæc dat veniam, mihi pro-
spiciam & Phædriæ.

Heus, Nausistrata ; priusquam huic respondes temerè,
audi. NA. quid est?

PH. Ego minas triginta ab isto per fallaciam abstuli :
Eas dedi tuo gnato : is pro suâ amicâ lenoni dedit. 50
CH. Hem, quid ais? NA. adeon' indignum tibi vide-
tur, filius

[duas ?

Homo adolescens unam si habet amicam, tu uxores
Nil pudere? quo ore illum objurgabis? responde mihi.

DE. Faciet, ut voles. NA. imo, ut meam jam scias
sententiam,

Neque ego ignosco, neque promitto quidquam, neque
respondeo, 55

Priusquam gnatum videro. ejus judicio permitto om-
nia : [sistrata.

Quod is jubebit, faciam. PH. mulier sapiens es, Nau-

NA. Satin' tibi est? PH. imo vero pulchrè discedo,
& probè, [mîn' Phormio,

Et præter spem. NA. tu tuum nomen dic quod est. PH.
Vestræ familie hercle amicus, & tuo summus Phæ-
driæ. 60

NA. Phormio, at ego ecastor posthac tibi, quod pot-
ero, & quæ voles, [tum est tuum.

Faciamque & dicam. PH. benignè dicis. NA. pol meri-
PH. Vin' primùm hodie facere, quod ego gaudeam.

Nausistrata, [coenam voca.

Et quod tuo viro oculi doleant? NA. cupio. PH. me ad

gnatum. Permitto omnia ejus judicio : faciam quod is jubebit. PH. Es mulier sapiens, Nausistrata.
NA. Estne satis tibi? PH. Imo vero discedo pulchre, et probe, et præter spem. NA. Tu dic
quod est tuum nomen. PH. Mibine? Phormio, amicus hercle vestræ familie, et summus amicus
tuo Phædriæ. NA. Phormio, at ego ecastor posthac faciamque, et dicam tibi, quæ potero, et
quæ voles. PH. Dicis benignè. NA. Pol, est tuum meritum. PH. Visne primum facere bodie,
Nausistrata, quod ego gaudeam, et quod oculi doleant tuo viro? NA. Cupio. PH. Voca me ad
coenam.

ANNOTATIONS.

⁵³ Quo ore illum objurgabis? Terence takes care from time to time to instruct as well as divert his Readers, and convey to their

Minds the justest Sentiments of Morality. Here we have an important Lesson to Parents, that they ought to have a guard upon their

Naus. I do invite you heartily.

Dem. Let us now go in.

Naus. Agreed. But where's Phædria our Judge?

Phor. I'll bring him presently. [To the Spectators.] Farewel, and give us your Applause.

ANNOTATIONS.

their Actions, if it were but for the sake of their Children; for with what Face can they reproach others for a Crime they are conscious of being guilty of themselves? 65 *Sed ubi est Phædria judex nosfer?* This we are to conceive pronounc'd with a facetious, pleasant Air, and refers to what she had said a little before; *Ejus judicio permittit om-*

NA. Pol verò voco, DE. eamus intrò hinc. NA. fiat.
sed ubi est Phædria
Judex noster? PH. jam hīc favo aderit. Vos valete,
& plaudite.

CALLIOPIUS RECENSUI.

NA. Pol vero, voco.
DE. Eamus intro
NA. Fiat. Sed ubi
est Phædria noster
judex? PH. Favo
aderit hic jam, Vos
valete & plaudite.

ANNOTATIONS.

pia. He only was now wanting to compleat who was at that very time indulging himself with a Mistress, would pass any severe to conceive the rest, it being so obvious, that and rigorous Sentence against his Father, for all will end to their mutual Satisfaction. For a Fault of the same kind, there was no great Likelyhood that *Phædria*,

P. T E-

CHINESE THERAPEUTICS

ЛУСИЧА СІДІТЬ

ΑΙΓΑΙΟΝ ΤΑΞΙΔΙΑ

А Я УОЗН

IT IS A MAMMAL

А Я У О Н

P. T E R E N T I I

H E C Y R A.

T H E

H E C Y R A

O F

T E R E N C E.

THE
HECYRA
OF
TERENTIUS.

The Title.

THIS PLAY WAS EXHIBITED AT THE ROMAN GAMES, WHEN SEXTUS JULIUS CÆSAR, AND CNEUS CORNELIUS DOLABELLA WERE CURULE ÆDILES. IT WAS NOT ACTED QUITE THROUGH. FLACCUS THE FREEDMAN OF CLAUDIUS COMPOSED THE MUSICK, WHICH WAS PERFORMED ON EQUAL FLUTES, UNDER THE CONSULSHIP OF CNEUS OCTAVIUS, AND T. MANLIUS. IT WAS ATTEMPTED AGAIN AT SOME FUNERAL GAMES. IT WAS BROUGHT ON A THIRD TIME, WHEN Q. FULVIUS, AND L. MARCIUS WERE CURULE ÆDILES.

ANNOTATIONS.

The Title to this Play is very perplexed, and varies exceedingly in different Editions. Some make it to be acted at the *Roman Games*, others at the *Feast of Cybele*, some tell us it is taken from the *Greek* of *Menander*, others from *Apollodorus*. That given here, as in all the rest, is from the *Cambridge Edition*. But as the Title prefix'd to this Play by *Westerbowius* in his accurate Edition of our Poet, seems to be the fullest and most exact of any yet published, I shall here, for the Sake of the Reader, give it entire.

P. Terentii Hecyra, acta Ludis MEGA-

Iensibus, Sexto Julio Cæsare, et Cneo Cornelio Dolabellæ Ædibus Curulibus. Non est peracta. Modos fecit Flaccus Claudi, tibiis paribus. Tota Græca Apollodoru facta est. Acta primo sine prologo. Data secundo, Cneo Octavio, et T. Manlio Consulibus. Relata est L. Emilio Paulo ludis funebris. Non est placita. Tertio relata est, Q. Fulvio, L. Marcio Ædibus Curulibus. Egit L. Ambivius Turpio. Placuit.

The Reader will the better understand this Title, and the Reason of the Play's being so often attempted

before

P. TERENTII HECYRA.

TITULUS *seu* DIASCALIA.

ACTA LUDIS ROMANIS, SEX. JU-
LIO CÆS. CN. CORNELIO DOLA-
BELL, ÆDIL. CUR. NON EST PER-
ACTA TOTA. MODOS FECIT
FLACCUS CLAUDII. TIBIIS PARIB.
CN. OCTAVIO, T. MANLIO COSS.
RELATA EST ITERUM LUDIS FU-
NEBRIBUS. RELATA EST TERTIO,
Q. FULVIO, L. MARCIO ÆDILI-
BUS CURULIBUS.

Lata est tertio, Q. Fulvio, & L. Marcio Ædilibus Curulibus.

ORDO.

Hæc Comœdia fuit
acta Ludis Romanis
Sexto Julio Cæsare,
et Cneo Cornelio De-
labello Ædilibus Cu-
rulibus. Non est tota
peracta. Flaccus, Li-
bertus Claudi, fecit
modos sibiis paribus;
Cneo Octavio, et T.
Manlio Consulibus
Relata est iterum
Ludi funebris. Re-

ANNOTATIONS.

before it could be acted quite thro', after having read the two Prologues with the Remarks upon them.

1. *Tibiis paribus.* That is, with two equal Flutes, either right-handed or left-handed, according to the different Occasions on which it was acted.

2. *Cn. Octavio, T. Manlio Coss.* That is, in the Year of the City 588, and 165 Years before the Birth of Christ, the Year after the Representation of the *Andrian*:

3. *Relata est iterum ludis funebris.* Donatus, in his Remarks upon the Prologue, tells us; that it was acted upon Occasion of the Funeral Games of L. Æmilius Paulus. But this is scarce to be credited, because Æmilius

Paulus died not till five Years after the first Attempt of bringing it upon the Stage, and it is not likely, that the Poet, who knew that the Opposition it met with was not owing to want of Merit in the Performance, but the extravagant Fondness for Rope-Dancers, which prevail'd, at that time, would have neglected the reviving it so long, if he had any Thoughts of bringing it on again at all, as it appears by the Prologue he had from the very Beginning. I am therefore to apt think that the Funeral Games here mentioned, were celebrated towards the latter End of the same Year in which this first Attempt was made.

The ARGUMENT to the HECKYRA, from IV. MURETUS.

PAMPHILUS, the Son of Laches by his Wife Sostrata, was desperately in love with one Bacchis a Courtezan. One Night as he was coming drunk to her House, he chanced to meet with Philumena the Daughter of Phidippus and Myrrhina, and by Force enjoyed her; and as it was in the dark, neither of them knew the other. In the Struggle, however, he took a Ring from her, and made a Present of it to Bacchis. Some time after, his Father, both to wean him from this unlawful Love, and to have some Support in his old Age; prevailed on him to marry. It fortun'd that this very Girl was given him to Wife, whom a little before he had ravish'd, her Mother greatly rejoicing; who, as she was alone conscious to her Misfortune, was glad to have her given away in Marriage as soon as possible, hoping by this means to hide the Disaster. But it fell out far otherwise than she expected. For Pamphilus, who had with great Reluctance consented to marry, because he found it impossible so all of a sudden to shake off his Passion for Bacchis, abstain'd from all nuptial Commerce with his Wife. Bacchis, again, to whom Pamphilus had promised, that during her Life he never would marry, greatly resenting the Injury which she imagined was done her, did not behave to him now with her usual Complaisance and Good-humour. This provok'd Pamphilus, and gradually weakened his Affection, insomuch that his Passion soon took a new Turn, and he became fond of the Wife he had before despis'd. Mean time an Affair happens, that calls Pamphilus from home. During his Absence, Philumena sensible that she was every day advancing in her Pregnancy, began to avoid all Company, and especially that of her Stepmother. In fine, when she found there was no Probability of concealing it longer, she forms a Pretence of going to assist her Mother at a Sacrifice, and continues with her, who alone was let into the Secret of what had befallen her. Some few Days after Sostrata sends for her, but is answered, that she is sick. She goes to see her, and is refus'd Admittance. Laches hearing this, accuses his Wife, and lays all the blame upon her. She clears herself, and endeavours to make it appear, that the Charge is without Foundation, as being conscious of nothing that should make her Company disagreeable to her Daughter-in-law. Mean time Pamphilus returns, and so it fortun'd, that the very day of his Arrival at Athens, Philumena was brought to bed. When therefore, impatient to see her, (for he understood she was ill, and lov'd her to Distraction) he had suddenly rush'd in, he finds that she is delivered of a Child. Myrrhina as he is retiring, follows him, and with Tears requests him (as it could no way injure him to keep this Affair secret, nor was he required to take back his Wife unless it was his own Choice) that

M. Ant. Mureti ARGUMENTUM.

PAMPHILUS, Lachetis e. Sostrata uxore filius, Bacchidem meretricem deperibat. Is quum aliquando noctu ad eam temulen-
tus iret, in Philumenam, Phidippi et Myrrhinæ filiam, incidit, eamque in via per vim compressit: atquè ita effugit, ut neque ipse eam, neque pueram cognoscere potuerit. In illa autem lucia etiam annulum ei detraxit, eamque Bacchidi dono dedit. Paulo post palam eum, tum ut a meretricio amore averteret, tum ut præsidium suæ senectuti pararet, ad uxorem ducentam perpulit. Contigit, ut ea ipsa uxor ei daretur, quam ipse consupraverat: gaudente admodum puellæ matre, quæ quia sola conscientia erat filiam e stupro; gravidam esse, quamprimum eam collocare properabat, ut, si forte post aliquot menses pareret, nuptiis, quemadmodum sœpe fit, obtegeretur stuprum; cecidit res longe aliter ac putabatur. Etenim Pamphilus, qui invictissimus adjecisset animum ad rem uxoriæ, quia avellere se derepente a Bacchidis amore non posset, ita dormit cum uxore, ut eam ne attigerit quidem. Bacchis, quod, ea viva, nunquam se uxorem dueturum, sœpe ei promiserat Pamphilus, nonnullam sibi ab eo factam injuriam putans, multo ei minus, quam solebat, placida et obsequens esse cœpit. Eo factum est, ut Pamphilus ei se paulatim subduxerit, quamque prius spernēbat uxorem, ejus mirificum quendam amorem animo, conceperit. Interea quiddam accidit, ut iter Pamphilo in Imbrum esset. Profecto eo, Philumena, quæ intumescere sibi utorum sentiret, quum aliorum, tum socrus imprimis suæ conspectum refugiebat. Tandem quum in eo esset, ut cœleri vix posse amplius videretur, sumpta occasione, per sacrificandi speciem, ad matrem se, unam omnium rerum conscientiam, confert. Post dies complūculos mittit Sostrata, qui eam arcesserent. Respondetur, ægrotam esse. It, ut eam saltem viseret: non admittitur. Laches accusare uxorem, et dicere, hæc omnia illius culpa contingere. Illa contra excusare se, et culpam deprecari: nullius se rei conscientiam esse, cur sua consuetudo nurui odiosa esse debeat. Interea rediit Pamphilus, atque ita sors tulit, ut quo die ipse Athenas appulit, eo ipso Philumena partu levaretur. Quum igitur, videndi cupidus (ægrotare enim acceperat, et ita amabat, ut qui vehementissime) subito ad eam ingressus esset, peperisse deprehendit. Ibi eum Myrrhina exuentem prosecuta, lacruman, obtestari cœpit, quando ea res nihil ipsi nocitura esset; ne reciperet quidem uxorem, si ita videretur: sed tamen ne famam illius proderet. Ita se facturum recipit. Quum igitur neque vellet uxorem recipere, iisque rufsum

that he would not betray her Daughter's Misfortune, and thereby ruin her Reputation. He gives his Promise. After this, when he would neither take back his Wife, nor assign the true Reason of his Refusal, the old Men begin to suspect that he is still enslav'd to Bacchis, and for that Reason so averse to live with his Wife. Laches therefore, sending for Bacchis, expostulates with her, but she wholly clears herself, and the old Man further requests of her, that she will go in to the Women, and try to remove also their Suspicions. Accordingly she goes in with the Ring upon her Finger, which Pamphilus in the struggle had taken from Philumena, and presented to her. By means of this Ring it is known that Pamphilus himself had ravish'd Philumena; upon which Pamphilus, full of Joy, takes home his Wife and Son.

P E R-

veram adferret causam, suspicati sunt senes, eum Bacchidis adhuc amore impeditum, ea de causa ab uxore abhorrente. Arcessitam itaque Bacchidem objurgat Laches. Ea, quum se illi purgasset, jubetur ad mulieres ingredi, et eis quoque illam suspicionem adimere. Ingreditur, annulum habens in digito, quem olim Philumenæ eruptum sibi dederat Pamphilus. Is annulus efficit, ut viciatam esse ab ipso Pamphilo Philumenam cognosceretur. Laetus Pamphilus, et uxorem et filium recipit.

S E T U M

R 2

D R A-

PERSONS of the PLAY.

The Speaker of the PROLOGUE.

BACCHIS, a Courtezan, Mistress to *Pamphilus*.

MYRRHINA, Mother to *Philumena*.

LACHES, an old Man, Father to *Pamphilus*.

PAMPHILUS, the Son of *Laches* and *Sostrata*.

PARMENO, Servant to *Sostrata*.

PHIDIPPUS, an old Man, Father to *Philumena*.

PHILOTIS, a Courtezan.

SOSIA, Servant to *Pamphilus*.

SOSTRATA, Mother to *Pamphilus*.

SYRA, an old Bawd.

MUTES.

PHILUMENA, the Daughter of *Phidippus*, married to *Pamphilus*.

SCIRTUS, a Servant.

A NURSE.

TWO MAIDS belonging to *Bacchis*.

DRAMATIS PERSONÆ.

P R O L O G U S.

BACCHIS, meretrix, amica Pamphili.

MYRRHINA, mater Philumena.

LACHES, senex, pater Pamphili.

PAMPHILUS, filius Lachetis et Sostratæ.

PARMENO, servus Sostratæ.

PHIDIPPUS, senex, pater Philumena.

PHILOTIS, meretrix.

SOSIA, servus Pamphili.

SOSTRATA, mater Pamphili.

SYRA, anus, lena.

PERSONÆ MUTÆ.

PHILUMENA, filia Phidippi, nupta Pamphilo.

SCIRTUS, servulus.

NUTRIX.

ANCILLÆ DUXÆ Bacchidis.

The PROLOGUE.

THIS Comedy is called the Step-Mother. When it was first exhibited, a Folly and Disaster altogether new interven'd, that neither could the Representation be carried on, nor any Judgment form'd of it; the People were become so extravagantly fond of Rope-Dancing. It is therefore now offered as a new Play, for the Poet did not attempt then to bring it on a second Time, that he might sell it again to the Stage. You have seen and approv'd other Plays of his; be intreated to give this too a candid Hearing.

The

ANNOTATIONS.

* *Hecyra est huic nomen fabulæ.* The Name of this Play is deriv'd from a Greek Word *ἰκυρα*, which signifies a Mother-in Law, or Husband's Mother. The Reason of this Title is, that some of the most interesting Circumstances of the whole Piece take their Rise from Suspicions form'd of *Sofrata*, the Mother of *Pampphilus*.

Ibid. *Haec cum data est nova, novum--vitium.* It appears hence, that this was the second time of an Attempt's being made to exhibit this Play, since the Words here plainly imply that they had essay'd it before, but were repuls'd. *Vitium* Criticks observe to be a Word translated from *Augury*, where

it implied an unlucky Omen, and thence is put for any Misfortune or Disaster. The Poet justly calls the Fondness for Rope-Dancing, so prevalent at that Time, by this Name, as it was the Cause of the ill Reception his Play met with. Perhaps, too, it was intended to hint, that this foolish Preference was owing to a Corruption and Depravity of Taste.

4 *Ita populus studio stupidus.* Here we discover the Poet's Anxiety to preserve his Reputation. He tells us, the ill Reception his Play met with at its first Representation, was not owing to any Defect or want of Merit on its side, but because the Atten-

tion

P R O L O G U S.

HEcyra est huic nomen fabulae. haec cum data
Est nova, novum intervenit vitium & calamitas,
Ut neque spectari, neque cognosci potuerit :
Ita populus studio stupidus in funambulo
Animum occuparat. nunc haec planè est pro novâ : 5
Et is, qui scripsit hanc, ob eam rem noluit
Iterum referre, ut iterum possit vendere.
Alias cognostis ejus : quæso, hanc noscite.
bulo. Nunc haec est plane pro nova ; et is, qui scripsit hanc, noluit iterum referre ob eam rem, ut possit vendere iterum. Cognovisti alias comedias ejus : quæso, noscite hanc.

O R D O.

HEcyra est nomen huic fabulae. Cum haec est data nova, novum vitium, et nova calamitas intervenit, ut neque potuerit spectari, neque cognosci : Populus stupidus studio ita occupaverat animum in funambulo.

A N N O T A T I O N S.

tion of the Audience was otherwise employed. The Word *stupidus* does not signify the same here as *stupid*, in our Language, but denotes an earnest Attention mixed with Astonishment and Wonder, a Keeness proceeding from Admiration and Surprise. *Turpilius* had before him used it in the same sense. - *Herus stupidus astat*; ita ejus aspectus repens cor torporavit homini amore.

⁷ Ut iterum possit vendere. It appears from this that *Tereau* was very confident of the Merit of his Play ; and it is worthy our notice too, that he would rather be esteem'd avaricious, than diffident of himself : for had he attempted to bring it on again, after the Rope-dancing Scene was over, he could

not have sold it a second time as a new Play. But this Confession of Avarice, if one may call it so, was a strong Recommendation of the Play, because the *Aediles* or Actors would never have made another Purchase of it, unless they had conceived highly of its Merit.

⁸ Alias cognovisti ejus. Terence wrote several Plays before the *Andrian*, tho' that is the only one left us of those exhibited by him before the *Hecyra*. *Vossius*, and some others after him, tell us, that this second Representation was not till after the *Adelphi*. If so, the *Romans* had seen five Plays of his, for the *Adelphi* was the last Piece he wrote.

The SECOND PROLOGUE.

ICOME in the Prologue-Speaker's Dress; an Envoy from the Poet; let me be a successful one, nor lose, in my old Age, the Talent I possess'd in Youth, of reviving by repeated Trials exploded Plays, and hindering the Poet and his Works from sinking into Oblivion. In those new Plays of *Cecilius*, which I first study'd, some were his'd off the Stage; others hardly stood their Ground. But because I knew the Fortune of the Theatric to be fluctuating and variable, I submitted to certain Toil, where the Hopes were very uncertain. I again attempted to bring them on, that from the same Poet I might with Care and Study learn other new Plays, nor discourage him from his Labours for the Stage. This Perseverance obtain'd for them a fair Representation, and, when seen, they fail'd not to please. Thus I restor'd the Bard to the Place he merited in your Esteem, and rescued him, whom now his Adversaries had almost compell'd to abandon Study, Application, and the Poetick Art. But had I then despis'd his Plays, or aim'd at driving him from Study, to Indolence and Sloth, I could have easily deter'd him from any new Attempts. Now therefore for my sake hear with candid and impartial Minds what I am to say. I offer you again the Step-Mother, which I have never yet been able to act in Silence, so much did a late Misfortune prevail against it. This Misfortune your Judgment will now remove, if it joins in aid of our Labour and Address. When I first began the Representation, the Combats of the Prize-Fighters (an Expectation too was rais'd of a Scene of Rope-Dancing) the increasing Crouds, Tumult, and Clamour of Women, compell'd me to withdraw before my time. Here then I attempt to revive an old Custom, and persevere in courting your Approbation. I bring it on again. In the

ANNOTATIONS.

This Prologue is pen'd with wonderful Art, and an uncommon Power of Persuasion; for as it had been already twice at least rejected, there was need of great Address to bring it again upon the Stage. *Ambivius* himself is generally supposed to be the Speaker of the Prologue, one old in his Profession, and in the highest Esteem. His Authority therefore, approving both the Poet and the Poem, would carry in it a great deal of Weight. *Terence* is besides compared with another of his Profession, one of great Authority, and long standing, I mean *Cecilius*. *Ambivius* argues from his Example, that this Play's being so often refused, ought to be no Objection to it at present, for the same had happened often to the other, and but once to our Poet.

Orator ad vos venio. Orator here is

commonly understood to signify an Envoy or Embassador, as in *Ennius*.

Orator sine pace reddit, regique referit rem. For altho' the proper Business of the Prologue was to relate the Subject of the Play, yet here *Ambivius* is an Embassador or Orator from the Poet to the Audience, to plead his Cause. See more of this in the Notes upon the Prologue to the *Self-Tormentor*.

Novas qui exactus feci ut inveterascerent. There is something very ingenious in this. When I was but a young Actor, I made you in time relish Pieces that at first you had rejected; why should I not now attempt the same in favour of this Play of *Terence*? I am old, have had long Experience, and therefore ought to be a better Judge of what will entertain and divert you. If I succeeded then,

ALTER PROLOGUS.

ORATOR ad vos venio ornatus prologi;
Sinite exorator sim, eodem ut juie uti senem
Liceat, quo jure sum usus adolescentior,
Novas qui exactas feci ut inverterascerent,
Ne cum poetâ scripturâ evanesceret.
In his, quas primum Cæcili didici novas,
Partim sum carum exactus, partim vix steti.
Quia scibam dubiam fortunam esse scenicam
Spe incertâ, certum mihi laborem sustuli.
Eadem agere cœpi, ut ab eodem alias discerem
Novas studiosè, ne illum ab studio abducerem.
Perfeci ut spectarentur: ubi sunt cognitæ,
Placitæ sunt, ita poetam restitui in locum,
Prope jam remotum, injuriâ aduersarium,
Ab studio, atque ab labore, atque arte musicâ.
Quod si scripturam sprevissim in præsentia, &
In derendo voluisse operam sumere,
Ut in otio esset, potius quam in negotio;
Deteruisse me facile, ne alias scribebat.

Nunc quid patam, meâ causâ, æquo animo attendite.
Hec yram ad vos refero, quam mihi per silentium
Nunquam agere licitum est; ita eam oppressit calamitas.
Eam calamitatem vostra intellegentia
Sedabit, si erit adjutrix nostræ industriae.

Cum primum eam agere cœpi, pugilum gloria,
Funambuli eodem accessit exspectatio;
Comitum conuentus, strepitus, clamor mulierum
Fecere, ut ante tempus exirem foras.
Vetere in novâ cœpi uti consuetudine.

In' experiund, ut essem. refero denuo;
terram, ne scriberet alias. Nunc m'a causa attendite æquo animo, qui petam. Refero lie-
cyram ad vos, quam, nunquam est licitum mihi agere per silentium, calamitas ita oppressit eam.
Vista in' eligentia, si erit adjutrix nostræ industriae, sedabit eam calamitatem. Cum primum
cœpi agere eam, gloria pugilum, expectatio funambuli accessit eodem, conuentus comitum, strepitus,
clamor mulierum fecero, ut exirem foras ante tempus. Cœpi uti vetere consuetudine in nova fabula,
ut essem in experiendo. Refero denuo;

ANNOTATIONS.

then, 'tis much more likely that I should succeed now; nor can you accuse me of Temerity or Forwardness for resuming an old Practice. I have so great Reason to think well of.

Perfeci ut spectarentur. Cæcilius was one of the greatest Names among the Roman comic Poets. His Works were in great Esteem in After-Ages, and even at this very Time; and yet we plainly see from hence, with what difficulty they were at first receiv'd. The Bulk of the Audience are

feldom capable of forming any true Judgment of the real Merit of a Performance. But we have here a very commendable Example in a celebrated Actor. He knew the Value of the Play, and therefore was not daunted by Opposition. His Stediness and Perseverance procured the Poet a fair Hearing; and that the Audience might not think he claimed all the Merit to himself, he adds, ubi sunt cognitæ, placitæ sunt. Worth, if once set in a proper Light, will always recommend itself.

Pugilum gloria, To render the Sense compleat,

ORDO.

VENIO rator ad prologi; fine sim exorator, ut liceat scenem uti eodem jure, quod jure sum usus adolescentior, qui feci novas exactas ut inverterascerent, ne scriptura evanesceret cum poeta. In his fabulis Cæciliis, quas novas primum didici, partim carum sum exactus, partim vix steti. Quia scibam fortunam scenicam esse dubiam, sustuli certum laborem mihi, incerta spe. Cœpi agere easdem, ut discerem alias novas studiosè ab eodem, ne abducerem illum ab studio. Perfeci ut spectarentur: ubi sunt cognitæ, sunt placitæ. Ita restitui poetam in locum, non prope remotum injuria adae sagitorum ab studio, atque ab labore, atque arte musicâ. Quid si sprevissim scripturam in præsentia, et voluisse operam in deteruanda, ut essem in otio potius quam

first Act I please, when mean time a Rumour spreads, that a Combat of Gladiators was to be exhibited. The People flock together in tumultuous Crouds; Clamours, and a Contention for Places ensue, nor was it in the mean time possible for me to stand my Ground. Now there is no Disturbance; but all Attention and Silence. I have now again an Opportunity granted of exhibiting this Play; 'tis yours properly by a candid Judgment to encourage and adorn these Dramatic Shews. Suffer not, by your Neglect, the Muses and their Art to sink into the Hands of a few; but make your Authority the Aid and Support of mine! If I never was governed by Avarice, in fixing the Price of my Art; but always accounted it my highest Gain to contribute as much as possible to your Pleasure and Entertainment; allow me to obtain this of you, that a Poet, who commits his Works to my Defence, and throws himself upon your Protection, may not be injuriously exposed to the Insults of malicious Foes. For my Sake admit of this Plea, and attend with Silence, that other Poets too may be encouraged to write for the Stage, nor I be deter'd from studying new Plays, bought at my Hazard and Expence.

ACT

ANNOTATIONS.

compleat, we must supply *aceffit*. The Expression is beautiful; *Pugilum gloria*, instead of *gloriosi pugiles*.

37 *Potestas condecorandi ludos, &c.* Madam Dacier observes upon this, that it is not his own Interest, that of the Poet, or even of the Audience, that he lays the chief Stress upon. He affects a Concern for the sacred Festivals of the Gods, which were in danger of being depriv'd of one of their chief Ornaments, if by a too great Severity they discouraged the Poets, who furnished the Theatrical Entertainments commonly exhibited on these Occasions. There is great Force and Elegance in this.

39 *Facite, ut nostra auctoritas, &c.* He means, that although at his Age, and with the Experience he may be supposed to have acquir'd, his Authority ought to be of the

greatest Weight, yet he still wants to have the farther Support of their Assent and Concurrence, without which his Endeavours would be of little Service, and Poetry thus disengaged would sink into the Hands of a few, and those too probably Men of the lowest Genius.

49 *Precio emtas meo.* These Words I have rendered according to the literal Meaning, though there is great Dispute among Commentators as to their real Import. *Dacianus*, and after him, Madam Dacier, explain *pretio* by *affimatione*; that *Ambivius* ascertained the Value of the Play, how much the *Ædiles* might give for it. This they think appears manifestly from the Conclusion of the first Prologue, where we are told, that the Action of the Play being interrupted, Terence would not attempt the Representation of it a second Time, that he might sell

Primo actu placeo ; cùm interea rumor venit,
Datum iri gladiatores ; populus convolat :
Tulmultuantur, clamant, pugnant de loco.
Ego interea meum non potui tutari locum.
Nunc turba nulla est : otium, & silentium est,
Agendi tempus mihi datum est : vobis datur
Potestas condecorandi ludos scenicos.
Notile finere per vos artem musicam
Recidere ad paucos. facite, ut vestra auctoritas
Meæ auctoritati fautrix adjutrixque sit.
Si nunquam avarè precium statui arti meæ,
Et eum esse quæstum in animum induxi maximum,
Quam maximum servire vostris commodis ;
Sinite impetrare me, qui in tutelam meam
Studium suum, & se in vestram commisit fidem, - 45
Ne eum circumventum iniquè iniqui irrideant.
Meâ causâ causam accipite, & silentium date,
Ut lubeat scribere aliis, mihique ut discere
Noyas expediat, posthac precio emtas mieo.

vire quam maxime vestris commodis, sinite me impetrare, ne iniqui irrideant eum inique circumventum, qui commisit suum studium in meam tutelam, et se in vestram fidem. Accipite hanc causam mea causa, et date silentium, ut lubeat aliis scribere, utque expeditat mihi discere novas, emtas posthac meo precio.

ANNOTATIONS.

sell it as a new one upon some other Occasion. Now had the Comedians bought it, it no longer belong'd to the Poet, but must be entirely at the Disposal. Madam Dacier therefore supposes the Case to be thus : When the *Ædiles* had a Mind to buy any Comedy for the Stage, they gave it to the Master of the Company, who was to peruse it, and set a Price upon it. If it did not succeed, the Master was bound to return the Money to the Magistrates, which made it their proper Interest to support the Piece with all their Credit, as the *Löts*, if it was rejected, redounded to themselves. This it must be owned is ingenious, but has nothing

to support it but Conjecture. We are entirely unacquainted with the Manner of these Transactions between the *Ædiles*, Players, and Poet, and therefore can pronounce nothing with Certainty about them. Besides, I believe it will be hard to find an Instance where *Premium* is put for *Æstimatio Pretii*. I am therefore more inclined to think, that on some Occasions the *Ædiles*, on others the Master of the Company bought the Play, of which last was the *Hecyra*. But how in either Case, if it was not received, the Poet could claim to sell it again ; is a Matter not easy to be determined at this Distance of Time,

I T E R E N C E's S T E P M O T H E R.

A C T I. S C E N E I.

A R G U M E N T.

Philotis and Syra are angry with Pamphilus for marrying, and abandoning Bacchis, to whom he had pretended Love.

PHILOTIS, SYRA.

Phil. **V**ERILY, Syra, 'tis but seldom that we meet with a Lover who continues faithful to a Mistress. Even this Pamphilus, how often has he sworn to Bacchis (how solemnly too, that any one might have been induc'd to believe him) that he would never marry while she liv'd ! Well, he has married you see notwithstanding.

Sy. I therefore earnestly counsel and advise you to pity none; but to fleece, maul, and rend every one that comes in your way.

Phil. What to except none?

Sy. None. For know, that not one of these Sparks comes to you but with Design by his Flatteries to enjoy you at the cheapest Rate he can. And prithee ought not you in your turn, if possible, to countermine them?

Phil. But to serve all alike, is I think, *barbarous and unjust*.

Sy. Is there any Barbarity or Injustice in being revenged of our Enemies ? Or drawing them into those very Snares they had contriv'd against others ? Alas ! Why have not I that blooming Age and Beauty of yours, or you these Sentiments of mine !

A C T

A N N O T A T I O N S.

The Poet here, as in all his other Plays, begins with letting us into as much of the Plot, as is necessary for understanding the several Incidents and Characters, according to the Order in which they are to appear. Pamphilus was so greatly attached to a Courtezan named Bacchis, that he had made a Promise never to marry while she liv'd. But it is Stranger to this. Being under a Necessity some time after of going to Corinth, she was surprized at her Return to hear that Pamphilus, notwithstanding his Promise, is actually married. This Breach of Faith makes the Subject of her Conversation with Syra in the present Scene. The latter, who was an old Bawd, takes hence Occasion to give her some Instructions, with regard to her Management of the Men, that since they

P. T E R E N T I I R H E C Y R A T S

A C T U S I . S C E N A I .

A R G U M E N T U M .

Philotis et Syra indigne ferunt, Pamphilum uxorem duxisse, relicta quam amare videbatur Bacchide.

PHILOTIS, SYRA.

O R D O .

P E R pol quām paucos reperias meretricibūs
Fideles evenire amatores, Syra.

Vel hic Pamphilus jurabat quoties Bacchidi,
Quām sancte, ut quivis facile posset credere,

Nunquam illā vivā ducturum uxorem domum :

En, duxit. Sy, ergo propterea te sedulō

Et moneo, & hortor, ne cujusquam misereat,

Quin spolies, mutiles, laceres, quemque nacta sis.

PH. Utin' eximium neminem habeam? Sy. neminem:

Nam nemo illorum quisquam, scito, ad te venit,

Quin ita paret se, abs te ut blanditiis suis

Quam minimo precio suam voluptatem expletat.

Hincine tu, amabo, non contra insidiabere?

PH. Tamen pol eandem injurium est esse omnibus.

Sy. Injurium autem est ulcisci adversarios?

Aut quā viā te captent illi, eādem ipsos capi?

Eheu me miseram! cur non aut istae mihi

Ætas & forma est, aut tibi haec sententia?

quin ita paret se, ut suis blanditiis explet suam voluptatem abs te quam minimaq; precio.
Hincine tu, amabo, non tu cohtra insidiabere hincine? PH. Tamen pol, injurium est esse eandem omnibus. Sy.
Injurium autem est ulcisci adversarios? Aut ipsos capi eadem via, qua illi captent te? Eheu me miseram! Cur non aut istae ætas et forma est mihi, aut haec sententia tibi?

A N N O T A T I O N S .

they were for the most part selfish and mercenary, and had no other Views than present Gratification, she ought to shew no Mercy, but make the most of them she can.

¶ Utin' eximium neminem habeam? To exempt none, to give none the Preference. Eximia pecora, as Donatus observes, were those chosen from among the rest of the Flock, and fed with Care, either for the Master's own Use, or the Purposes of Sacrifice.

¶ Eheu me miseram, &c. These two Lines are extremely happy in the Sentiment, and strongly mark the Character of this old Bawd. Horace seems to have had them in his Eye, B. 4. Ode 10. 7. in Ode 10. 7. in

Quæ mens est, badii, cur eadem non pueri fuit?
Vel cur bis animis incolumes non redire genæ.

A C T U S

ACT I. SCENE II.

ARGUMENT.

Parmeno tells Philotis, who was just return'd from abroad, the whole Story of his Master, which serves as an Argument to the Play.

PARMENO, PHilotis, SYRA.

Par. If the old Man should ask for me, say I'm just gone to the Key to enquire about the Arrival of *Pamphilus*. Do you take me, *Scirtus*? If he asks for me, I say, then you are to give this answer; if not, say nothing at all; that I may have this Excuse to plead another time. But is not that *Philotis* there? Whence comes she, I wonder? *Philotis*, your very humble Servant.

Phi. O your Servant, *Parmeno*.

Sy. *Parmeno* I heartily wish you well.

Par. And I you by *Pollux*; *Syra*. Tell me, *Philotis*, where have you been a pleasuring this long while?

Phi. Very little Pleasure, Heaven knows I have had, who went to *Corinth* with a Soldier, the most brutish Fellow on Earth. There for two whole Years together I was forc'd to bear all his Impertinence and Rudeness.

Par. I doubt not, *Philotis*, you have often repented of this foolish Jaunt, and wish'd to be in *Athens* again.

Phi. It is not to be express'd how impatient I was to come home again, and leave this Soldier, that I might see my old Friends, and enjoy the same free Merry-Meetings with them as formerly. For there I durst not speak, but when, and what he pleas'd.

Par. It was not well methinks in the Captain, thus to lay a restraint on your Tongue.

Phi. But what's this, *Parmeno*? What a strange Story has *Bacchis* been telling me just now within? I could never have thought that he would consent to marry while she was living.

Par. Marry! I say marry too.

Phi. Au! Is he not married?

Par. He is, but I doubt whether it will be a lasting Marriage.

Phi. So grant Heaven, if it is for *Bacchis*'s Advantage. But tell me, *Parmeno*, how shall I believe it?

Par.

ANNOTATIONS.

While *Syra* and *Philotis* are discoursing together, *Parmeno*, *Pampphilus*'s Servant comes out from his Master's. As from him they expect to learn the Particulars of the Story, and the Reasons of his Master's acting so contrary to his Promise, *Philotis* enquires, and with some difficulty prevails upon him to let her into all he knew. By his Account we are informed, that *Pampphilus*, much against his Inclination, was by his Father's Importance compell'd to marry. That after his Marriage, he still resorted to *Bacchis*, his Aversion to his Wife rather growing upon him. But as she was become peevish and insupportable, and *Philumena* behaved with great Temper and Prudence, he by degrees contracts a Liking to her, and forgets the other. By the Death of a Friend, which happens about this time, he is call'd from home. *Philumena* is left with her Mother-in-Law. At first they live together in great Harmony, but after some time, *Philumena* pretending a Visit to her Mother, refuses to return; which creates a Suspicion that some Misunderstanding had happened. Matters therefore were at present in such

ACTUS I. SCENA II.

ARGUMENTUM.

Redeundi peregere Philoti, Parmeno totius narrat argumentum fabulae.

PARMENO, PHILOTIS, SYRA.

ORDO.

SENEX si quæret me, modò isse dicio
Ad portum percontatum adventum Pamphili.
Audin', qui dicam, Scirte? si quæret me, uti
Tum dicas: si non quæret, nullus dixeris;
Alias uti possim causâ hac integrâ.

Sed videoen' ego Philotium? unde hæc advenit?
Philotis, salve multum. Ph. o salve, Parmeno.
Sy. Salve mecastor, Parmeno. Pa. & tu edepol, Syra.

Dic mihi, Philoti, ubi te oblectasti tam diu?
Ph. Minime equidem me oblectavi, quæ cum milite 10
Corinthum hinc sum profecta inhumanissimo.

Biennium ibi perpetuum misera illum tuli.

Pa. Edepol te desiderium Athenarum arbitror,
Philotium, cepisse sape, & te tuum.

Consilium contempsisse. Ph. non dici potest, 15

Quam cupida eram hic redeundi, abeundi a milite,

Vosque hic videndi, antiquâ ut consuetudine

Agitarem inter vos liberè convivium.

Nam illi haud licet nisi præfinito loqui

Quæ illi placerent. Pa. haud opinor commodè
Finem statuisse orationi militem

Ph. Sed quid hoc negoti est? modò quæ narravit mihi

Hic intus Bacchis? quod ego nunquam credidi

Fore, ut ille hac vivâ posset animum inducere

Uxorem habere. Pa. habere autem? Ph. eho tu, an

nōn habet?

Pa. Habet: sed firmæ hæ vereor ut sint nuptiæ.

Ph. Ita Di Deæque faxint, si in rem est Bacchidis.

Sed qui istuc credam ita esse? dic mihi, Parmeno.

antiqua consuetudine agitarem convivium libere inter vos. Nam illi haud licet loqui nisi præfinito quæ placerent illi. Ph. Opinor militem haud commodè statuisse finem orationi. Ph. Sed quid negoti est hoc? Quæ Bacchis modo narravit mibi hic intus? Quod ego nunquam credidi fore, ut ille posset inducere animum babere uxorem hæ vivâ. Ph. Habere autem? Ph. Ebo tu, an non habet? Pa. Habet: sed vereor us hæ nuptiæ sint firmæ. Ph. Ita di deæque faxint, si est in rem Bacchidis. Sed qui credam istuc esse ita? Dic mihi, Parmeno.

ANNOTATIONES.

a Situation, that it was uncertain, whether at Pamphilus's Return the Marriage would continue, or be broken off.

b Salve mecastor, Parmeno. The Ancients, as Donatus observes, were wont to add sometimes, to their Salutations the Form of an

Oath, to give them the greater Air of Sincerity. Meastor signifies the same as by Cajor: in like manner edepol quasi æds Pollicis, by the Temple of Pollux.

c Haud opinor commode. It was not well methinks in the Captain, &c. This I take

Par. It is a thing not to be told, ask me no more about it.

Phi. For fear, perhaps, lest I should divulge it. But by all that's Sacred I ask not with a Design to speak of it to any Body, but for my own private Satisfaction.

Par. All these fair Words shall never persuade me to trust my Back to your Discretion.

Phi. Nay don't, *Parmeno*; as if you now were not rather more impatient to tell me, than I am to know.

Par. What she says is true; and that's my greatest Failing. Promise to be secret, and I'll tell you.

Phi. That's like yourself. Come then, I promise.

Par. *Pamphilus* was then in the very Height of his Passion for *Bacchis*, when his Father began to importune him to marry, and urge all those Reasons that are commonly used by Parents in such Cases; as that himself was in Years, that he was his only Child, and that he wanted a Support in his old Age. At first *Pamphilus* refused; but his Father pressing him strongly, he began to waver, uncertain whether he should yield to Duty, or Love. At length, by importunity and teasing, the old Man prevailed: he contracted him to his Neighbour's Daughter here. This did not so much affect *Pamphilus*, till he found himself on the very Point of Marriage: but when he saw all ready, and that there was now no Delay, but marry he must; then indeed, he laid it so much to Heart, that I persuade myself, had even *Bacchis* been present, she must have pitied him. As often as he had an Opportunity of being with me alone; *Parmeno*, would he say, I'm ruined, what have I done? Into what Calamities have I plunged myself! I cannot bear it, *Parmeno*, I'm miserable and ruin'd for ever!

Phi. All the Gods and Goddesses confound thee, *Laches*, for teasing him so.

Par.

ANNOTATIONS.

to be the most easy and natural Meaning of the Words. Madam Dacier indeed gives them a different Turn. *Je croi en effet que ce capitaine te tailloit tes discours bien court, et que tu n'en étois pas trop contente.* She observes, that this very naturally paints their different Characters, that of a Woman, who loves to talk a great deal, and that of a Soldier, who, full of himself, and fond of engrossing 'all the Discourse, can't bear to hear another speak. *Casaubon* on the contrary finds Humour and Pleasantry intended in this Answer of *Parmeno*, and thinks there is in it an Allusion to the Manners of Rhetoricians and their Scholars. *Focandi materiam arripit vernula more suo, ex verbis mulieris non alias sene valde ambiguis, quasi illa conquista suisset, sibi quasi discipulæ Rhetoris cuiusdam non licuisse, nisi ad legem et regulam, seu ad amissim præceptorum Rhetoricorum loqui,*

quam regulam non commode præscriperit rudis miles, et ipsi præceptorum artis oratoria non satis gnarus. I have mentioned these several Explications of this Passage, that the Reader may have an Opportunity of comparing them together, and choosing what he thinks most natural and easy.

³⁴ *Ab! noli! Parmeno.* I doubt whether the Remark of *Donatus* here is not rather too refin'd. *Philotis* here, says he, pretends, that she has no Fondness, no Desire to know what she had ask'd. She thinks to persuade him by this, that as she had little Curiosity, she was of Consequence one that might be safely trusted with a Secret: for Curiosity is almost always a sure Mark of an incessant Talker, that can keep nothing. Hence Horace justly says, Epist. 1. 18. 69.

Percontatorem fugito, nam garrulus idem est.
But to me, this seems to be no more than

PA. Non est opus prolato: hoc percontarier.
Désiste. PH. nempe eā causā, ut ne id fiat palām. 30
Ita me Dii amabunt; haud propterea te rogo, ut
Hoc proferam, sed tū tacita mecum gaudeam.
PA. Nunquam tam dices commode, ut tergum meum
Tuam in fidem committam. PH. ah, noli, Parmeno:
Quasi non tū multo malis narrare hōc mihi, 35
Quām ego, quæ percontor, scire. PA. vera hæc præ-
dicat:

Et illud mī vitium est maximum. Si mihi fidem
Das te tacitaram, dicam. PH. ad ingenium rediſ.
Fidem do, loquere. PA. ausculta. PH. iſtū ſum. PA.

hanc Bacchidem

Amabat, ut cum maxumē, tum Pamphilus, 40

Cūm pater, uxorem ut dicat, orare occipit:

Et hæc, communia omnium quæ sunt patrum,

Sese ſenem eſſe dicere, illum autem eſſe unicūm:

Præſidium velle ſe ſeneſtū ſuæ.

Ille ſe primo negare: ſed poſtquam acriūs

Pater inſtat, fecit laniſi ut incertus foret,

Pudorin' anne amori obſequeretur magis.

Tundendo atque odio denique effecit ſenex:

Déſpondit ei gnata mī hujus vicini proxumi.

Uſque illud viſum eſt Pamphilo neutiquam grave, 50

Donec jam in ipſis nuptiis, poſtquam videt

Paratas, nec moram ullam, quin ducat, dari;

Ibi demum ita ægrè tulit, ut ipſam Bacchidem

Si adeffet, credo, ibi ejus coſimifereſceret.

Ubi cunque datum erat ſpatium ſolitudinis,

Ut conloqui mecum unā poſſet: Parmeno,

Perii: quid ego egi? in quod me conjeſci malum?

Non potero hōc ferre, Parmeno: perii miser.

PH. At te Dī Deæque perduint cum iſto odio, Laches.

fecit ut foret incertus animi, obſequereturne magis pudori, anne amori. Denique ſenex tundendo atque odio effecit: deſpondit ei gnata mī bujus proximi viri. Iliud neutiquam eſt viſum grave Pamphilus, uſque donec jam in ipſis nuptiis: poſtquam videt eas paratas, nec ullam moram dari, quin ducat; ibi demum tulit ita ægrè, ut credo coſimifereſceret ipſam Bacchidem ejus, ibi ſi adeffet, Ubi cunque ſpatium ſolitudinis erat datum, ut poſſet colloqui una mecum: diceret: Parmeno, perii, quid ego egi? In quod malum conjeſci me? Parmeno, non potero ferre hoc: perii miser.

Dii Deæque perduint te, Laches, cum iſto odio.

PA. Non eſt opus prolato: deſiſte percontari hoc. PH. Nempe cauſa, ne id fiat palam. Ita Dii amabunt me, haud propterea rogo te, ut proferam hoc, ſed ut tacita gaudeam mecum. PA. Nunquam dices tam commode, ut emmittam meum tergum in tuam fiacem. PH. Ab, noli, Parmeno: quaſi tie non multa malis narrare hoc mī, quam ego ſaire quæ percontor. PH. Hæc prædicat vera; et illud eſt maximum vitium mī. Si das fidem mī te tacitaram, dicam. PH. Red ſe ad ingenium do fidem, loquere. PA. Ausculta. PH. Sumiſte, PA. Pamphilus tum amabat banc Bacchidem, ut cum amabat eam maxime, cum pater occipit orare, ut ducat uxorem; et dicere hæc, quæ ſunt communia argumentata omnium patrum, ſe eſſe ſenem, illum autem eſſe unicūm filium. Se velle præfidium ſuæ ſeneſtū. Ille primo irgare ſe poſſe, ſed poſtquam pater inſtat acriūs,

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an ironical Reply, intimating that ſhe knew Parmeno too well not to be ſatisfied that he was as impatient to impart the Secret to her, as ſhe was to know it.

40 Bacchidem amabat. The Poet ma- piages this Part of his Subject with great nages this Part of his Subject with great Dexterity and Art. Pamphilus is a favourite Character in the Play, and as his Breach of Promise to Bacchis ſeemed to carry some Appearance of Levity, Terence is ſolicitous

contriv'd to contain a Vindication of Pamphilus, that it was by Compulsion, and not Choice, he married, and forſook his Miftress.

48 Tundendo atque odio. The Poet ma-

258. TERENCE'S STEP-MOTHER.

Par. To be short, he takes home his Wife : the first Night he offered not to touch her, the second it was the same.

Phi. How d'ye say ? A young Spark after a hearty Glass be in Bed with a Girl, and not offer to touch her ? It does not seem likely, nor do I believe it.

Par. I suppose it must appear incredible to you, because your Visitors generally come with good Appetites ; but he married her against his Will.

Phi. Well, what followed ?

Par. A few Days after *Pamphilus* took me aside, and told me that even then she remain'd a Virgin for him : that before he took his Wife home, he had hoped *Time* might reconcile him to the Marriage. But as I cannot resolve to live with her any longer ; to abuse her, or not return her to her Parents untouched, as I received her, were dishonourable in me, and prejudicial to the Girl herself.

Phi. What you tell me of *Pamphilus*, argues him a Youth of good Principles and Modesty.

Par. For me, (continues he) to make known this my Design, would not do so well, and to return her to her Father without any Pretence of Blamè, were insolent. But I am in hopes, that when she finds it impossible to live with me, she'll go of herself.

Phi. But what did he all this while ? Did he continue his Visits to *Bacchis* ?

Par. Every Day : but as you may suppose, when she saw him given to another, she strait became ill-natur'd, and inaccessible.

Phi. Truly I don't wonder at it.

Par. And indeed this was what chiefly contributed to alienate him from her, after he had returned a little to himself, and began to know his Mistress and his Wife at home, estimating their Manners by Comparison. His Wife, as might be expected from her Education and Birth, chaste, modest, patient under the Injuries and Ill-Treatment of her Husband, and anxious to hide his Faults. Thus partly touch'd with Compassion for his Wife, partly tir'd

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to vindicate him from this Charge. He shews how difficult it was to bring him to his Duty to a Parent could have conquered his Resolution. Nor even after Marriage does he find it an easy Matter to withdraw his Affections from the Person on whom he had once placed them. Time, Consideration, the peevish Behaviour of *Bacchis*, the Temper, Prudence, and good Sense of his Wife, all conspire to bring him to Reason and found Reflection.

64 *Sese illa abstinere.* Although *abstinere* is here used in a Sense that regards the Passions, yet its common Acceptation for the most part is different. For *abstinentia* and *continentia*

are used to express Virtues very distinct in their Natures. The first denotes Moderation in Opportunities of enriching ourselves from the Publick, or from the private Fortunes of others entrusted to our Care. Hence it is generally used in speaking of Men in Power, Trust, and Authority. *Continentia* again imports a due Regulation of our Passions in Matters of Love and Desire.

73 *Sed quam decretim.* We have in this Speech a manifest Proof of the natural good Disposition of *Pamphilus*. He could not reconcile himself to the Marriage, and, as he had determined to part from his Wife, he thought it would be doing her an Injury not to return her untouched, as he received her.

PA. Ut ad pauca redeam, uxorem deducit domum: 60 PA. Ut redeam ad
Nocte illâ primâ virginem non attigit:
Quæ consecuta est nox, eam nihilo magis.
PH. Quid ais? cum virginè unâ adolescens cubuerit
Plus potus, sese illâ abstinere ut potuerit?
Non verisimile dicis: nec verum arbitror: 65 PA. Credo ita videri tibi: nam nemo ad te venit,
Nisi cupiens tui: ille invitus illam duxerat.
PH. Quid deinde fit? PA. diebus sane pauculis
Post, Pamphilus me solum seducit foras,
Narratque, ut virgo ab se integra etiam tum siet: 70 PA. Quid cis? Adolescens plus potus
Seque ante, quâm eam uxorem duxisset domum,
Sperasse eas tolerare posse nuptias.
Sed quam decretim me non posse diutius
Habere, eam ludibrio haberi, Parmeno,
Quin integrum' itidem reddam, ut accepi à suis, 75 PA. Credo videri ita tibi; nam
Neque honestum mihi, neque utile ipsi virginî est.
PA. Pium ac pudicum ingenium narras Pamphili.
PA. Hoc ego proserre, incommodum mihi esse arbitror.
Reddi patri autem, cui tu nihil dicas vitî,
Superbum est: sed illam spero, ubi hoc cognoverit, 80 PA. Sane diebus
Non posse se mecum esse, abituram denique.
PH. Quid interea? ibatne ad Bacchidem? PA. quotidie.
Sed, ut fit, postquam hunc alienum ab sese videt,
Maligna multo & magis procax facta illico est.
PH. Non edepol mirum. PA. atque ea res multo ma- 85 xumè.
Disjunctit illum ab illâ, postquam & ipse se,
Et illam, & hanc, quæ domi erat, cognovit satis,
Ad exemplum ambarum mores earum existunians.
Hæc, ita uti liberali esse ingenio decet,
Pudens, modesta; incommoda atque injurias 90 PA. Ego arbitrör esse incommodum mibi præferre
Viri omnes ferre, & tegere contumelias.
Hic animus, partim uxoris misericordiâ
est, eam reddi patri, cui tu dicas nil vitii: sed spero illam, ubi cognoverit hoc, se non
posse esse mecum, abituram denique. PH. Quid interea? Ibatne ad Bacchidem? PA. Quotidie,
sed ut fit, postquam videt hunc alienum ab sese, illico est facta multo magis maligna & procax.
PR. Edепол non mirum. PA. Atque ea res multo maxime disjunctit illum ab illâ, postquam et
ipse satis cognovit se, et illam, et banc, quæ erat domi, existimans mores earum ad exemplum am-
barum: hoc pudens, modesta, ita uti decet mulierem liberali ingenio ifc; ferre incommoda at-
que omnes injurias viri, et tegere contumelias. Hic animus, partim devinctus misericordia uxoris,
partim.

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her. But still he is anxious how to compass this. To own the real Reason, would be highly improper; and to restore one to whom there could not be so much as pretended any tolerable Reason of Dislike, was insolent and assuming. He resolves therefore upon a middle Way, by continuing his Reserve, to make her sensible that there

was no likelihood of their ever living with any Satisfaction together. By this means he persuaded himself she would at length resolve of herself to withdraw, and save him the Confusion that would be unavoidable by taking it upon himself.

⁸⁸ Ad exemplum ambarum mores earum existunians. Some read *existimans*, and the Measure

tir'd with the Insolence of his Mistress, he by Degrees withdrew his Love from *Bacchis*, and settled it here, when he found her of a Temper that so well accorded with his own. Mean while an old Relation of their's dies at *Imbrus*, whose Estate by Law fell to them. Thither love-sick *Pamphilus* was compelled to go by his Father, much against his Will. He left his Wife here with his Mother; for the old Man is retir'd into the Country, and but seldom comes to Town.

Phi. What is there yet in this Marriage to hinder it from being lasting?

Par. Now you shall hear. At first for several Days they agreed mighty well; but all of a sudden she took a strange Aversion to *Sestra*, nor was there ever any Quarrel or Words between them.

Phi. What then?

Par. If at any time her Mother-in-Law came to talk with her, she withdrew immediately, and seem'd to decline her Company. But when she could no longer endure the House, she pretended her Mother had sent for her to assist at a Sacrifice, and accordingly went. When she had been absent some Days, her Mother-in-Law sent for her: They made some, I know not what, Excuse. Again she sends, but in vain; no body returns. In fine, after several Messages, they pretend she is sick: my Mistress went immediately to see her, but was not admitted. When the old Man heard of this, he came Yesterday from the Country on purpose, and waited immediately on *Philumena*'s Father. What passed between them, I don't yet know, but must own I'm in a good deal of Concern about the Issue of it. You have here the whole Business, now I'll on my way.

Phil. And I too, for there is a Stranger I have appointed to meet with about this time.

Par.

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Measure of the Verse seems to require it. The Manner of speaking here used, is elegant and expressive, and may be thus paraphrased. *Mores utriusque ex comparatione mutua assimilans, et de utriusque ex bac comparatione judicans.* There is a good deal of Ad-dress in the Poet's manner here. *Philumena* is commended for her Modesty, good Breeding, and Patience. *Bacchis* is passed over in silence, which as it is a tacit Censure, so it avoids openly blaming one Courtezan in presence of another. It were pity not to remark here the fine moral Instruction conveyed in these few Lines. A virtuous Wife is always sufficient to reclaim a Husband not quite destitute of Reflection. If sometimes he suffers himself to be led by wandering Passions, yet his good Sense will at length get the better of these irregular Sallies; and when he comes to compare Virtue and Merit, with these tinsel Allurements,

and deceitful Attractions, that are often but too apt to infatuate weak Minds, he will soon gain the Mastery of himself, and recall his Affections to their proper Object.

¹⁰⁰ *Nam senex rus obdidit se.* This is a Circumstance particularly to be observed, because upon it the Conduit of the Plot in a great Measure depends. *Nam fac praesentem senem* (says *Donatus*) *et nullus error in fabula est.* "Suppose the old Man not to reside in the Country, and the whole Intrigue sinks to the Ground at once." Upon his Absence depends the supposed Misunderstanding between *Philumena* and her Mother-in-Law, which furnishes Matter to the several Conversations of the old Men, and contributes much to conceal the real Cause of her Departure. *Pamphilus* too hence draws a plausible Pretext for declining to take her back, till such time as he comes to discover the Truth, and all his Scuples are removed.

Devinctus, partim victus: hujus injuriis,
Paulatim elapsus Bacchidi, atque huc transtulit
Amorem, postquam par ingenium natus est.
Interea in Imbro moritur cognatus senex
Horunc, ea ad hos rediebat iuste hereditas.

Eò amantem invitum Pamphilum extrudit pater.
Relinquit cum matre hic uxorem: nam senex
Rus abdidit se: huc raro in urbem comeat.

PH. Quid adhuc habent infirmitatis nuptiae?

PA. Nunc audies. primum dies complusculos
Bene conveniebat sane inter eas: interim

Miris modis odisse cœpit Sostratam:

Neque lites uilæ inter eas, postulatio

Nunquam. PH. quid igitur? PA. si quando ad eam
accererat

Confabulatum, fugere è conspectu illico,

Videre nolle, denique, ubi non quit pati,

Simulat se à matre accersi ad rem divinam, abit.

Ubi illuc dies est complures, accersi jubet:

Dixere causam tunc nescio quam: iterum jubet:

Nemo remisit. postquam accersunt sœpius,

Ægram esse simulant mulierem. nostra illico

It visere ad eam: admisit nemo. hoc ubi senex

Rescivit, heri eâ causâ rure huc advenit,

Patrem continuò convenit Philumenæ.

Quid egerint inter se, nondum etiam scio:

Nisi sane curæ est, quorsum eventurum hoc siet.

Habes omnem rem: pergam quo cœpi hoc iter.

PH. Et quidem ego. nam constitui quodam ho-
spite,

illuc complures dies, Sostrata jubet eam accersi. Dixere tunc nescio quam causam: jubet iterum: Nemo remisit. Postquam accersunt sœpius, simulant mulierem esse ægram. Illico nostra it ad eam visere: nemo admisit. Ubi senex rescivit hoc; bei ea causa advenit buc rure; continuo convenit patrem Philumenæ. Nondum etiam scio, quid egerint inter se: nisi sane est mihi curæ, quorsum hoc sit eventurum. Habes omnem tem: pergam quo cœpi hoc iter. PH. Et quidem, ego, cum constituti cum quodam hospite.

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¹⁰⁴ Miris modis odisse cœpit Sostratam. This Parmeno says barely by Conjecture; for as the real Reason of her absenting was not known, it was ascrib'd to some Misunderstanding that had happened, betwixt her and her Mother-in-Law. This Suspicion, considering all Circumstances, was natural enough, and the Poet has made an excellent Use of it in the Sequel of the Play.

¹¹⁴ In *visere ad eam*. Critics mark a Difference in the Signification of *visere*, and *videre*. *Visere* they tell us marks a Visit of Complaisance and Civility; *videre* of In-

terest, or Business. *Visere*, officii est; *videre* querentis.

¹¹⁵ Hoc ubi senex rescivit. There is no thoroughly understanding the Genius of the Latin Language, without attending carefully to the Signification and Force of particular Words, and understanding the nice Differences of Terms that are commonly called synonymous. Thus *scire* and *rescire* seem to be Words of the same Signification, and yet the Ancients observed a Distinction between them. Thus *scire* was used in more common Cases, where what we heard, or learnt, gave

Par. I wish you good Luck.

Phil. Farewel.

Par. And farewell to you, good *Philotis*.

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gave us no Pain. *R'stre* again was of Things surprizing, and came unexpected. So *De-*
that had been concealed from us, that were *natus: Scimus quæ ad nos deferuntur, re-*
scimus

ACT II., SCENE I.

ARGUMENT.

Laches accuses his Wife Sostrata, that by her Severity and disagreeable Temper she had driven her Daughter-in-Law from the House. Sostrata, on the contrary, maintains, that this Charge is without Foundation.

LACHES, SOSTRATA.

Lac. GOOD Heavens ! What a strange Set of Creatures are these ? What an odd Conspiracy ? That Women should thus all possess the same Inclinations and Ayerstions ! Nor can you meet with so much as one, who swerves from the natural Disposition of the Sex. Thus, Mothers-in-Law, as it were by Consent, hate their Daughters-in-Law. Nor is it less their Study to cross their Husbands : their Obstinacy here is the same, To me they seem all to have been train'd up in the same Schiol of Perversenes : of which School, if there is any such, I dare swear my Wife is the Mistress.

Soft. Unhappy that I am, who don't so much as know why it is I am thus accused.

Lac. Ha ! You not know why ?

Soft. No, as I hope for Mercy, *Laches*, and as it is my Wish that we may long live happily together.

Lac. Heaven guard us all !

Soft. You'll afterwards be sensible how unjustly you have accused me in this Affair.

Lac. I say unjustly too ! Can Words be found sufficient to express what you deserve, who thus discredit me, yourself, and the whole Family,

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It will be necessary here to let the Reader partly into the Series of the Plot. *Pampphilus*, one Night overcome with Liquor, changed to meet a Girl in the Street, whom he debauched ; but neither were known to the other, as it happened to be in the dark. It proved however to be the very *Philomena*, who was now his Wife. As she was quiet, married soon after, the Affair might have obliged her to avoid all Visits from her Mother-in-Law ; and this was what chiefly gave attachment to *Bacchis* made *Pampphilus* abstain some Months from the conjugal Embrace. Conscious of this, and finding the Time of Childbed drawing near, she in her Husband's Absence makes some pretence of going home to her Mother, and there stays, expecting to be delivered before her Husband's Return, and that thus all might be kept hush and mera, who was now his Wife. As she was quiet, the Situation in which she was, married soon after, the Affair might have obliged her to avoid all Visits from her Mother-in-Law ; and this was what chiefly gave Rise to the Suspicion of a Misunderstanding between

Me esse illum conventuram. PA. Di vortant bene
Quod agas. PH. vale. PA. & tu bene vale, Philotium.
PH. Vale. PA. Et tu, Philotium, bene vale.

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scimus celata. And Aulus Gellius: Qui ^{me esse conventuram} fa- ratumque cognoscit, is dicitur proprio rescire, etum aliquod oculius aut inopinatum inspe- It is thus that Terence always uses it.

ACTUS II. SCENA I.

ARGUMENTUM.

Sosstratam uxorem accusat Laches, quod nurum Philumenam duritic sua, et morum-incommoditate, domo ejicerit: S. crus contra nihil tale a se peccatum esse contendit.

LACHES, SOSTRATA.

ORDO.

PROH Deum atque hominum fidem, quod hoc genus est? quae haec est conjuratio?

Utin' omnes mulieres eadem æquè studeant nolintque omnia?

Neque declinatam quidquam ab aliarum ingenio ullam Itaque adeo uno animo omnes socrus oderunt nurus.

Viris esse adversas æquè studium est: similis pertinacia est.

In eodemque omnes mihi videntur ludo doctæ ad malitiam.

Ei ludo, si nullus est, magistrum hanc esse satis certo scio.

So. Me miseram, quæ nunc, quamobrem accuser, nescio.

LA. hem, tu nescis? So. non, ita me Dii ament, mi Laches..

Itaque una inter nos agere ætatem liceat. LA. Dii mala prohibeant!

So. Meque abs te immerito esse accusatam, postmodò rescisces. LA. scio. [dici potest,

Te immerito? an quidquam pro istis factis dignum te nescis? So. Non, mi Laches, ita Dii ament me, itaque liceat agere ætatem una inter nos. LA. Dii prohibeant mala! So. Resciscisque postmodò, me esse accusatum immerito abs te. LA. Scio. Te immerito? An quidquam dignum te potest dici pro iisis factis.

^{Rob. f.d.m} P ^{Déu} que hominum, quod genus est hoc? quae conjuratio, est haec? Utin' omnes mulieres, æquè studeant nolintque eadem omnia? neque reperias ullam quidquam declinatam ab ingenio aliarum: Itaque adeo omnes socrus uno animo, oderunt nurus. Est iis æquè studium esse adversas viris: Pertinacia est similis. Omnisque videntur mibi doctæ ad malitiam in eodem ludo. Scio satis certo hanc esse magistrum ei ludo, si est nullus. So. Me miseram, quæ nunc nescio quamobrem accuser. LA. Hem, tu

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between them. Laches proceeds upon this Supposition, and severely chides his Wife; who, on the contrary, endeavours to justify herself.

⁴ Itaque adeo uno animo. This is a general Persuasion, prevalent not only in the Times of our Poet, but still equally received; and it is certain, that the frequent Animosities between Mothers and Daughters-in-

Law have given but too great Foundation for such a Notion. But it is a Fault to be governed by general Prejudices. Many instances of perfect Harmony and a good Understanding between the abovementioned Kind of Relations, occur to our Observation every Day; and these ought to have equal Influence, and make us judge in doubtful Cases favourably. Laches here reviles

Family, and lay up Vexation for your Son. You even make Enemies of our Friends and Relations, those who thought your Son worthy of being espoused to their Daughter. 'Tis you, forsooth, that have started up to raise all this Disturbance by your Folly.

Sof. I started up?

Lac. You, I say, Woman, who take me surely for a Stone, and not a Man. Do you think, because I'm so often in the Country, that I am a Stranger to your Manner of Life here? But let me tell you, I know better what's done here, than at the Place where I am daily, because your Behaviour at home affects my Character abroad. I heard indeed sometime ago, that *Philumena* had taken an Aversion to you, nor did I wonder at it; nay, I should have wondered much more, had she not done it. But I did not suspect that she would hate also the whole Family for your sake. Could I have foreseen that, she should rather have staid, and you marched off. Do but consider, *Sofrata*, how little I deserve to meet with these Vexations from you. In Complaisance to you I have retir'd into the Country to look after my Affairs; that I may be the better able to support you in your Idleness, and expensive Way of living, not grudging my own Labour, beyond what is even reasonable, or my Age allows. Ought not you in your turn to have taken care, that nothing might happen to vex me?

Sof. Truly it happens not thro' me, or by any Fault of mine.

Lac. Nay, thro' you alone, *Sofrata*: For here was nobody but yourself. All the Blame must therefore fall upon you only. You ought to have taken care of Affairs here, as I had released you from all other Cares. Are you not ashamed of yourself? For you, an old

Woman

ANNOTATIONS.

his Wife upon a false Supposition, founded merely in his own Conjectures; because forsooth he had laid it down as a Maxim, that all Step-mothers are invincibly averse to their Daughters-in-Law. Terence here exposes the Folly of giving too easily into such Prejudices. We have a Step-mother, who, far from hating her Daughter-in-Law, loves her tenderly; and the old Man exposes himself to Ridicule by his Obstinacy, and unreasonable Abuse of a Woman, who so little deserved it.

¹⁵ *Suos cui liberos committerent.* It is remarkable here, that Terence speaking of an only Daughter uses *liberos*. Donatus observes, that it makes the Sentence more emphatical, and adds Force and Strength to the Accusation. *Multum sonanter, & accusatorio strepitu, nec masculinum genus, nec femininum posuit: nec unam, sed liberos.* Cicero expresses himself in the same Language, speaking of Caesar's only Daughter. *Si ad jucundissimos liberos, si ad clarissimum generum properaret.* Thus *Cajus de verb. signif.* Non est

sine liberis, cui vel unus filius, unave filia est. Terence himself gives another Instance of this Manner of speaking in a former Play; *Adrian, Act 5. Scene 3.* where *Simo* speaking of *Pampillus*'s Son, that was born to him by *Glycere* without his Knowledge, says, *Liberi inventi, invitq. patre.*

¹⁶ *Tu sola uxorere.* *Exoriō* is commonly used of Things sudden and unexpected, that start up, when least apprehended, and create great Disturbance and Mischief. 'Tis in this Sense that *Dido* uses it in the fourth Book of the *Aeneis*, hinting at the future Appearance of *Hannibal*.

Exoriare aliquis nostris ex offibus ultor. *Orior* again is said of Things that happen in a regular Course, or such as may be reasonably presum'd from the Concurrence of natural Causes; as the Rising of the Sun, or now and then the Appearance of a good Prince, who makes Nations happy. Thus *Horace* speaking of *Augustus*, Epist. Lib. 2. 1. says, *Nit oritur alias, nil ortum tale fatentes.*

¹⁷ *Ideo quia, ut vos miki domi critis, pro-indg*

Quæ me, & te, & familiam omnem dedecoras, filio
luctum paras?

[facis:

Tum autem, ex amicit inimici ut sint nobis affines,
Qui illum decretunt dignum, suos cui liberos com-
mitterent.

15

Tu sola exorere, quæ perturbes hæc tuâ imprudentiâ.
So. Egone? LA. tu, inquam, mulier, quæ me om-
nino lapidem, non hominem, putas.

An, quia ruri cœbrò esse soleo, nescire arbitramini,

Quo quisque pæcto hic vitam vostrarum exigat?

Multo melius, hic quæ fiunt, quam illuc, ubi sum af-
fidue, scio:

20

Ideo quia, ut vos mihi domi eritis, proinde ego ero
famâ foris.

[menam:

Jampride in eisdem audivi cepisse odium tui Philu-
Minimeque adeo mirum: &, nî id fecisset, magis
mirum foret.

Sed non credidi adeo, ut etiam totam hanc odisset do-
mum.

[foras.

Quod si scissim, illa hic maneret potius, tu hinc isses
At vide, quam immerito ægritudo hæc oritur mi abs
te, Sostrate.

26

Rus habitatum abii, concedens vobis, & rei serviens;

Sumtus vostros otiumque ut nostra res posset pati,

Meo labore haud parcens, præter æquom atque æta-

tem meam.

Non te prò his curasse rebus, ne quid ægret esset mihi?

So. Non mea operâ, neque pol culpâ evenit. LA. imo
maxime.

Sola hic fuisti: in te omnis hæret culpa solâ, Sostrata.

Quæ hic erant, curares; cùm ego vos solvi curis cæ-
teris.

*Abii habitatum rus, concedens vobis, et servens rei; ut nostra res posset patri vostros sumitus
etiamque, haud parcens meo labore, præter æquum atque meam ætatem. Nonne opportuit te prò
bis rebus curasse, ne quid esset ægre miki? So. Pol non evenit mea opera, neque culpa. LA. Imo
maxime. Fuisti sola hic: omnes culpa hæret in te sola, Sostrata. Curares quæ erat hic, cum ego
solvi vos cæteris curis.*

ANNOTATIONS.

inde ego ero famâ foris. I am apt to think, says Madam Dacier, that this Passage has not hitherto been well understood; for Labes does not mean that it was well or ill with him in the Country, according as his Wife and Daughter-in-Law behaved in Town, or that their good or bad Conduct brought him good or bad News: his meaning is, that according as they behaved, he should be esteem'd or despis'd in the World. This is the plain meaning of the Words, and agreeable to Reason and good Sense. For it is certain, that the good or bad Conduct of

the Wife is often imputed to the Husband, because he as Head of the Family, ought to govern it, and prevent Disorders. I entirely agree with the French Lady, that this is the true Sense of the Passage, but can't allow that she was the first who discovered it; for 'tis both the obvious Meaning of the Words, and Casaubon before her has expressly explained them so. *Honestæ curiositatis excusatio* (says he) *nempe quod ab illarum vita, & conversa-
tione domestica sua fama foris penderet; que
bona, si vita illarum talis: mala, si et illa.*
31 *Non mea opera, neque pol culpa evenit.*
Sostrata

Woman to quarrel with a Girl? I know you'll pretend it was her Fault.

Sof. Truly, Husband, I do not pretend so.

Lac. I'm glad, as I hope to live, for my Son's sake. As to you, I know enough of you already. No new Fault can make you appear in a worse Light.

Sof. How do you know, Husband, but this pretended Aversion is all a Feint, to be the more with her Mother?

Lac. How d'ye mean? Is not that Proof enough, that you was not admitted yesterday when you went to see her.

Sof. They told me she was very ill then; that was the Reason of my not being admitted.

Lac. 'Tis my Opinion, that your odd Behaviour is more her Disease than any thing else: nor do I wonder at it, for there is none of you but will have your Sons to marry, and whoever chances most to please you, must be the Person. But no sooner are they married at your Solicitation, than at your Solicitation they must turn away their Wives again.

ANNOTATIONS.

Sofrata was herself entirely at a Loss, as to the Reason of her Daughter-in-Law's Absence, and therefore, without laying the Blame of it on any other, is satisfied with barely justifying herself: Had she accused *Pbilumena*, it would have but strengthened *Laches*'s Suspicions.

³⁶ *Nam de te quidem, satis scio, &c.* He rejoiced that his Wife laid no blame upon *Pbilumena* for his Son's Sake, because he probably knew how much he lov'd her, and how glad he must be to find that she was one against whom even a Step-mother could make no exception. For, as to you, says he, mean-

A C T II. SCENE II.

ARGUMENT.

Laches, the Father of *Pamphilus*, talks with *Phidippus*, Father to *Philumena*, about sending back his Daughter-in-Law. *Phidippus* tells him, that she can't think of living with her Step-Mother, while *Pamphilus* is absent..

PHIDIIPPUS, LACHES, SOSTRATA,

Phi. **T**H O', *Philumena*, I know I have a Right to insist upon your submitting to my Will; yet sway'd by a fatherly Fondness, I'll yield to you in this, nor will any longer oppose your Inclination.

Lac. But here comes *Phidippus* very reasonably, I'll presently know

ANNOTATIONS.

While *Laches* is thus engaged with *Sofrata*, *Phidippus*, the Father of *Philumena*, is seen coming out from his own House, and dis- coursing to his Wife and Daughter-within. He as little knew the real Reason of *Pbilumena*'s leaving her Mother-in-Law as the other, and imputes it to the same Cause. His Character is that of an easy good-natured Man, who loved Peace, and would rather give way to his Family than bear the Pain of too violent an Opposition. *Laches* com- mends him for this Temper, but thinks he is apt

Cum puellâ anum suscepisse inimicitias non pudet ? Illius dices culpâ factum. So. haud equidein dico, mi Laches.

LA. Gaudeo, ita me Dii ament, nati causâ, nam de te quidein,

Satis scio, peccando detrimenti nil fieri potest.

So. Qui scis, an eâ causâ, mi vir, me odisse adsimulaverit,

[hoc sat est,

Ut cum matre unâ plus esset ? LA. quid ais ? non signi-

Quòd heri nemo voluit visentem ad eam te intro admittere ?

40

So. Enim laßam oppidò tum esse aiebant ; eò ad eam non admissa sum

[aliam rem, arbitror :

LA. Tuos esse illi mores morbum magis, quam ullam

Et mérito adeo : nam vostrarum nulla est quin gnatum velit

[datur.

Ducere uxorem ; & quæ vobis placita est conditio,

Ubi duxere impulsu vostro, vostro impulsu easdem exi-

45

gunt.

illi, quam ullam aliam rem : et in crito adeo ; nam est nulla vestiarum, quid velit gnatum ducere uxorem, & conditio, quæ est placita vobis, datur. Ubi vestro impulsu duxere, vestro impulsu exi-

gunt easdem.

ANNOTATIONS.

(meaning Sôstrata) 'tis a Matter of Indifference; you can appear in neither a better nor worse Light. I know you thoroughly, no Action of yours can surprize me, nor have you any thing to lose with me on that side. 'Tis thus that Donatus explains it, His sensus obscurus est : attamen hic dum quantumcun-

que, inquit, sceleris admiseris, id est, quan-

tu neunque peccaveris, nihil de tua existima-

tione minuitur, nihil de pudore derogatur : ea-

dem es, quæ fuisse, quia pejor fieri non potes.

44 Et quæ vobis placita est conditio, datur.

Conditio, i. e. uxor. See the Remarks upon

Pbormis, Act 4. Scene 1.

ACTUS II. SCENA II.

ARGUMENTUM.

Laches Pámphili pater Phidippum Philumenæ parentem convenit super redditu suæ nurus, quam certe Phidippus negat apud socrum, absente Pamphilo, perdurare posse.

PHIDIPPUS, LACHES, SOSTRATA

ORD.O.

E TSI scio ego, Philumena, meum jus esse, ut te cogam,

[victus faciam

Quæ ego imperem, facere : ego tamen patrio animo Ut tibi concedam, neque tuæ libidini advorsabor.

LA. Atque eccum Phidippum optumè video. hinc jam scibò, quid fiet.

que adversabor tuæ libidini. LA. Atque eccum video Phidippum optimè ; jam scibo binc quid fit.

ANNOTATION.

apt to carry it too far, and would therefore have him alter his Mind, and send back his

Daughter, which the other will by no means agree to.

• Sed

of him how the Case stands. Tho' I own myself, *Phidippus*, to be particularly indulgent to all my Family, yet I suffer not my Ease-ness to go so far as to corrupt their Minds. And were you to take the same Course, I persuade myself it would be more for your Advantage as well as mine. At present I see you are wholly in their power.

Phi. There now!

Lac. I waited on you yesterday about your Daughter: you sent me away as wise as I came. But it is not right thus to conceal your Grudges, if you are willing that this Alliance continue. If there is any Fault on our side, let me know it: either by clearing ourselves, or excusing it, you shall have full Satisfaction, even according to your own Desire. But if her Illness be the Cause of your keeping her with you, I think you wrong me, *Phidippus*, to doubt whether sufficient care will be taken of her at my House. For as I hope to live, I will not yield this to you, though you be her Father, that you are more anxious about her Health than I: and that on my Son's account, who, I understand, loves her no less than he does himself; nor am I ignorant how much it will vex him, if he comes to hear of this. For this Reason I am so desirous to have her home, before he returns.

Phi. I am no Stranger, *Laches*, to your Care and Good-will, and verily believe all to be as you say: and I would have you be persuaded too, that it is my Inclination to make her return again, if by any means I can.

Lac. What hinders you? Hark ye, does she make any Complaints of her Husband?

Phi. None at all: for when I began to urge it more strongly, and would have forc'd her to return, she solemnly protested, that she could not endure the House in *Pamphilus*'s Absence. Every one has

his

ANNOTATIONS.

* *Sed non adeo.* There is something particular here in the Use of the Particles, where *sed* comes in after *etsi*, and is of the same import with *tamen*. We find an Instance of it in *Cicero*, Fam. 9. 16. *Nam etsi non facile dijudicator amor verus, & fictus, nisi aliquod indicat ejusmodi tempus, ut, quasi aurum igni, sic benevolentia fidelis periculo aliquo perfrici possit, cætera sunt signa communia: sed ego uno utor arguento, quamobrem me ex animo, veroque arbitrari diligi.* And *Horace*, Lib. 1. Sat. 10. 64.

— *Fuerit Lucilius, inquam,*

Comis & urbanus: fuerit limatior idem,

Quam rudit, & Græcis intæcti carminis auctor,

Quamque poetarum seniorum turba: sed ille si foret hoc nostrum fato-delatus in avum.

Detereret sibi multa.

* *Heia vero.* These Words, tho' seemingly easy, have yet puzzled Commentators.

Donatus makes them an Adverb, interrupting Discourse with design to check it. Madam *Dacier* seems to think that they are addressed to his Daughter, and refer to the Conversation that had been between them before. For *Phidippus* thus assailed with Complaints from *Laches*, that he suffered his Daughter to be so long absent from her Husband's House; turns to her, and says, *Heia vero*, i. e. Did not I tell you so, that your Father-in-Law would be here, to complain of your Absence? For my part, I take it to be an Emotion of Surprize mixed with Discontent. *Phidippus*, while he is yet discoursing with his Daughter, is suddenly, and unexpectedly accosted by *Laches*, and in Language too, that he did not much like. The Words seem to answer pretty nearly to our *Look ye there now:* a Phrase often used in Cases of the same Nature.

17 Id

Phidippe, et si ego meis me omnibus scio esse adprime obsequentem ;

Sed non adeo, ut mea facilitas corrumpat ilorum animos.

[vostram id esset.

Quod tu si idem faceres, magis in rem & nostram &

Nunc video in illarum potestate esse te. Ph. heia vero.

LA. Adii tē herī de filiā: ut veni, itidem incertum amisti.

Haud ita decet, si perpetuam vis esse affinitatem hanc Celare te iras.

Si quid est peccatum à nobis, profer: 11

Aut ea refellendo, aut purgando, vobis corrigemus,

Te judice ipso. sin ea est causa retinendi apud vos,

Quia ægra est; te mihi injuriam facere arbitror, Phi-

dippe,

Si metuis, satis ut meæ domi curetur diligenter. 15

At, ita me Dii ament, haud tibi hoc concedo, et si illi pater es,

[gnati causâ,

Ut tu illam salvam magis velis, quam ego: id adeo

Quem ego intellexi illam haud minus, quam seipsam,

magnificare. [turum credam,

Neque adeo clam me est, quam esse eum graviter la-

Hoc si rescierit. eo domum studeo hæc prius, quam

ille, ut redeat.

20

Ph. Laches, & diligentiam vestram, & benignitatem

Novi: &, quæ dicis, omnia esse ut dicis, animum in-

duco. [studeo,

Et te hoc mihi cupio credere: illam ad vos redire

Si facere possim ullo modo. LA. quæ res te facere id

prohibet?

Eho, numquidnam accusat virum? Ph. minimè:

nam postquam attendi

25

Magis, & vi cœpi cogere ut rediret, sanctè adjurat

Non posse apud vos Pamphilo se absente perdurare.

esse laturum graviter, si rescierit hoc. Eo studio, ut bæc redeat domum, priusquam ille. Ph.

Laches, novi & diligentiam vestram, et benignitatem, & animum inducere omnia, quæ di-

cis, esse ut dicis, et cupio te credere hoc mibi: studeo redire illam ad vos, si possim facere ullo modo.

LA. Quæ reo probibet te facere id? Ebo, numquidnam accusat virum? Ph. Minime, nam po-

quam attendi magis, et cœpi vi cogere ut rediret, sanctè adjurat, se non posse perdurare apud vos,

Pampbilo absente.

ANNOTATIONS.

¹⁷ Id adeo gnati causa. It was necessary to add this Circumstance to gain Credit, and prevent unjust Suspicions. Honestus (says Donatus) amori nurus rationem subiecit piam. Nam non continuo rectum est, nimis amari sotco numerum, nisi propter filium diligatur. Bene ergo gnati causa, incredibile est enim patrem non patris pietate superarari.

28 Ebo, numquidnam accusat virum? There

is a particular Emphasis upon *ebo* here. It shews Laches advancing towards Phidippus and holding up his Ear, as if he expected him to whisper some Secret which it had been improper to speak aloud. 'Tis thus, that Donatus explains it, and without doubt, he is in the right. " Ceticulatio quedam secretiora querentis; saepe enim de mari- tis puellæ parentibus queri solent aliquid ejus.

his Failing; I'm naturally of a soft and easy Temper, and can't resolve to thwart my Family.

Lac. Ha! *Sofrata.*

Sofr. Wretch that I am!

Lac. Is that your final Resolution?

Phi. At present it is? but have ye any thing else to say? For I have some Busines that calls me directly to the Forum.

Lac. I go with you.

ANNOTATIONS.

" ejusmodi, quod solis ipsis committendum
" est. Ebo igitur est interjectio ponentis
" aurem propiorem: nam illa querit, qua
" solent de maritis puellæ matribus queri."
29 *Hem,* *Sofrata.* - This arises from the Answer that *Pheidippus* had given to *Laches*, enquiring, whether *Philumena* made any Complaints of her Husband. For the old

Man subjoins to his Reply his Daughter's own Words: *sancè adjurat, non posse apud vos Pampiblo se absente perdupare.* This, tho' it implies an undoubted Vindication of *Pampiblus*, yet does not undeceive the Spectators with regard to the Mother-in-Law, and confirms *Laches* in his Suspicions: hence turning to his Wife, he says, *Hem,* *Sofrata.*

Nor

ACT II. SCENE III.

ARGUMENT.

Sofrata complains that Husbands are too apt to suspect their Wives without Ground.

SOSTRATA.

Sofr. IN truth we Wives are all equally obnoxious to our Husbands, and very unjustly; because of the Faults of a few, who make the World judge hardly of us all. For, as I hope for Happiness, I am quite blameless, in regard to what my Husband now accuses me of. But it is not easy to clear one's self in this Case, so general is the Persuasion that Step-Mothers are all severe. But sure it is not so with me, for I never regarded her otherwise than if she had been my own Daughter, nor can I conceive how this has happened to me. But for many Reasons I expect with Impatience my Son's Return.

ANNOTATIONS.

Pheidippus and *Laches* retire, leaving *Sofrata* on the Stage by herself, who, as might naturally be expected, falls a complaining of her hard Fate, to be thus unjustly accused, without a Prospect of being able to vindicate herself. Her Husband was so possess'd with the Notion, that all Step-Mothers bore an inveterate Hatred to their Daughters-in-Law, that it was in vain to expect he would

hearken to Reason, and *Philumena* herself avoided her so industriously, and spoke so mysteriously, that there was no likelihood of effecting any Thing by her Means. She has no other Solace therefore, but the Reflection of her own Innocence, and the Expectation that at her Son's Return, all would be cleared up and set to rights.

Inique æque omnes invise viris, propter paucas

Aliud fortasse alii vitii est : ego sum animo leni natus : Non possum advorsari meis. LA. hem, Sostrata ! So. heu me miseram !

LA. Certumne est istuc ? PH. nunc quidem, ut videtur. sed numquid vis ?

Nam est, quod me transire ad forum jam oportet.

LA. eo tecum una.

est propter quod oportet me jam transire ad forum. LA. Eo una tecum.

Eft fortasse aliud vitii alii : ego sum natus leni animo, non possum adversari meis. LA. hem, Sostrata. So. Heu me miseram ! LA. Istucne est certum ? PH. Nuncquidem ut videtur, sed numquid vis ? Nam

ANNOTATIONS.

Nor indeed could he possibly avoid thinking that she alone was to blame. For a Daughter-in-Law, who protests that she can't return to her Step-mother's House, while her Husband is absent, does she not expressly give us to understand, that the Presence of her Husband is what alone can render the

House supportable, and make her forget the Chagrins that she is daily assaulted with in it ? Whom can this affect, but the Mother-in-Law ? There was no body else in the House that could give her Umbrage, for Laches himself was retired into the Country, and came to Town but seldom. It must be owned, that Appearances are strong against Sostrata.

ACTUS II. SCENA III.

ARGUMENTUM.

Sostrata queritur genus mulierum nimis esse suspectum viris.

SOSTRATA.

EDEPOL næ nos sumus inique æque omnés in-
visæ viris, [mur malo.]
Propter paucas ; quæ omnes faciunt dignæ ut videa-
Nam, ita me Dii ament, quod me accusat nunc vir,
sum extra noxiā. [runt, socrus]
Sed non facile est expurgatu : ita animum induxe-
Omnēs esse iniquas, haud pol me quidem : nam nun-
quam fecus
Habui illam, ac sic ex me effet nata : nec, quî hoc mî
eveniat, scio. [domum.]
Nisi pol filium multimodis jam expecco, ut redeat
haud quidem hoc pertinet ad me : nam nunquam habui illam fecus ac si effet rāca ex me : nec scio,
qui hoc eveniat mibi, nisi pol jam expecco filium multimodis, ut redeat domum.

O R D O.
EDepol næ
sumus æque invise
viris iniqui, propter
paucas ; quæ faciunt
ut videamus omnes
dignæ malo. Nam
ita Dii ament me, in
eo propter quod vir
nunc accusat me, sem
extra noxiā. Sed
non est facile expur-
gatu ; ita induixerunt
animus omnes socrus
esse iniquas. Pol

ANNOTATIONS.

paucas. *Apolloedorus*, from whose Original, the most modest, wise, and reserved. Terence translated this Play, seems to have, ⁷ Multimedis. For many Reasons, on borrowed this Sentiment from Homer, who, many Accounts. As a tender affectionate in one of Agamemnon's Speeches, makes that Mother, she was impatient to see her Son ; Hero say : that a Woman who behaves imprudently, or indiscreetly, dishonours by that to settle those Family Disorders, that had the whole Sex, and reflects her Shame upon happened in his Absence.

ACTUS

ACT III. SCENE I.

ARGUMENT.

Pamphilus being returned from Imbrus, when he understands that his Wife had left her Mother-in-Law, and returned home, deplores the Unhappiness that always attended his Love.

PAMPHILUS, PARMENO, MYRRHINA.

Pam. I Believe that never Man met with so many Crosses and Dis- appointments in Love as I. Unhappy Wretch! Was it for this I have been so tender and careful of my Life? Was it for this I was so impatient to return home? How much better had it been for me to pass my Life any where, than to return, and make myself compleatly miserable, by finding Things in this Way? For it is an undoubted Maxim with all Men, that when any Disaster happens to us, all the Time that passes before we come to the Knowledge of it, is so much clear Gain.

Par. Nay, but as it is, you'll the sooner know how to extricate yourself from this Misfortune. Had you not returned, the Breach might have grown much wider. But now, Pamphilus, I know that both will be aw'd by your Presence. You'll know the whole Business, reconcile Differences, and make them Friends again. What you represent to yourself as so terrible, is, I verily believe, at bottom a meer Trifle.

Pam. Why do you pretend to comfort me? Is there in the World a Wretch so compleatly miserable? Before I married, I had my Heart engaged

ANNOTATIONS.

Pamphilus is now arrived, and informed of what had happened in his Absence. As the real Reason of his Wife's leaving the House is unknown, he too imputes it to the same Cause with the rest, some Difference between her and his Mother. This appears to him to be a Misfortune beyond all others, because whatever he resolved on, he foresaw unavoidable Misery to himself. His Character, indeed, is amiable beyond Example. He is fond of, and loves his Wife, and the Thought of parting with her torments him cruelly. He is a no less dutiful Son, and, though urged by such powerful and favourite Passions, can't resolve upon any thing inconsistent with the Respect he owes his Mother! This Distraction and Uncertainty is the Cause of his Complaints in the Beginning of this Scene, and leads him into a long Train of Reflections upon his ill Success and Unhappiness in Love. He was compelled to marry when his Affections were engaged elsewhere, nor did he find it an easy Matter to withdraw them from the

Person whom they had taken such deep Root. And now that he had at last settled them upon his Wife, and began to be happy in her Society, and mutual Tenderness, so a new Stroke of adverse Fortune threatens to tear him from her too. Parmeno endeavours to soothe him with the Hopes, that it may, perhaps, be no more than a mere Trifle, which he will find it easy to compose and settle. While they are thus discoursing together, by some Hurry and Trepidation heard in the House, Pamphilus learns, that his Wife had been out of Order; and impatiently rushes in to know what was the Matter.

² *Nemini plura ego acerba.* Donatus has very well observed, that the first Verses of this Scene were too sublime, and the Complaints of Pamphilus more suited to Tragedy than Comedy, but for the Addition of *ex amore*; which corrects all, and gives the whole Speech a natural consistent Air. Love inspires the same Sentiments into almost every Breast, it warms forcibly, and while the Heart is beat with it, every Rub or Interruption ap-

ACTUS III. SCENA I.

ARGUMENTUM.

Pampphilus reversus ex Imbro, ubi rescivit uxorem; socrum reliqta,
ad matrem abiisse, deplorat suam in amore infelicitatem.

PAMPHILUS, PARMENO, MYRRHINA.

NEMINI ego plura acerba credo esse ex amore
homini unquam oblata;

Quam mihi heu me infelicem! hancen ego vitam
Haccine causâ ego eram tantopere cupidus redeundi do-

mum?

Cui quanto fuerat præstabilius, ubivis gentium agere
Quam huc redire? atque haec ita esse miserum me re-

sciscere?

Nam nos omnes, quibus est alicunde aliquis objectus
labos,

[est, lucro est.

Omne quod est interea tempus, priusquam id rescitum

PAR. At sic, citius qui te expédias his ærumpis, re-

perias.

Si non redisses, haec iræ factæ essent multo ampliores.
Sed nunc adventum tuum ambas, Pamphile, scio re-

verituras.

Rem cognosces: iram expedites: rursum in gratiam
reflitus.

[ti tuum.

Levia sunt, quæ tu pergravia esse in animum indux-

PAM. Quid consolare me? an quisquam usquam gen-

tium est atque miser?

[amori deditum:

Priusquam hanc uxorem duxi, habebam alibi animum

Pampibile, scio ambas reveritaras tuum adveratum. Cognosces recte; expedites iram; reflitus eas
rursum in gratiam. Levia sunt, quæ tu induxi in animum tuum esse pergravia.

PAM. Quid

consolare me? An quisquam usquam gentium est atque miser? Priusquam duxi hanc uxorem. Late-

bam animum deditum amori alibi:

ANNOTATIONS.

pears a Calamity not to be equalled. A Lover therefore will not be surprized to hear Pamphilus complaining so warmly, as he will think he had abundant Reason, and probably may have been himself more than once in the same Situation.

⁶ Nam nos omnes, quibus, &c. The Manner of Expression here is somewhat puzzling and perplex'd, for it is not easy to see to what nos omnes refers; nor is there any Word in the Text that governs it. There is evidently an Ellipsis, and something must be supplied by the Mind, to compleat the Sense. Madam Dacier, after Donatus, makes it a Nominative, and thinks we ought to sup-

ply sic existimare debemus. This manner of Expression is what Grammarians call Genus locutionis absolutum. We have an Example of it in Virgil, Æn. 10. 244.

Craftina lux, mea si non irrita dista putatis,

Ingentes Rutulæ spectabitis cædis acervos. Where we must supply erit cum, which makes all even and smooth: Cum erasing lux erit, affording an obvious Sense and Construction. This appears probably enough; I have however, in the Ordo, taken a shorter way, by supposing nos omnes an Accusative, governed by the Preposition apud. This takes away at once all Obscurity, and es-

engaged elsewhere: how much I must have suffered in that Affair any one may easily conceive, without my telling it; yet I never dared to refuse the Match my Father forc'd upon me. Scarce had I weaned myself from Bacchis, scarce disengaged my Affections so firmly rooted there, and fixed them on my Wife; when lo a new Misfortune arises, to tear me from her too. Besides, I shall, no doubt, find either my Wife, or my Mother to blame; and whichever happens, how can I avoid being miserable? For Duty, *Parmeno*, requires that I bear with the Failings of my Mother. Then I am under a thousand Obligations to my Wife, who bore my ill-Usage with so much Temper, nor ever complained to any of the many Wrongs she suffered from me. But something, I know not what extraordinary must have happened, *Parmeno*, to give Occasion to a Quarrel that has lasted so long.

Par. Nay, rather something very frivolous, if you were indeed to know the real Case. Quarrels, even the fiercest, do not always argue the greatest Offences. For it often happens, that what would not in the least provoke another, will make a wrathful Man your mortal Enemy. For what Troubles do Children fall out among themselves? And why? Because they have but a weak Understanding to direct them. Women, in this Respect, very much resemble Children; their Understandings are but weak. Perhaps, one chance Word has been the Occasion of all this mighty Disturbance.

Pam. Go in, *Parmeno*, and let them know that I am come.

Par. Hah! What can this be?

Pam. Hush.

ANNOTATIONS.

besides an Ellipsis very frequent with our Poet.

15. *Jam in bac re.* What are we to understand here, his Attachment to Bacchis, or his Marriage? Perhaps both. Unless you had rather refer it to that fluctuating and wavering State of Mind soon after his Marriage, when a Fondness for his Wife beginning to grow upon him, he found it still difficult to get the better of his Love for Bacchis.

16. *Matris ferre injurias.* This is truly worthy a great and good Character, as the Poet is solicitous to make that of *Pambilius* appear. Cicero pro *A. Client.* 6. *Facile intelligo, non modo reticere homines parentum injurias, sed etiam animo eque ferre oportere.* Sed ego ea, quae ferti possunt, ferenda: quae taciti, tacenda esse arbitror.

17. *Tum uxori obnoxius sum.* *Obnoxios* here seems to import a Tye or Obligation arising from Gratitude. He supposed, that either his Mother or Wife was in fault. If his Mother, Duty obliged him to bear with her; if his Wife, he was under so many

Obligations to her, for her prudent and discreet Behaviour in hiding his Faults, that he knew not with what Face to shew himself disgusted with her. This, tho' not the original Signification of the Word, is yet so evidently connected with it, that we can easily discern with what Propriety the Poet has used it in the present Case. For *naxa*, in the Civil Law, signifies any Loss, Injury, or Hurt; so that he is properly *obnoxious*, who is bound in any of these ways to make Reparation. This was *Pambilius*'s Case. *Philumena* had borne with Patience his Wrongs and ill Usage; it was therefore but reasonable, that he, in his Turn, should overlook her Faults. What we read in *Gellius* upon the Word *obnoxia*, will give some additional Light to this Criticism. *Gell.*

17. *Quis adto tam lingua Latina ignorans est, qui nesciat euendi obnoxium, cui quid ab eo, cui esse obnoxium dicatur, incomparabiletate operari potest; et qui habebat aliquem nosse, id culpae face concium.*

18. *Non maximas, quae maxima sunt.* These Words of *Parmeno* are very intricate and perplexed.

Jam in hac re ut faceam, cuivis facile scitu est quam fuerim miser.

Tamen nunquam ausus sum recusare eam, quam m. obtrudit pater.

Vix me illinc abstraxi, atque impeditum in ea expedi-

Vixque hue contuleram; hem, nova res orta est,

porro ab hac quæ me abstrahat.

Tum matrem ex ea re me aut uxorem in culpâ in-

venturum arbitror;

Quod cum ita esse invenero, quid restat, nisi porro

ut siam miler?

Nam matris ferre injurias me, Parmeno, pietas jubet:

Tum uxori obnoxius sum: sita olim suo me ingenio

pertulit,

Tot meas injurias quæ nunquam in ullo patefecit loco.

Sed magnum nescio quid necesse est evenisse, Parmeno.

Unde ira inter eas intercessit, quæ tam permanxit diu.

PAR. At quidem hercule parvum: si vis vero veram ra-

tionem exequi,

Non maximas, que maxime sunt interdum iræ in-

Faciunt: nam læpe est, quibus in rebus aliis ne ira-

tus quidem est,

Cum de eadem causa est iracundus factus inimicissimus.

Pueri inter se quæ pro levibus noxiis iras gerunt.

Quapropter? quia enim qui eos gubernat animus, in-

firmum gerunt.

Itidem Illæ mulieres sunt ferme, ut pueri, levi senten-

tiâ:

[concerterit.

Fortasse unum aliquod verbam hanc inter eas iram

PAM. Abi, Parmeno, intro, ac me venisse nuncia.

PAR. hem, quid hoc est?

PAM. tace.

non faciunt maximas injurias: nam est sœpe in quibus rebus aliis ne quidem est iratus, cum ira-

cundus est factus inimicissimus de eadem causa.

Pro quam levibus noxiis pueri gerunt iras inter se?

Quapropter? Quia enim gerunt infirmum animum, qui animus gubernat.

Ilidem illæ mulieres sunt ferme ut pueri, levi sententia: fortasse unum aliquod verbum conciderit hanc iram inter

eas.

PAM. Abi, Parmeno, intro, ad nuncia me venisse.

PAR. Hem quid hoc est?

Tace.

exew dñs lio qd vñtudn si oñw

a vñtudn lio qd vñtudn si oñw

ANNOTATIONS.

plexed. The natural Order of Construction is thus: *Ira, quæ sunt, maxime, non faciunt interdum maximas injurias.* Which seems to be the direct contrary of what Parmeno should have said; for Donatus observes, *Injuriæ faciunt iras, non iræ injurias.* Hence Grammarians contend for an Hypallage, i. e. an Inversion in the Sense and Order of the Words, which naturally ought to run thus: *Non maximas, que maxime sunt interdum injurias, iras faciunt.* *Injuriæ faciunt iras,* is here for *afficiunt, gignunt, coquunt.* But

perhaps faciunt is here equivalent to offendunt, monstrant, &c. according to which there is no need of having Recourse to Grammatical Figures. Madam Dacier offers an ingenious Conjecture, in a Remark upon this Passage, that as Parmeno here pretends to philosophize, and assume a Character that did not belong to him, the Poet designedly makes him talk in an obscure, confused, unintelligible Manner. And indeed, if we consider the whole Speech throughout, there is great Reason to believe that her Conjecture is just.

Par. I perceive a Bustle, and running backwards and forwards let us go up to the Door, a little nearer still. Ha, don't you perceive it?

Pam. Hold your prating. O Jupiter! I hear a Shriek.

Par. You speak yourself, and bid me be silent?

Myr. For Heaven's Sake, dear Child, make no Noise.

Pam. It seemed to be Philumena's Mother's Voice. I'm ruin'd.

Par. How so?

Pam. Undone.

Par. Why?

Pam. Ah! Parmeno, you certainly conceal some great Misfortune from me.

Par. I heard indeed, your Wife Philumena was a little out of order. If that may be it, I can't tell.

Pam. I'm undone: Why did you not tell me this before?

Par. Because I could not tell you all at once.

Pam. What is her Disorder?

Par. I don't know.

Pam. What? Has she had no Physician?

Par. I don't know.

Pam. But do I delay going in, that I may learn myself the Truth whatever it is? In what Condition, my dear Philumena, shall I now find you? For if your Life is any wise in danger, I sure can never survive you.

Par. There is no need for my following him now in, for I perceive they little care to see any of our Family. Yesterday nobody would admit *Sofstrata*. Did she happen to grow worse (which I should be sorry for, chiefly for my Master's Sake) they'd immediately say, that *Sofstrata's* Servant must be coming in, and fancy, no doubt, some Omen in it, that boded Danger, and exasperated the Disease. My Mistress of course will be blamed, nor shall I find it easy to clear myself of Suspicion.

A C T

A N N O T A T I O N S.

34 *Abi, Parmeno, intro, ac me venisse nuntia.* This was the Custom of those Times; Husbands returning from abroad, usually sent a Messenger before, to let their Wives know of their Arrival. Thus in *Plautus, Amphi.* I. I. 40.

Me a fortu praemisit domum, ut bac nuntiem uxori sue.

Nannius thinks that this, however usual with the Romans, was not the Custom among the Greeks, because we meet with no Instance of it in Plutarch. But there are so many Testimonies of it from other Writers, as leaves no room to doubt, that this Custom was more sacredly observ'd by the Greeks, than even by the Romans themselves. The Roman Ladies, as enjoying more Liberty than those of Greece, frequently went out to meet their Husbands upon their Arrival from any distant Expedition.

37 *Prob Jupiter! Clamorem audiri.* Some Critics pretend that the Words *Prob Jupiter*, are to be refer'd to *Philumena*, and that *Pampphilus* hearing them, immediately subjoins *clamorem audiri*. But 'tis not likely, that *Pampphilus*, who, when in the next Line he overhears *Myrrhina* speaking, takes instant Notice of it, *matris vox visa est Philumene*; would not have been more express, had he heard *Philumena's* Voice.

41 *Pavitate nefio quid.* *Pavere et timere, & ad corporis & ad animi perturbationem, veteres refrebant.* *Plautus in Bacchidibus,* I. I. 73: *Nam ut in navi veela es, credo timida es. Ergo pavitare, segrotare & quia sic horruisse visa, ac palpitate venis.* *Donatus.*

46 *Nam si periculum illum in te est.* It is worth while to remark here, the Art and

PAR. Trepidari sentio, cursari rursum prorsum. age-
dum, ad feres. 35
Accede proprius hem, sensistin' ? PAM. noli fabularier.
Proh Jupiter ! clamorem audivi. PAR. tute loqueris,
me vetas ? [est Philumenæ.

MY. Tace, obsecro, mea gnata. PAM. inatris vox visa
Nullus sum. PAR. qui dum ? PAM. perii. PAR. quam-
obrem ? PAM. nescio quod magnum malum

Profecto, Parmeno, me celant. PAR. uxorem Philu-
menam 40

Pavitare nescio quid, dixerunt : id si forte est, nescio.
PAM. Interi : cur mihi id non dixti ? PAR. quia non
poteram una omnia.

PAM. Quid morbi est ? PAR. nescio. PAM: quid est ne-
mon' medicum adduxit ? PAR. nescio.

PAM. Cesso hinc ire intro, ut hoc quamprimum, quid-
quid est, certum sciam ?

Quoniam modo, Philumena mea, nunc te offendam
affectam ? 45

Nam si periculum ullum in te inest, perisse me una
haud dubium est.

PAR. Non usus factus est mihi nunc hunc intro sequi :

Nam invisos omnes nos esse illis sentio.

Heri nemo voluit Sostratam intro admittere.

Si forte morbus amplior factus siet,

Quod sane nolim, maxime heri causa mei ; 50

Servum illico introisse dicent Sostratae :

Aliiquid tulisse comminiscetur mali,

Capiti atque etati illorum, morbus qui auctu' fit :

Hera in crimen veniet, ego vero in magnum malum. 55

Nam si periculum ullum inest in te, haud dubium est me una perisse. PAR. Non

usus factus est mihi nunc sequi hunc intro : nam sentio nos omnes esse invisos illis. Heri nemo voluit

intro admittere Sostratam. Si forte morbus sit factus amplior, quod sane nolim, maxime causa

heri mei ; illico dicent servum Sostratae introisse. Commiscentur eum tulisse aliiquid mali, capiti

aque etati illorum, qui morbus sit auctu' : Hera veniet in crimen, ego vero in magnum malum.

ANNOTATIONS.

and Address of the Poet, who makes *Pambilius* express himself in Terms so full of Affectation for his Wife, at the very time he is going to be a Witness of the Thing in the World most shocking to a Husband. This makes the Contrast still greater, and gives us a higher Idea of the Distress, into which *Pambilius* must be plunged.

54 Capiti atque etati illorum. These Words are commonly included in a Parenthesis, and explained as an Imprecation from *Parmeno*, that the Evil he had been speaking of might light upon their own Heads. But this leaves all Obscurity behind it, not

easy to be cleared up : nor would an Imprecation come with any Propriety from *Parmeno's* Mouth, who had just before said, si forte morbus amplior factus sit, quod sane nolim. I have therefore constru'd it, commiscentur eum tulisse aliiquid mali capiti atque etati illorum, &c. Which is unfor'd, and at once removes all Obscurity.

55 Ego vero in magnum malum. He means that he might be put to the Rack, to oblige him to confess whether by any Drug, Fascination, or Charm, he had contributed to *Philumena's* Illness. For the Greeks were in this respect very superstitious.

II ACT III. SCENE II.

M A R G U M E N T.

Pamphilus comes out sorrowful from Philumena, finding that she was just then brought to bed, which he endeavours all in his power to conceal.

ODDIO SOSTRATA, PARMENO, PAMPHILIUS.

Soft. **A**LAST I have for some time heard I don't know what Noise within here. I greatly fear, lest Philumena should be worse. Pray Heaven it be not so! I'll now go see how she does.

Par. Hark ye, Sistrata, it bin in confid, et is aplin, et bon.

Soft. Hah! med ob iuritdo zued. It's meliv mes be Munc.

Par. You'll be again refused Admittance.

Soft. Ha! Parmeno, was you here? Wretch that I am! What shall I do? Shall I not go see my Son's Wife, who lies sick at next Door?

Par. Neither see her, nor even so much as send any one to see her; for to love them that hate us, is in my Mind a double Folly; 'tis vain Labour to ourselves, and troublesome to them besides. Then your Son, as soon as he came to Town, went in to see how she was.

Soft. How! Is Pamphilus come home, say you?

Par. He is.

Soft. Thank Heaven! That News revives me, and has eased my Heart of all Care.

Par. And for this Reason chiefly, I would not have you now go in. For, if Philumena's Complaints abate any thing, I know she will tell him, when they are by themselves, all that has pass'd between you, and how this Difference first began. But I see him coming out; how sad he looks!

Soft. O my Son!

Pam. Mother, your Servant.

Soft. I'm glad you're return'd safe. Is Philumena in a good way?

Pam. She's a little better.

Soft. Heaven grant it continue so! But why in Tears then, my Son? Why so dejected?

Pam. Nothing at all, Mother.

A N N O T A T I O N S.

While Pamphilus is gone in to Philumena, his Mother Sistrata, who had likewise overheard the Noise, is hastening to know the Cause of it. Parmeno recalls her, and acquaints her of her Son's Arrival, who was just then gone in, and from whom she would soon learn all she wanted to know. Pamphilus soon appears, but with a sorrowful and dejected Air. He dissembles however his real Griefs, and contrives to remove both Parmeno and his Mother, that he may be at liberty to vent his Sorrow; and, by repeating to himself this new and unexpected Scene of Woe, let the Audience into the Secret of the Condition in which he had found his Wife.

3. Quod te Æsculapij, & te, Salus. She invokes the Goddesses of Health along with Æsculapius, because in Greece, their Statues were commonly placed by one another; so, that to address the one without the other, would have been an open Affront to whosoever was neglected. Lucian speaks of these Statues in his Hippids. Within are two Statues of white Marble of ancient Workmanship, the one of the Goddess of Health, the other of Æsculapius.

8 Qui amat cui odio ipsus est, bis facere sulte dugo. Nothing is more just than this Observation,

Soft. What could that Bustle and Noise we heard mean; tell me, was she suddenly taken ill? *Pam.* She was.

Soft. What's her Distemper?

Pam. A Fever.

Soft. A continual one?

Pam. So, they say. *Pray Mother go in, I'll follow immediately.*

Soft. I will.

Pam. *to Parmeno*) Do you run and meet the Servants, and help them home with the Baggage.

Par. What? Don't they know the Way themselfes?

Pam. Do you loiter?

ANNOTATIONS.

Injuria interrogantia aliquid reticemus. Et punit, ut intelligent, nibil est mali: *Dona-*

bene additum mater, ut duritia reticentiae blandi nomine molliretur. *Alii recte sic acci-*

fully comes up to its Meaning, and therefore

so it is written on day 20

ACT III. SCENE III.

ARGUMENT.

Pamphilus debates with himself, whether he had best take back his Wife, or divorce her.

PAMPHILUS.

I Cannot easily find a proper Beginning, whence to trace the Detail of those many surprising Misfortunes which have befallen me; part of which I have seen with my Eyes, and part my Ears have heard; which made me soon leave the House greatly dejected. For as I hastily rushed in, full of Fears, expecting to find my Wife complaining of an Illness very different from what alas! it proved; when the Maids saw me come in, all overjoyed, cry'd out immediately with one Voice, *He is come*, because I entered suddenly and unexpected, nor had they had time to reflect. But I soon perceived a Change in their Looks, as Chance had brought me upon them at a very unseasonable Juncture. Meanwhile, one of them, hastily runs before to give Notice of my Arrival; I follow her directly, impatient to see my Wife. When I came in, I soon found out her Disorder; for I followed so quick, as to allow

ANNOTATIONS.

Pamphilus having removed all that were *about him*, is now at Liberty to open his Mind freely, and let us into the Knowledge of what he had seen when he went into *Philomena*, and which was the Cause of that Sorrow and Detraction, which now appeared so manifest in his Looks. We have seen before, that he had for'd a Girl, whom he chanc'd one Night to meet in the Street. It was *Philomena*, who, in consequence of that Embrace, was now in Labour. *Pam-*

philus, conscious of having abstained from suspecting her to be the same he had for'd in the Street, upon seeing her in Labour, is thrown into the greatest Perplexity, not doubting but she had entertain'd another before him, and was therefore unworthy of his Love. We are not then to wonder at the Concern *Pamphilus* seems to be in. Tho' he has resolv'd to abandon her, yet it costs him a hard Struggle; for where

Love

So. Quid fuit tumultū dicit mihi: an dolor repente invasit? [So. quotidiana? PAM. ita aiunt
PAM. Ita factum est. So. quid morbi est? PAM. febris
I sedes intro, consequar jam te, mea māter. So. fiat.
PAM. tu pueris curre, Parmēno, obviam, atque iis
onera adjuta.
PAR. Quid? non sciunt ipsi viam, domum quā redeant? PAM. cessas?
Parmēno, curre obviam pacris, atque adjuta entia iis. PAR. Quid? non ipsi sciunt viam, qua
redeant domum? PAM. Cessas?

So. Quid tumultū fuit? dic mihi, an dolor repente invasit? PAM. Ita factum est.
So. Quid morbi est? PAM. Febris. So. Quotidiana? PAM. Ita aiunt, i sedes intro, mea māter, jam consequar te. So. Fiat. PAM. Tu,

ANNOTATIONES.

fore we are under a Necessity of using Circumlocution. I have endeavoured in the Translation to be as near to the Sense and Force of it as possible, tho' I am sensible there is still something wanting to convey the full Idea exhibited by the Latin Word.

ACTUS III. SCENA III.

III ARGUMENTUM.

Deliberat Pamphilus, velit uxorem recipere, an repudiare.

PAMPILUS.

NEQUEO mearum rerum initium ullum invēnire
nō possidoneum, unde exordiar harrare, quae nec opinanti accidunt,
Partim quae perspexi his oculis, partim quae acceperī au-
ribus: Quia me propter examinatum citius eduxi fors.
Nam modò intrō me ut corripui timidis, alio suspi-
cans. Morbo me visurum affectam; ac sensi esse, uxorēm: hei-
mihi! Postquam me aspexere ancillæ advenisse, illico omnes
Lætæ exclamant, venit, id quod deregente aspexerant.
Sed continuo voltum earum sensi immutari omnium;
Quia tam incommodè illis fors obtulerat adventum
meum.

Una illarum interea propere præcucurrit, nuncians
Me venisse: ego ejus videndi cupidus recta consequor.
continuo sensi voltum earum omnium immutari, quia fors obtulerat meum adventum tam incommodè illis. Interea una illarum propere præcucurrit, nuncians me venisse; ego cupidus videndi ejus,
recta consequor.

ORDO.
*N*re ullum idoneum initium meum
rurum, unde exordiar
harrare, quae accidit
nec opinantur, partim
qua perspexi his oculis,
partim quae accepī
auribus: quia
propter citius eduxi
me, examinatura, se-
ras. Nam ut modo
timidis corripui me
turo, suscitans me
visuram, uxorem af-
fectam alio morbo ac
fors esse hei misi!
Postquam ancillæ as-
pexere me advenisse,
illico omnes sumul læ-
tæ exclamant: Venit,
id, quod aspicerant
me deregente. Sed
deregente.

ANNOTATIONES.

Love has once firmly taken root, it is not
easy, even upon the greatest Provocation to
root it.

2. *Voltum earum sensi immutari omnium.* It is
certain, that from the Countenance we may
often make a Discovery of what passes with-
in

no time for concealing the Business; nor could she complain in any other Voice than what betrayed her Condition. When I saw how it was, O unpardonable Baseness, said I; and I immediately flung out of the Room all in Tears, struck to the Soul at a Blow so cruel and unexpected. Her Mother followed me, and just as I came to the Door, threw herself at my Feet bathed in Tears. I pitied her heartily, & it is indeed the Case, as far as I can judge: We are all elated or depressed, according as Fortune smiles or frowns upon us. Immediately she address'd me in these Words: O my Pamphilus, you see now the Reason of her leaving your House. She was forc'd, some time since, by an unknown Villain, and is now fled hither to hide her Shame from you and the World. But when I call to mind the Requests she made, I am unable to refrain from Tears. Whatever Chance or Fortune brought you hither to-day; by that we both conjure you (if with Equity and Justice we may) that you never reveal or discover to any this her Misfortune. If ever you were sensible, dear Pamphilus, that she had any Tenderness for you, she now begs that in return you would frankly grant her this Favour. As for taking her back, do in that what is most agreeable to yourself, as you are alone conscious of her Lying-in, and that the Child is none of yours; for I am told you took no notice of her the first two Months after Marriage. So that it is now but seven Months she has liv'd with you as your Wife; nor are you insensible of this, as is evident from the Confusion you are in. Now, Pamphilus, if possible, 'tis my Wish and Study, that her Labour be a Secret to her Father and every-body else. But if that can't be, and they come to find it out, I'll pretend she miscarried. Every body, I know, will believe what is so likely, that you are the Father; and shall be exposed.

11. ANNOTATIONS.

in the Mind, at least so far as to know when it is easy and contented, or when disturbed and full of Perturbation. Cicero has very happily painted this Sympathy and mutual Friendship, if one may so call it, between the Soul and Body, in his third Book de Oratore. §. 57. ^{to} Omnis enim motus animi suum quendam a natura habet vultum, et sonum, et gestum: totumque corpus hominis, et ejus omnis vultus, omninesque voces, ut nervi in fidibus, ita sonant, ut a motu animi quoque sponspulsa.

²⁰ Omnibus ipsis ut res dant esse. Nothing can be more just and agreeable to Truth, than this Observation. Homer is the first that we know of, in whose Writings it is found. Many have adopted it after him, and Terence translated it literally from Apollodorus, whose very Words Donatus has preserv'd to us. Pamphilus was deeply struck with the humble Air and Posture of

his Mother-in-Law, who, as a Parent, had rather a Right to claim Respect and Reverence from him. He reflects upon it here with real Concern, and is sensible, that her then unhappy Circumstances alone could have made her stoop to what was so much below her. Nothing can be more just, natural, or reasonable than this Reflection, or more strongly indicate a generous and liberal Turn of Mind.

²¹ Hanc babere orationem metum principio infinitum. There is something remarkable in the manner of Expression here used: principio infinitum: immediately she began. Cicero, and Livy, who seem both to have been great Admirers of Terence, and frequently copy him in their Style, have borrowed from him this word infinitum. The first says: Agitare senatus infinitum Cornutum. And Livy pro se precibus, puellis saltem ut parcerent, orare infinitum.

tuam. Ilicius.
Parturire eam, neque gravidam esse ex te, solus con-
Nam aiunt tecum post duobus concubuisse mensibus.
Tum, postquam ad te venit, mensis agitur hic jam
septimus. Quod te scire, ipsa indicat res. nunc si potest est
Pamphile, 35 Maxime volo doque operam, ut clam eveniat partus
patrem, sentiant, Atque adeo omnes. sed si fieri id non potest, quin
Dicam abortum esse. Icio nemini aliter suspectum fore,
fraterum de reducendo facias id, quod sit in tuam rem, solus confusus eam p-
gravidam ex te. Nam ait eam concubuisse tecum duobus mensibus post: tu-
mensis agitur, postquam venit ad te, quod ipsa res indicat te scire. Nunc si
maxime volo, doque operam, ut partus eveniat clam patrem, ait que ades omnes.
peri, quin sentias dicam esse abortum. Icio fore suspectum aliter nemini.

*Poſquam intrō ad
ueni, exēmplo mīſo
cognovi morbum ejus.
Nam neque ſim̄p̄us
dabat ullum ſpatium
ut poſſe religi ſe ne
que ipſa poterat con
quere alia vīe, ac
eis redirebat. Poſ
quam pſpaxi inquām:
O facinus iniquum:
E illico cori pūl me
iude, lacrumanis,
perciptis re incrediblē
atque atroci. Mater
conſequitur: ut jam
extrem limen, miſer
aceidit ad genua la
crumanis, miſeritum
eſt. Profectio hoc eſt
ſic, ut puto, funimur
magno atque burnilis
ita, ut res dant ſyſ
mib⁹ omnibus. Prin
cipio infiſit baberē
hanc orationem me
cum: O mi Pamp
bile, vides causam,
quamobrem tec⁹ abi
teris ab iude. Nam
vitium eſt olim ab
latum virginis ab nef
cio quo improbο
nunc confugit bu
celaret ſuum partum
te, atque alicia. Sed
cum reminiſtor ejus
orata, miſer, neque
quin lacrumem. Quæ
cumque fors fortuna
eſt, inquit, que ob
tulisti te totius nobis,
umbra obſcurans te
per cam, ſi juſ, ſe
ſas eſt, uti adverſa
eius ſim ſecta tacita
que apud omnes per
te. Si unquam ſen
ſiſti eam effe animo
amicō erga te, mi
Pambile, nunc ro
gar te, ut ſine la
bore deſ bant gra
tiam ſibi pro illa
parturiente, neque effe
unum bic ſam ſeptimus
eſt potis, Pampbile.
Sed ſi id non poſſet*

posed immediately; so that here is no inconvenience to you, and you will hide the Wrongs unworthily offered to this poor Girl, I promised, and am determin'd to be faithful to my Word. As for taking her back, that's what I'll never do, nor would it be to my Honour, tho' I love her dearly, and the Remembrance of so agreeable a Companion still affects me much. It forces Tears from me, when I consider what a solitary unjoyous Life I am likely henceforward to be doom'd to. O Fortune, that thou art never constant and persevering in thy Favours. But a former Passion, which I then got the better of by Thought and Reflection, hath taught me Experience in the present Case, and I must now endeavour to do the same. But I see Parmeno with the Servants; he must by no means be here at this time; for he alone was trusted with the Secret of my Behaviour to her, when I first married her. I tremble, lest should he hear her frequent Cries, he may discover she is in labour. I must dispatch him hence somewhere, till Philumena is delivered.

ANNOTATIONS.

45 Lacrumz, que postbac futura est, &c. it was an Attachment he could not break off without Pain. All this is artfully composed of a Crime, which, of all others, was most triv'd by the Poet, to raise the greater Com-likely to extinguish his Love; yet we find Joy

ACT III. SCENE IV.

ARGUMENT.

Sosia relates the Dangers of the Sea he had undergone. Parmeno is sent to the Tower, to hinder him from hearing Philumena's Cries in labour.

PARMENO, SOSIA, PAMPHILUS.

Par. Say you, that you had a very troublesome Voyage of it?

Sof. Indeed, Parmeno, it is not possible to express the many Hardships that attend being at Sea.

Par. Say you so?

Sof. O happy Parmeno! you little know the Dangers you have escap'd by never being at Sea: for not to mention other Hardships, mark only this. I was aboard thirty Days or more, and every Moment expected to be swallowed up by the Waves, we were so continually assaulted with Storms and contrary Winds all the time.

Par.

ANNOTATIONS.

Pamphilus, we have seen, had sent Parmeno to assist Sosia, and the other Servants, in carrying home his things from the Ship. They accordingly appear now, and the Poet very naturally supposes, that Sosia had been

entertaining Parmeno with the Particulars of their Voyage, which Conversation is continued here for some time." Pamphilus," in the mean time, who had promised to conceal Philumena's Misfortune, and is there-

Quin, quod verisimile est, ex te recte eum natum putent.
Continuo exponetur. hic tibi nihil est quidquam in-

commodi: &

Illi miseræ indignè factam injuriam contexeris.

Pollicitus sum, & servare in eo certum est, quod dixi,

fides.

Nam de reducenda, id vero neutiquam honestum esse
Nec faciam: et si amor me graviter, consuetudoque

idem tenet.

Lacrumo, quæ posthac futura est vita, cum in men-

to tem venit,

Solitudoque. o fortuna, ut nunquam perpetuò es bona
Sed jam prior amor me ad hanc rem exercitatum red-

didit,

Quem ego tum consilio missum feci. idem nunc huic
Adest Parmeno cum pueris: hunc minime est opus:

In hac re adesse: nam olim soli credidi.

Ea me abstinuisse in principio, cum data est.

Vereor, si clamorem ejus hic crebro exaudiat,
Ne parturire intellegat. aliquo mibi est.

Hinc ablegandus, dum parit Philumena.

consilio: idem nunc dabo operam huic. Parmeno cum pueris adesset: minime opus est hunc adesse in
bac re: nam olim credidi illi soli, me abstinuisse ea in principio, cum data est.

Vereor, si hic crebro exaudiat clamorem ejus, ne intelligat eam parturire: ablegandus est hinc mibi aliquo, dum Phi-

lumena parit.

VI ANN OTATI ONS.

Joy the Discovery, which puts Pamphilus in

tic Composition, to he able to move the Pas-

the possession of that Happiness he so much

sions, and keep them interested and engaged,

desired. This is the great Secret in Drama-

during the whole Time of the Representati-

ACTUS III. SCENA IV.

ARGUMENTUM.

Narrat Sosia quæ adierit maris pericula: servus Parmeno in

arcem mittitur, ne parere Philumenam interim audiat.

PARMENO, SOSIA, PAMPHILUS.

ORD OZ

PAR A IN' tu, tibi hoc incommodum evenisse iter?

TIC So. Non hercle verbis, Parmeno, dici potest

Tantum, quam re ipsa navigare incommodum est.

PAR. Itane est? So. o fortunate, nescis quid mali

Præterieris, qui nunquam es ingressus mare.

Nam alias ut mittam miserias, unam hanc vide:

Dies triginta, aut plus eo, in navi sui,

Cum interea semper mortem exspectabam miser:

Ita usque advorsa tempestate usi sumus.

gressus mare. Nam, ut mittam alias miserias, vide bane uram: sui, in navi triginta dies, aut

plus eo, cum interea miser semper exspectabam mortem: ita usque usi sumus tempestate adversa.

ANNO TATI ONS.

fore anxious to remove Parmeno out of the Pretence of an Appointment he had made

way, lest he might overhear her Cries, con-

trives to dispatch him to the Tower, under

qui autent, quod est
verisimile, cum na-

tum recte ex te; con-

tinuo exponetur: est
nihil quidquam in-

commodi tibi hic, &
contexeris injurias

indigne factam illi
suffra. Pollicitus

sum, & est certum
servare in eo silen-

quod dixi. Nam de
reducenda, vero ob-

biterior id esse in-

terius honestum: rec-

fectum: est amor
consuetudoque ejus.

graviter tenet me.

Lacrumo, cum uenit
in mentem, quæ via

solutioque est futu-

mibi posthac: Ques-

tura, ut nunquam es
porpetuo bogia! Sed

pries amor redit
me jam exequatur
ad hanc rem, quare

ego tum missum fa-

co: idem nunc dabo operam huic. Parmeno cum pueris adesset: minime opus est hunc adesse in

bac re: nam olim credidi illi soli, me abstinuisse ea in principio, cum data est.

Vereor, si hic crebro exaudiat clamorem ejus, ne intelligat eam parturire: ablegandus est hinc mibi aliquo, dum Phi-

lumena parit.

ORD OZ

PAR A IN' tu, boister

ordinuisse incommodum.

TIC So. Hercle,

Parmeno, tantum non

poësis dici verbis,

quam re ipsa est in-

commodum navigare.

PAR. Itane est? So.

o fortunate, nescis

quid mali præterieris,

qui nunquam es in-

tempestate adversa.

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O fortunate, nescis

quid mali præterieris,

qui nunquam es in-

tem

Par. Dreadful hee supposeth, if you make brest so maliolio. *Sof.* I know it to my sorrow. In plain Terms, I'd rather run away, than go again to Sea, if I knew there was any such Design.

Par. Indeed, *Sofia*, a very slight Cause made you do formerly what you now only threaten. But I see *Pamphilus* himself standing before the Door. Get ye in, I'll step to him, to see if he wants any thing with me. (*to Pamphilus*) What, are you still here, Master?

Pam. I wait for you.

Par. What's the matter?

Pam. You must run to the Tower.

Par. Who must?

Pam. You.

Par. To the Tower! What to do there?

Pam. To meet *Callidemides*, my Landlord at *Mycone*, who came over in the same Ship with me.

Parm. S'death! I'll swear he has made a Vow, if ever he came home, to walk me off my Legs.

Pam. Why do you linger so?

Par. What shall I say? Or am I to meet him only?

Pam. You must tell him that I can't meet him to-day, according to our Appointment, that he mayn't wait there to no purpose. Fly.

Par. But I don't know the Man, were I to see him.

Pam. But I'll tell you to know him. He's a huge, red-faced, fuzle-pated, fat, grey-eyed Fellow, with a ghastly Visage.

Par. Plague on him. But what if he should not come? Must I wait for him till Night?

Pam. Yes, wait t'ruh.

Par. I can't, I'm so tired.

Pam. (*by himself*) He's dispatch'd out of the way. What shall I do in this miserable Situation? I'm quite at a loss how to acquit myself of my Promise to *Myrrhina*, and conceal her Daughter's Lying-in: for I pity the Woman from my Soul. I'll do what I can consistent with my Duty, for Obedience to a Parent ought to take place of Love. But ha! here's *Philiappus* and my Father, they're coming this way. I don't know what to say to them.

ACT ANNOTATIONS.

¹⁷ *In arcem.* This is, no doubt, to be understood of the Fort, or Citadel, that defended the *Pireum*. It was at a considerable Distance from the City, and therefore better suited *Pamphilus*'s Design, which was to keep *Parmeno* at a distance for some time.

¹⁸ *Vixisse bunc dicam, si satius dominus redisset, &c.* To comprehend the full Force and Beauty of this, we must reflect on what *Sofia* had been telling *Parmeno*, that they had a dangerous Voyage. It was in this case

usual to offer up, some Vow to the Gods, provided they escap'd the Perils that threatened them; and their first Care, after their Return, was to perform their Vow. *Parmeno* facetiously supposes, that *Pomphilus*, during the Storm, had vowed to Walk him to death, if he got home safe.

²⁶ *Crispus.* *Tertio* here is accused of an Error, in calling the *Myconian* fuzle-pated; for herein he deviates from *Apollodorus*, who had call'd him bald. This Censure is probably

PAR. Odiosum. So. haud clam me est : denique hercle aufugerim. Potius, quam redeam, si eo mi redeundum sciamus.

PAR. Olim quidem te causæ impellebant leves, Quod nunc minitare facere, ut faceres, Sosia di vino Sed Pamphilum ipsum video stare ante ostium. Ita intro ego hunc adibo, si quid me velit.

Here, euam nunc tu hic stas ? PAM. equidem te expecto. PAR. quid est.

PAM. Odiosam Su-
Haud est clam me :
denique hercle potius
aufugerim, quam re-
deam. Si sciam esse
redeundum, mihi go-
PAM. Olim quidem
leves causa impelli-
bant regis isti facta,
quod nunc minitare
care, Sosia. Sed ri-
deo ipsum Pamphi-
lum ita amorem.
Ita intro, ego adibo
bunc, si recte me
quid. Here, etiam
nunc tu stas hic ?

PAM. In arcem transcurso opus est. PAR. cui homini ?

PAR. In arcem ? quid eò ? PAM. Callidem idem hos pitem

Myconium, qui mecum unà advectu'st, conveni.

PAM. Perii. voxisse hunc djeam, si salvus donum. Redisset unquam, ut me ambulando rumperet.

PAM. Quid cessas ? PAR. quid vis dicam sicut conve- niam modo ?

PAM. Imo, quod constitui, me hodie conventurum eum,

Non posse, ne frusta illuc exspectet : vola.

PAM. Opus est sensu'is ex anima.

PAR. Cui homini ?

PAM. Tibi. PAR.

In artem ? Quid est ?

PAM. Conveni Cal- lidiem idem, hospitium

Mycorium, qui ad- vetus est una me- cum. PAR. Perii.

PAM. Dicam hunc voxissi, si unquam redisse

salvus domum, ne rumperet me ambu-

lando. PAM. Quid cessas ? PAR. Quid vis dicam ? an con-

veniam modo ? PAM.

Imo, me non posse

conventurum eum bo- die, quod constitui

sacer, ne frusta ex- pelet illi : vola.

PAR. At non novi faciem hominis. PAM.

At faciam ad hunc ?

PAM. Ille abiit, quin agam infelix ? prorsus nescio.

Quo pacto hoc celem, quod me oravit Myrrhina,

Suae gnatae partum : nam me miseret mulieris.

Quod potero faciam tamen, ut pietatem colam :

PAR. Dii perdunt i-

Nam me parenti potius, quam amori, obsequi

PAR. Alii perdunt i-

Oportet, at at, eccum Phidippum, & patrem.

PAR. Alii perdunt i-

Video horsum pergunt, quid dicam hisce, incertu-

sum.

PAR. Alii perdunt i-

ris : est magnus, rubicundus, crispus, crassus, cadaverosa, facie.

PAR. Dii perdunt i-

Turnebus sumus up: their various Opinions.

Aliis sublivida est, & personata rubore &

livore ; aliis pulposa, & crassa, quasi carnosa, gi-

cum caro propriest, quæ anima caseo. Ego

cadaverosam faciem, sedam, & turpem in-

terpreter, I have in the Translation given

that which comes nearest to our Moma

and Manner, and at the same time seems to

express fully the Meaning of the Original.

ACTUS

²⁷ Cadaverosa facie. This has been differently explained by different Commentators.

ANNOTATIONS.

tably owing to the Greek Proverb, *Myconius calvus*. Whence *Lucilius* says, *Myconi calva omnis juvenus*. But without doubt Terence knew all this as well as his Censors, and perhaps here calls his *Myconian crispus*, to distinguish him the more particularly, as being of a Make so remarkably different from that of most of his Countrymen.

Cadaverosa facie. This has been differently explained by different Commentators.

A C T H. S C E N E V.

A R G U M E N T .

The old Men are consulting together about sending back Philumena. Pamphilus refuses to receive her, which Phidippus takes extremely ill.

LACHES, PHIDIIPPUS, PAMPHILUS.

Lac. DID you not but just now say, that she told you, she waited for my Son's Return?

Phi. I did.

Lac. They say he's come home, let her return then.

Pam. I'm extremely puzzled what Excuse to make to my Father, for not taking her back.

Lac. Who was that I heard speaking here?

Pam. But I'm resolved to keep firm to my Purpose.

Lac. The very Man we were talking of.

Pam. Heaven bless you, Father.

Lac. And you, my Son.

Phi. I'm glad to see you return'd, Pamphilus, and more especially that you are healthy, and look so well.

Pam. I believe you.

Lac. Are you just come?

Pam. But just now.

Lac. Well, say: What has our Cousin Phania left us?

Pam. Why truly, he was one that minded his Pleasures while he lived; and such People seldom enrich their Heirs. However, he left this Commendation behind him; *that while he liv'd, he liv'd well.*

Lac. So then, you've brought nothing home with you, but this single Sentence.

Pam. Whatever it is he has left, we are the better for it.

Lac. Nay, we are the worse; for I could wish him alive and in Health.

Phi. That you may do safely, for he'll scarce rise again from the dead: and yet I know which you'd rather have.

Lac. To Pamphilus.) Phidippus, here, sent for Philumena yesterday. (Aside to Phidippus.) Say you sent for her?

Phi. (Aside to Laches.) Don't punch me so.—I did so.

Lac. But now he'll send her home again.

Phi. Without doubt.

Pam:

A N N O T A T I O N S.

Pamphilus has no sooner rid himself of Parmeno, but he is thrown into a new Perplexity, that distresses him greatly: for while he is revolving with himself, how he should be best able to keep his Promise to Myrrhina, of concealing her Daughter's Mistfortune, the two Fathers, Phidippus and Laches, come up to him. After the first Salutations, and some Conversation on indifferent Subjects, Laches introduces the men-

tion of his Wife, pretending, that she had been sent for by her Father, but would now return. Pamphilus lets them understand, that he is acquainted with the whole matter, and had determined not to take her back. In spite of all their Importunity, he adheres to his Resolution; but as his Father press'd him hard, and he was at a loss to answer, he thinks it prudent to retire, lest he might, perhaps, betray himself. Phidippus, enraged

ACTUS III. SCENA IV.

ARGUMENTUM.

*De reducenda Philumena inter senes agitur. Pamphilus reducitur
rum se negat. Fert eam rem indigne Phidippus.*

LACHES, PHIDIPPUS, PAMPHILUS.

O.R.D.O.

DIXTIN' dudum; illam' dixisse se exspectare filium? [causam dicam patri,
PH. Factum: LA. venisse aiunt: redeat. PA. quam
Quamobrem non reducam, nescio. LA. quem ego hic
audivi loqui? [perlequi.
PA. Certum obfirmare est viam me, quam decrevi
LA. Ipsus est, de quo hoc agebam tecum. PA. salve,
mi pater. 5
LA. Gnate mi, salve. PH. bene factum te advenisse,
Pamphile, [PA. creditur.
Et adeo quod maximum est, salvum atque validum.
LA. Advenis modo? PA. admodum. LA. cedo: quid
reliquit Phania [obsequens
Consobrinus noster? PA. sane hercle homo voluptati
Fuit, dum vixit: & qui sic sunt, haud multum here-
dem juvant. 10
Sibi vero hanc laudem relinquunt: Vixit, dum vixit,
bene. [tentia?
LA. Tum tu igitur nihil attulisti huc plus unā fen-
PA. Quidquid est id quod reliquit, profuit. LA. imo
obfuit: [optare istuc licet:
Nam illum vivum & salvum vellem. PH. impunē
Ille reviviscet jam nunquam. & tamen, utrum malis
scio. 15
LA. Heri Philumenam ad se accersi hic jussit. dic jus-
sisse te. [PH. scilicet.
PH. Noli foderē. jussi. LA. sed eam jam remittet.
LA. Tum igitur tu attulisti nihil hic plus hac una sententia? PA. Quidquid id est quod reliquit,
profuit. LA. Imo obfuit: nam vellem illum vivum & salvum. PH. Dicit optare iuscū impunes
ille nunquam jam reviviscet; & tamen scio utrum malis. LA. Heri hic jussi Philumenam accersi
ad se. Dic te jussisse. PH. Noli foderē. Jussi. LA. Sed jam remittet eam. PH. Scilicet.

ANNOTATI ONS.

at this, as he supposed it unreasonable Ob-

stinacy, matches off too in a Huff.
¹³ Imo obfuit.. Terence here gives us a lively Idea of a covetous old Man, who, as soon as he understands, that he was like to be a Gainer by his Relation's Death, then at length begins to testify his Regret and Sorrow.

¹⁵ Ille reviviscet jam nunquam. These Words come from Phidippus, and we are to conceive them, as partly suggested by Envy,

which cannot bear the Prosperity of another, without attempting somehow to depreciate him, and make him appear unworthy of it. These almost imperceptible Touches, are the great Beauty of Dramatick Writing. It is well worth while to study them particularly, as they serve to make us enter deeply into the Characters of Men, and shew how well the Poet has painted after Nature and real Life.

¹⁷ Noli foderē. jussi. Lachē unwilling

Pam. I know the whole Affair, and how it happened. I was told it immediately upon my Arrival.

Lac. Curse on these spiteful Devils, who are so ready with their News.

Pam. I am conscious that it has been my Study to give no just Cause of Complaint on your Side; and, were I so inclin'd, could here tell how faithful, loving, and tender a Husband I have been; but I had rather you should hear it from herself; for thus you will the readier Credit what is said, when so favourable a Testimony comes from her, who at present acts so unjustly to me. I call Heaven to witness, that this Separation is through no Fault of mine. But since she thinks herself too considerable to submit to my Mother, as is her Duty, and whose Temper she ought modestly to have conformed to, and since 'tis impossible they can live in good Understanding on any other Terms; I find, *Phidippus*, I must resolve, either to leave my Mother, or *Philumena*. Now Duty obliges me to regard rather my Mother's Quiet.

Lac. I'm not displeased, *Pampillus*, to hear you prefer your Duty to a Parent, to every other Consideration. But take care, my Son, that you suffer not your Resentment to carry you too far.

Pam. What Resentment, Father, can bias me against her, who never contradicted me in any thing, and who has so often deserved well of me? I love her, honour her, and passionately desire to keep her; for I have found her of a Temper wonderfully sweet and engaging; and I heartily wish, that she may spend the rest of her Life with a Husband more fortunate than myself, since cruel Necessity thus tears her from me.

Phi. Tis in your Power to hinder that.

Lac. If you are wise, desire that she be sent back.

Pam. That's not my Design, Father; I must consult my Mother's Interest.

Lac. Where are you going? Stay, stay, I say: Where are you going?

Phi. What Obstinacy is this?

Lac. *Annotations.*

to let his Son know there had been any Difference between his Wife and Mother, presents, that *Phidippus* had sent for his Daughter the Day before. He, at the same Time whispers *Phidippus* to second the Artifice, and punches him in the Side, to make him the more sensible of his Desire to have the real Truth disguised, lest it might give Offence to *Pampillus*. Hence the Reason of the first Part of *Phidippus*'s Reply, which we are to conceive expressed with a low Voice, so as to be heard only to *Lacarus*. This, tho' apparent in the Representation, is not so apt to occur to a Reader, without some Remark to illustrate it.

²⁷ *Sed quando sese esse indignam deputat, &c.* Both the Construction and the Import of the Words in this Sentence are remarkable. For this Reason, some Commentators suppose an Error in the Text, and instead of *cui*, read *que*, making the Construction run thus: *sed quando deputat sese esse indignam, que concedat matri meæ*. But as we read immediately after, *cujusque mores toleret*, this plainly implies, that a Relative went before, which referred to *matri*. We must therefore suppose an Ellipsis, and supply *mea matre* to compleat the Sentence, according to which, the obvious Construction will be *sed quando deputat sje esse indignam matre*.

PA. Omnem rem scio, ut sit gesta, adveniens audivi omnia. LA. at

Istos invidos Di perdant, qui haec libenter nunciant.

PA. Ego me scio cavissem, ne ulla merito contumelia 20

Fieri a vobis posset. idque si nunc memorare hic velim,

Quam fideli animo & benigno in illam, & clementi fui,

Vere possum; ni te ex ipsa haec magis velim resciscere:

Namque eo pacto maxime apud te meo erit ingenio-

fides,

Cum illa, quae nunc in me iniqua est, aqua de me
dixerit.

Neque mea culpa hoc discidium evenisse, id testor
Deos.

Sed quando sese esse indignam deputat matre meae,

Cui concedat, cujus mores toleret suam modestiam;

Neque alio pacto componi potest inter eas gratia;

Segreganda autem mater a me est, Phidippe, aut Philu-
mena.

Nunc me pietas matris potius commodum suadet sequi.

LA. Pamphile, haud invito ad aures sermo mihi ac-
cedit tuus,

Cum te postputasse omnes res pra parente intellego.

Verum vide, ne impulsus ira prave infistas, Pamphile.

PA. Quibus iris impulsus nunc in illam iniquus sim?

Quae nunquam quidquam erga me commerita est, pater,

Quod nolle: & saepe, quod vellem, meritam scio.

Amoque, & laudo, & vehementer desidero:

Nam fuisse erga me miro ingenio, expertus sum.

Illique exopto, ut reliquam vitam exigat

Cum eo viro, me qui sit fortunatior;

Quandoquidem illam a me distrahit necessitas.

PH. Tibi id in manu est, ne fiat. LA. si sanus sies,

Jube illam redire. PA. non est consilium, pater:

Matris, servito commodis. LA. quo abis? mane;

Mane, inquam: quo abis? PH. quae haec est pertinacia?

Quibus iris impulsus sim nunc inquam in illam?

Quae nunquam commerita est quidquam erga me,

pater, quod nolle: & scio esse saepe meritam quod vellem.

Amoque, & laudo, & vehementer desidero eam: nam expertus sum, eam fuisse miro ingenio erga me.

Exoptoque illi, ut exigat reliquam vitam cum eo viro, qui sit fortunatior me;

quandoquidem necessitas distrahit illam a me.

PH. Est in manu tibi, ne id fiat. LA. Si sis sanus, jube illam redire. PA. Non est consilium,

pater: servito commodis matris. LA. Quo abis? mane, mane, inquam: quo abis? PH. Quae est

haec pertinacia?

PA. Scio omnem rem, ut sit gesta; adveniens audivi

omnia. LA. At diu perdant ipsos invidos, qui libenter nunciant haec.

PA. Ego scio me cavisse, ne ulla contumelia

merito posset fieri a vobis.

Sicque nunc velim memorare id hic, quem fideli &

benigno & clementi

arimo fui in illam,

vere possum; ni magis velim te resuscitere

haec ex ipsa: namque

eo pacto maxime erit

fides meo ingenio apud te;

cum illa, quae nunc est iniqua in me, dixerit aqua de me.

Testor deos id, hoc discidium, neque evenisse mea culpa.

Sed quando deputat sese esse indignam

mea matre, cui matre mea concedat, cujusque

mores toleret sua modestia, neque

gratia potest componi inter eos alio pacto;

aut mater, P. Phidippe, est segreganda a me,

aut Philomena. Nunc pietas suadet me sequi potius commodum

matris. LA. Pamphile, sermo tuus accedit mihi laudis invito ad aures, cum intellego te postputasse omnes res parentes.

Verum vide, Pamphile, ne impulsus ira

prave infistas. PA.

ANNOTATIONS.

matre, cui matre mea concedat, cujusque mores, 32 Haud invito ad aures. Madam D' toleret sua modestia. " But since she thinks her self too considerable to submit to my Answer of Laelius with great Judgment, so Mother, to whom it is her Duty to yield, as not to be wanting in a due Return to the and whole Temper she ought modestly to confess to." dutiful Declaration of his Son, nor contradict what he had so earnestly set his Mind upon

Lac. Did I not tell you, *Phidippus*, that he would take this extremely ill? And therefore I was so earnest with you to send back your Daughter.

Phi. Why truly I could not have thought he would have been so brutish: Does he imagine that I'll now descend to court him? If he has a mind to take back his Wife, he may: if not, let him return her Portion, and have done.

Lac. See there, you must begin to be huffish too!

Pbi. You seem, *Pamphilus*, to be returned in a very stiff, haughty Mood.

Lac. His Anger will soon be over, tho' I can't but say he has some Reason.

Phi. Because, forscoth, you have got a little Money, you are mightily elevated upon it.

Lac. What! Are you going to fall out with me too?

Pbi. Let him consider, and resolve me to-day, whether he'll have her, or not; that if he won't, another may.

Lac. *Phidippus*, stay, hear me a little—He's gone: What is it to me? In fine, let them even order it among themselves, since neither my Son nor he mind what I say, or pay any Regard to my Advice. I'll carry the Quarrel to my Wife, who is the Occasion of all this Mischief, and discharge my Spleen at her, because it sits heavy upon me.

ANNOTATIONS.

upon. He does not entirely commend his Son's Speech, or say, that he had done him a great Pleasure, for fear of encouraging him in the Resolution he had taken of parting from his Wife: he contents himself with saying, he was not displeased with a Speech, wherein he had expressed so high a Regard for his Parents. To translate the Passage

thus, *You do me a great Pleasure*; would entirely destroy its Beauty and Justness.

⁵² *Renueret dotem buc.* For according to the Roman Law, when a Marriage was dissolved, except in the Case of Adultery, the Wife's Father had a Right to redemand her Portion, and there is no doubt, but that the same was the Custom also among the Greeks.

ACT IV. SCENE I.

ARGUMENT.

Phidippus knows of his Daughter's being brought To-bed, and expostulates with his Wife for concealing it; charging her as the Cause of the Difference between *Pamphilus* and *Philumena*.

MYRRHINA, PHIDIPPUS.

Myr. I'M undone! What shall I do? Which Way turn myself? What Answer shall I give my Husband? for I fear he heard the Child crying, he run so hastily into his Daughter's Chamber, with-

ANNOTATIONS.

We have seen in the last Scene, that *Phi-*ling offended at the haughty Behaviour of *Phidippus* leaves *Lacina* in a great Huff, as be- *Pamphilus*. It is no Wonder, if thus dis- gusted,

LA. Dixin', Phidippé, hanc rem ægrè laturum esse
eum? Quamobrem te orabam, filiam ut remitteres.
PH. Non credidi edepòl adéo inhumanum fore:
Ita nunc is sibi me supplicaturum putat?
Si est, ut velit reducere uxorem, licet:
Sin alio est animo, renumeret dotem huc, eat.
LA. Ecce autem, tu quoque protervè iracundus es.
PH. Percontumax redisti huc nobis, Pamphile.
LA. Decedet jam ira hæc: et si merito iratus est.
PH. Quia paulum vobis accessit pecuniae,
Sublati animi sunt. LA. etiam mecum litigas?
PH. Deliberet, renuncietque hodie mihi,
Velitne, an non; ut alii, si huius non sit, fieri.
LA. Phidippé, ades, audi paucis, abiit: quid mea? 60
Postremo inter se transfigant ipsi, ut lubet:
Quando nec gnatus, neque hic mihi quidquam obtenuit
parvi pendant, porto hoc jurgium ad
Uxorem, cuius hæc sunt consilio omnia.
Atque in eam hoc omne, quod mihi ægre est, evoca-
matri eius
an non; ut sit alii, si non sit huic. LA. Phidippé, ades, audi paucis. Abiit: quid referat me?
Postremo ipsi transfigant inter se, ut lubet: quando nec gnatus, neque hic obtemperant quidquam
mibi; parvi pendant, quæ dico. Porto hoc jurgium ad uxorem, cuius consilio omnia hæc sunt:
utique evomani oīnē bot, quod est ægre mibi, in eam.

LA. Dixine, P. Phidippé, cum esse lat-
tum hanc rem æ-
gre? Quamobrem or-
rabam te, ut remit-
teres filiam. PH. Ed-
epol non credidi cum
fore adeo inhumanum:
an is nunc
putat me ita suppli-
caturum sibi? Si est,
ut velit reducere ux-
orem, licet: sin est
alio animo, renume-
ret dotem huc, eat.
LA. Ecce autem, tu
quoque es protervè
iracundus. Huius Re-
disti huc nobis per-
contumax. LA. Ille
ira jam decedet: et si
est merito iratus. PH.
Quia paulum pecu-
niae accessit vobis,
animi sunt sublati.
LA. Litigas, etiam
meum? PH. Deli-
beret, renuncietque
hodie mibi, velitne,

“ cipia restituere, domo demigrare, praedatis
“ Nam quodcumque aliud in dictum accepis, cedere. Sola virginitas, cum semel ag-
“ potes, cum lubuit, ne sis beneficio obstric- cepta est, reddi nequitur: sola apud ma-
“ tus, omnis, ut acceperas, renumerare, mani- ritum ex rebus dotalibus remanet.”

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Greeks, as may be gathered from these Words of Apuleius, *Apolog.* p. 547, ed. *Delfo.*

“ Nam quodcumque aliud in dictum accepis, cedere. Sola virginitas, cum semel ag-
“ potes, cum lubuit, ne sis beneficio obstric- cepta est, reddi nequitur: sola apud ma-
“ rus, omnis, ut acceperas, renumerare, mani- ritum ex rebus dotalibus remanet.”

ACTUS IV. SCENA I.

ARGUMENTUM.

Phidippus partum filie restivit, & expostulat cum Myrrhina, quod partum celaverit, & quod auctor sit discidit inter Pamphilum & Philumenam.

MYRRHINA, PHIDIIPPUS.

ORDO.

PERII, quid agam? quod me vortam? quid viro meo respondebo? Misera? nam audivisse vocem pueri visu' est vagientis: respondebo meo viro? Nam visus est audivisse arcem pueri vagientis?

My. PERII, quid agam? quo certam me? Quid misera?

ANNOTATIONES.

gusted, he resolves to use no Constraint with his Daughter, but leave it to her own Choice of thinking. For coming directly home, to stay, or return. But what happens in this after he left Lachesis, it remained to be done after

out speaking a Word. If he comes to know that she is brought to bed, I can't think what Excuse to form for keeping it a Secret. But the Door opens; I believe he's coming out to me. I'm ruin'd.

Phi. My Wife, when she saw me run to my Daughter, slipt out of doors; but here she is. How now, *Myrrhina*? What have you to say for yourself? Hark ye, I speak to you.

Myr. To me, Husband?

Phi. I your Husband! Do you regard me as a Husband, or even as a Man? For had you ever taken me for either, Woman, you had not thus made me a Tool to your Designs?

Myr. What Designs?

Phi. Do you ask? Is not your Daughter brought to bed? Hah, are you silent? Whose Child is it?

Myr. Is that a Question for a Father to ask? (*aside.*) I'm undone. Whose do you think, pray, but her Husband's?

Phi. I believe it, nor ought a Father to suppose otherwise; but I'm astonished to think what you could mean by concealing it from us all with so much Care, especially as she is safely delivered, and at her full Time. To be so maliciously stubborn as to resolve upon destroying the Child (which you might have known would be a more firm and lasting Bond of Union) rather than suffer a Match to subsist, which you was set against. I indeed thought all along that they were in fault, whereas I now find it to be you.

Myr. I'm an unhappy Wretch!

Phi. I wish I knew it to be really so: but now I call to mind what you was formerly wont to say, when we first accepted him for our Son-in-Law. You could not, you said, think of your Daughter's being married to a Man who kept a Mistress, and lay out o' Nights.

Myr. I'd rather he should suspect any Cause than the true one.

Phi.

ANNOTATIONS.

after his Daughter was delivered, and he and begin the fourth with the following overheard the Child's Cries; upon which, running to *Philumena's* Apartment, he finds Scene.

¹⁶ *Praesertim cum et recte.* *Recte* here, is not to be interpreted happily, or well delivered; it respects not the Mother, but the Birth; intimating, that it was a real Child, and no Monster. *Pheidippus* adds, *et tempore suo*, which may occasion some difficulty, because of what *Myrrhina* says before to *Pampphilus*, Act 3; S. 3. 34. *Tum, postquam ad te venit, mensis agitur hic jam septimus.* But this probably refers only to their nuptial Commerce, without including the two Months he abstained from her mentioned in the foregoing Line; a Circumstance that *Pheidippus* knew nothing of. But supposing it to be only the seventh Month after Marriage, that was still accounted a timely Birth among the Antients. Digest. Lib. 1. Tit. 5. L. 12. Verba Paup. Septimo

Ita corripuit derepte tacitus sese ad filiam: [buisse tacitus corripuit sese
Quod si rescierit peperisse, id quā causā clam me ha- finā dērepte ad fili-
Dicam, non edepol scio. am. Quid si rescie-
rit eam peperisse, e- depol non scio, qua
causa dicam ne ba- baziſſe id clam. Sed
obīum, concrepuit: credo ipsum exire al
me: sum illa. Ph.
Uxor, ubi serfis me
ire ad filium, duxit
se patrem. Atque secum
video. Quid aī,
Myrrhina? Heus,
dico tibi. My. Mi-
line, mi vir? Ph.
Ego ne sum tuus
vir? Tunc deputas
me esse virum, ave
ad hoc nō possum.
Nam, mulier, si unquam fo-
rinx sis tibi utrum-
vis horum, mulier, unquam tibi visus
forem,

Sed ostium concrepuit: credo ipsum ad me exire: nulla
sum.

Ph. Uxor, ubi me ad filiam ire sensit, se duxit foras.
Atque eccam video. quid aī, Myrrhina? heus, tibi di-
co. My, mihine, mi vir?

[deputas adeo esse
Ph. Vir, ego tuus sum: tu virum me, aut hominem?
Nam si utrumvis horum, mulier, unquam tibi visus
forem,

Non sic ludibrio tuis factis habitus essem. My. quibus?

Ph. At rogatas?
Peperit filia? hem, taces? ex quo? My. istuc patrem
rogare est aequom?

[obsecro?
Perii: ex quo censes, nisi ex illo, cui data est nuptum,
Ph. Credo; neque adeo arbitrari patris est aliter. sed

demiror, obsecro? Atque secum
Quid sit, quamobrem tantopere hunc omnes nos ce-
celare volueris?

Partum, præsertim cum & recte, & tempore suo pe-
veris petierunt illi

[perire,
Adeon, pervicaci esse animo, ut querum præoptares
Ex quo firmorem inter nos fore amicitiam posthac
nimisces;

Potius, quam adversum animi tui libidinem esset cum
Ego etiam illorum esse hanc culpam credidi, quæ te

est penes.

My. Misera sum. Ph. utinam sciām ita esse istuc, sed

nunc mīhi in mentem venit,

De hac re quod locuta es oīm, cum illum generum
cepimus:

Nam negabas nuptam posse filiam tuam te pati
Cum eo, qui meretricem amaret; qui pernoctaret foris.

My. Quamvis causam hunc suspicari, quam ipsam ve-
ram, mavolo.

miorem amicitiam inter nos; potius quam filia esset nuptia cum illo aduersum libidinem tui animi?
Ego etiam credidi hanc esse culpam illorum, quæ est penes te. My. Sum misera. Ph. Utinam
sciām ita: sed nunc id venit in mentem mīhi, quod es oīni lecuta de bac re, cum ceplimus
illum generum. Nam negabas te posse pati filiam tuam nuptiam cum eo, qui amaret meretricem
qui pernoctaret foris. My. Mavolo hunc suspicari quamvis causam, quam ipsam veram.

A N N O T A T I O N S.

Septimo mense natus, perfectum partum, jam penes te culpa est, quam illorum esse credes
receptum est, propter auctoritatem doctissimi viri Hippocratis, et idea credendum est, cum quis culpam, ita non esse certo sciām. Quia dix-
ex iustis nuptiis septimo mense natus est, jāsum it se miseram, & miseros non nisi inno-
filiū esse.

Utinam sciām ita esse istuc. Hoc qui dem sic accipiunt, quasi Philippus dicitur in fragmentis g

Phi. I knew long before you, *Myrrhina*, that he had a Mistress, but I never look'd upon that as a Crime in young Men, for 'tis natural to them all. But the Time will soon come, when he will hate even himself for it. But you shew yourself to be still the same as before, nor could you rest till you had brought away your Daughter, lest what I had done should hold good. The thing itself now plainly shews how you stood affected to the Match.

Myr. Do you think me so very wilful, then, that I should act thus towards my own Child, if I thought the Marriage for her Good?

Phi. Do you pretend to foresee or judge what is for our Advantage? Some one perhaps has told you that he saw him going to, or coming out from his Mistress. What then, if he was discreet, and did it but seldom? Is it not better to dissemble, than pry into Secrets that will naturally beget Misunderstandings and Ill-will? For could he all at once withdraw his Affections from one he had lov'd so many Years, I should not account him a Man, nor likely to prove a constant Husband to my Daughter.

Myr. Pray have done with the young Gentleman, and my Faults, as you are pleased to think them. Go, meet him by yourself, and ask whether he is willing to take home his Wife, or no. If he says he is, then send her back; but if he refuses, then 'tis plain I have taken the best Course for my Daughter.

Phi. Suppose he will not, and that you knew him to be in fault, *Myrrhina*; I was present, by whose Advice it was proper that these things should have been settled. I am therefore much offended at your presuming thus far without my Leave. I charge you strictly, that the Boy be carried no where out of the House. But what Folly is it, to expect or require Obedience from her? I'll go in myself, and charge the Servants that they suffer it to be carried out no where.

Myr.

ANNOTATIONS.

Atque ea cogentes non coactos; sceleros magis quam miserios disstringi. Et ideo sequitur, sed nunc mibi in mentem venit. Argumentum ex antecedentibus dictis & factis.

Id, nunc res indicium hoc facit, quo pacto factum volueris. The Order of Construction here is not so easily discovered, because the Words may be disposed two ways. For we may take them: *Hæc res nunc id indicium facit: i. e. indicat*, as in the *Ædippi*. *IV. 4. 7.* *Id anus fecit indicium mibi.* Or thus: *Hæc res nunc facit indicium, quo pacto volueris id factum.* This last is what I have followed; and the rather so, because in the most correct Editions and Manuscripts of our Poet, we meet with a Comma after *id*, which confines the Words to this particular Turn.

Nomine ea dissimilore nos magis humatum est, &c. These Words are somewhat obscure, and have greatly perplex'd Com-

mentators. *Westerbowius* finds fault with *Donatus*, who he tells us explains the Meaning of the Words quite away. His Words are: " *Donatus accipit quasi sensus sit;* " *dare operam nos id scire quanobrem* " *Pamphilus nos oderit. Sensu nullo. Id* " *vult Phidippus, eum, qui oderit nos, id* " *per nos nihil dissimulantes sene;* q. d. " *quam dare operam, ut proferatur, atque* " *inimici nostri id sciant, & lætentur.*" But this seems to me too far fetch'd, as being what would scarce ever enter into any one's Mind at the first reading of the Words. *Phidippus* is not here charging his Wife with publishing to the World her Son in Law's Faults, but advises her not to pry with too much Anxiety into his Conduct, or hearken to every idle Story she may hear. I have therefore render'd it; *Is it not better to dissemble, than pry into Secrets that will naturally beget Misunderstandings, and Ill-will?*

PH. Multo prius scivi, quam tu, illum habere amicam, Myrrhina,
Verum id vitium nunquam decrevi esse ego adolescentiae:
Nam id omnibus innatum est. at pol jam aderit, se
quoque etiam cum oderit. [que adhuc,
Sed ut olim te ostendisti eandem esse, nihil cessavisti us-
Ut filiam ab eo abduceres, neu, quod ego egissem.
et esset ratum. 30
Id, nunc res indicum haec facit, quo pacto factum
volueris.
MY. Adeon' me esse pervaicacem censes, cui mater siem,
Ut eo essem animo, si ex usu esset nostro hoc matri-
monium? [fit, potes
PH. Tun' prospicere, aut judicare, nostram in rem quod
Audisti ex aliquo fortasse, qui vidisse eum diceret 35
Exeuntem, aut introeuntem ad amicam. quid tum
postea,
Si modeste ac raro hoc fecit? nonne ea dissimulare nos
Magis humanum est, quam dare operam id scire, qui
nos oderit? 40
Nam si is possit ab ea sese deripente avellere,
Quicum tot consuesset annos; non eum hominem du-
cerem, 40
Nec virum sati firmum gnatae. MY. mitte adolescentem, obsecro, 45
Et quae me peccasse ais. abi, solum solus conveni:
Roga, velutne uxorem, an non. si est, ut dicat velle se
Redde: sin est autem, ut nolit, recte ego consului meae.
PH. Siquidem ille ipse non volt, & tu sensisti in eo esse,
Myrrhina, 45
Peccatum; aderam, cujus consilio ea par fuerat prospici.
Quamobrem incendor ira, esse a usum facere haec te
injussu meo;
Interdico, ne extulisse extra aedes puerum usquam velis.
Sed ego stultior, meis dictis parere hanc qui postulem:
Ibo intro, atque edicam servis, ne quoquam efferi
finant. 50
ero, mitte adolescentem, et quae ais me peccasse: abi, tu solus conveni illum solus
duceret uxorem, an non. Si est, ut dicat se vellez redde: sin autem est, ut nolit, ego recte con-
sului meae. PH. Siquidem ille ipse non volt, et tu, Myrrhina, sensisti peccatum esse in eo, ego
aderam, cujus consilio fuerat par ei prospici. Quamobrem incendor ira, te esse a usum facere haec
injussu meo. Interdico, ne velut extulisse puerum usquam extra aedes. Sed ego stultior, qui pos-
sum hanc parere meis dictis. Ibo intro, atque edicam servis, ne finant puerum efferi quoquam.

ANNOTATIONS.

will? For it is a certain and never-failing in general, so it is more especially of such Rule, that when Men want to disguise and as pursue unlawful and secret Pleasures, conceal their real Characters, they are sure wh ch they are ashamed should be known to hate those who have Penetration enough the World. to find them out. And as this is true of Men, At Nec virum sati firmum gnatae, Te-
rence

Myr. (alone.) I verily believe there is not a Woman living more wretched than I. For how he would take it, were he to know the real thing, I need not be at a loss to apprehend, when he's so impatient and violent at little or nothing: nor do I know how I shall be able to make him change his Mind. This only Misfortune remained after so many others, if I should be forced to bring up a Child whose Father we know nothing of. For when my Daughter was ravished, it was so dark she could not distinguish the Person, nor did she take any thing from him, whereby to know him afterwards: he indeed, when he left her, forc'd a Ring from her Finger. I am afraid too; that *Pamphilus* will no longer keep our Secret, when he hears that another's Child is brought up for his.

A N N O T A T I O N S.

sence, no doubt, thought that nothing ought to be stronger, or bind the Mind of Man faster, than a long Society, and Commeere. Hence he makes *Pheidippus* say, that it would be a suspicious Sign in *Pambilius*, to disengage himself all at once from *Bacchis*, and that a Passion of so long standing requir'd Time and Restection to get the better of it. This perhaps may be true in the Case of Friendship; according to what *Cicero* says in his Offices; *disjungendas non disrumpende sunt amicitiae*. But I am apt to

think, that in a Commerce of this kind, the contrary ought to hold. When a Man's own Reflections tell him, that he is in the wrong, let him break off immediately; by dallying he is undone. Bias and Inclination will get the better, blunt the Edge of Reflection, and shake his Resolution. So far we allow to *Terence*, that the Conquest may cost him Pain, but a sudden Turn in this Case is necessary; for to aim at Victory by slow Degrees, endangers a total Defeat.

57. Non quia est. Anciently the Verb

A C T IV. S C E N E II. A

A R G U M E N T.

Sosstrata justifies herself to her Son, that she was no Cause of her Daughter-in-Law's leaving the House; and, that she may be no Impediment to her Return, offers to retire into the Country. *Pamphilus* endeavours to dissuade her.

S O S T R A T A, P A M P H I L U S.

Sosstrata. I'M not ignorant, my Son, that you look upon me to be the Cause of your Wife's leaving the House, however careful you may be to hide your Suspicions. But so may Heaven bless me, so may you in every thing answer my Hopes, as I never knowingly did any thing to deserve her Hatred. And, as I always believed you loved me, so you have confirmed me still more in that Thought; for your Father has been telling me just now within, in what manner you preferr'd me to your Love. Now I am resolv'd to return the Favour,

that

A N N O T A T I O N S.

In this Scene, *Pambilius* is introduc'd in Conversation with his Mother. She had been told by *Laches*, of the Declarations he had made in her favour, and, resolved not to yield to him in point of Generosity, propos'd to retire into the Country, and leave him at liberty to take home his Wife. This Offer, which she thought would be well received, was altogether inconsistent with his Views, as it depriv'd him of a Pretence for separating from *Pbilumena*, and therefore he earnestly urges her not to think of it.

58. Itaque obtingant ex te, qua ex opio mibis
There is a great deal of Tenderness and affectionate

My. Nullam pol credo mulierem me miseriorem vivere.
 Nam ut hic latus hoc sit, si ipsam rem, ut siet, re-
 sciverit, [tamen animo iracundo tulit:
 Non edepol clam me est; cum hoc, quod levius est,
 Nec, quā viā sententia ejus possit mutari, scio: 54
 Hoc mi unum ex plurimis miseriis reliquom fuerat
 malum, [pater.
 Si, puerum ut tollam, cogit, cuius nos qui sit nescimus
 Nam cūm compressa est gnata, forma in tenebris no-
 sci non quita est: [sit nosci, qui siet:
 Neque detractum ei tum quidquam est, quī post pos-
 Ipse eripuit vi, in digito quem habuit, virginī abiens
 annulum. [diutiūs

Simul vereor Pamphilum, ne orata nostra néqueat:
 Celare, cūm sciet alienum puerum tolli pro suo. 61
 est quia nosci in tenebris. Neque quidquam tum est detracitum ei, qui possit nosci, qui siet. Ipsi-
 abiens eripuit vi virginī, annulum quem habuit in digito. Simul vereor Pamphilum, ne nequeat
 diutiūs celare nostra orata, cūm sciet alienum puerum tolli pro suo.

My. Pol credo nullam mulierem sijvere
 miseriorem me. Nam
 edepol non ej: clāz
 me, ut hie sit lat-
 turus hie, si resi-
 verit ipsam rem, us-
 ju: cum tulit tam
 iracundo animo hie,
 quod est levius i: re-
 scio qua via senten-
 tia ejus possit mutari:
 hoc utrum malum fu-
 erat reliquum mibi
 ex plurimis miseriis
 sis cogit ut tollam
 puerum cuius nos
 nescimus qui sit pater.
 Nam cum grata ej: compresa; forma nō
 nequitur fure factum sit. Where, not only poteretur, and potestur, which last Word is
 nequitur is passive, but ulcisci too is used usurp'd both by Lucretius and Virgil.

A N N O T A T I O N S.

nequeo had a Passive nequeor. We have a passively. Several other Examples of the remarkable Example of it in Sallust, Jug. like kind might be cited. Possum too had 31. Quidquid sine sanguine civium ulcisci it passive, for we sometimes meet with nequitur fure factum sit. Where, not only poteretur, and potestur, which last Word is nequitur is passive, but ulcisci too is used usurp'd both by Lucretius and Virgil.

A C T U S IV. S C E N A II.

A R G U M E N T U M.

Mater expurgat se coram filio, ut nurus abitionem noluerit: ne-
 que quominus Philumena ad Pamphilum redeat impedimento sit,
 rus abire mavult: filius autem dissuadet.

SOSTRATA, PAMPHILUS,

O R D O.

NON clam me est, gnate mi, tibi me esse suspec-
 tam, uxorem tuam
 Propter meos mores hinc abisse: et si ea dissimulas sedulo.
 Verum ita me Dii ament, itaque obtingant ex te, quae
 exopta mihi, ut [illam mei:
 Nunquam sciens commerui, merito ut caperet odium
 Teque antequam me amare rebar, ei rei firmasti fidem:
 tingant mibi abs te quae exopto, ut nunquam sciens commerui, ut odium mei
 Quodque antequam rebar, te amare me, nunc firmasti fidem ei rei.

GNATE
 clam me, me esse su-
 spectam tibi, tuam
 uxorem abisse binet
 propter meos mores
 et si sedulo dissimula-
 ca. Verum ita Di-
 ament me, itaque ob-
 tingant me, caperet illam
 merito caperet illam

A N N O T A T I O N S.

fectionate Regard in this Form of Swearing, you in every Thing answer my Hopes; so may Some Commentators, however, seem not to I receive from you all that Joy and Consola- have thoroughly understood the Force of it, tion, which a Mother, hopes for and desires a when they tell us, that it means: So may from a Son. I obtain from you every thing I wish for: 5 Teque antequam me amare rebar, &c. or, So may every thing, I wish for from you, These Words are extremely perplexed, nor happen to me. The real Meaning is, So may is it easy to range them in their natural Order

that you may see your Dutifulness shall not with me miss of its Reward. My *Pamphilus*, it will be both for your Répose and my Reputation, that I retire hence into the Country with your Father: 'tis my fixed Resolution; that my Presence may be no Obstacle to your Happiness; nor any Pretence remain for *Philumena's* not returning.

Pam. Pray, Mother, what sort of a Resolution is this? Shall her Folly drive you from Town into the Country? It must not be: nor will I give our Enemies a Handle to say, that it was done more thro' my Obsturacy, than any real Inclination of yours. Besides, I can't think of your leaving your Friends, Relations, and happy Days, on my account.

Sof. Truly, Son, I have but little Relish for these things now; I enjoyed them enough in my Youth, and am grown quite sick of them. 'Tis more my Concern now, that my Age be not a Burden to any, or cause them to expect my Death with impatience. I find, however little I deserve it, that I am no welcome Guest here; 'tis time therefore to retire: for thus I am apt to think, I shall best remove all Cause of Discontent, free myself from Suspicion; and, effectually please them too. Let me, pray, avoid this Reproach so generally cast upon our Sex.

Pam. How happy am I in every thing else, were it not for this one Affair, having so indulgent a Mother, and so good a Wife!

Sof. Pray, *Pamphilus*, can't you bring yourself to submit to one Inconvenience, that may be unavoidable, if every thing else is according to your Wish, and such as I take them to be? Do, my Son, yield to me in this, take her back.

Pam. How wretched is my Situation?

ANNOTATIONS.

Order. I have endeavoured in the *Ordo*, by supplying *quod*, to make the Sense easy. *Quodque antequam rebar te amare me, nunc firmasti fidem ei rei.* Some, however, without acknowledging any thing wanting to compleat the Sentence, dispose the Words thus: *Quamque rebar ante, te amare me nunc firmasti fidem ei rei.* Making *quam* here of the same import with *quantopere*, or *quantum*. You have now made your Love appear as great as I always flattered myself it was.

19 *Ut ne cui mea longinquitas etatis obser, &c.* *Sofirata* does all in her power to persuade her Son, that Résentment has no Part in the Resolution she had taken to retire from Town; and she explains herself upon this Head, with all the engaging Sweetness imaginable. In a Word, she suffers nothing to escape her, that could offend either her Husband, Son, or Daughter-in-Law. Yet amidst all this Moderation she takes care to make them sensible, that she thought herself injur'd. The Poet has managed this part of her Character with uncommon Adroitness. *Longinquitas*, here used to denote the

Length and Duration of Life, is a Word equally applied by the best Authors, to Place and Time, and therefore comes in very properly here, Liv. VII. 29. *Majora jam binc bella, et viribus hostium, et longinquitate vel regionem, vel temporum, quibus bellatum est, dicuntur.*

25 *Quam fortunatus — absque una bac fore, &c.* One cannot avoid wondering at the Explication which *Guyetus* offers of these Words. He rejects the following Verse, *banc matrem habens talen*, and makes *absque bac una fore*: were I but without my Barber. But this evidently contradicts *Pamphilus's* Intention, and those Sentiments which may naturally be supposed to rise in his Mind on this Occasion. He is affected with the Complaisance his Mother shews him, and at the same time warmly attach'd to *Philumena*. He therefore says, that with so good a Mother, and so amiable a Wife, he must have been the happiest Man in the World, but for this unlucky Accident. This is tender, polite, and wholly in *Character*.

21 *Non est intromedem rem.* *Madam Dacira,*

Nam mihi intus tuus pater narravit modò, quo pacto
me habueris. 6
Præpositam amori tuo. nunc tibi me certum est con-
tra gratiam 10
Reserare, ut apud me præmium esse positum pietati scias.
Mi Pamphile, hoc et vobis, & meæ commodum fa-
torum arbitror : 15
Ego rus abitaram hinc cum tuo me esse certò decrevi
patre, 10
Ne mea præsentia obstat, neu causa ulla restet reliqua,
Quin tua Philumena ad te redeat. PA. quæso, quid
istuc consili est ? 20
Illi stultitia victa, ex urbe tu rus habitatum migres ?
Haud facies : neque sinam, ut qui nobis, mater, ma-
ledictum velit, 25
Mea pertinaciæ esse dicat factum, haud tuâ modestiâ. 15
Tum tuas amicas te & cognatas deserere, & festos dies,
Meâ causâ, nolo. So. nihil pol jam istæc mihi res vo-
luptatis ferunt. 30
Dum ætatis tempus tulit. perfuncta satis sum : satias
jam tenet. 35
Studiorum istorum : hæc mihi nunc cura est maxima,
ut ne cui mea 19
Longinquitas ætatis obstat, mortemve exspectet meam.
Hic video me esse invisam immerito : tempus est con-
cedere. 40
[omnibus :
Sic optumè, ut ego opinor, omnes causas præcidam
Et me hac suspicione exsolvam, & illis morem gessero.
Sine me, obsecro, hoc effugere, vulgus quod male au-
dit mulierum. 45
PA. Quam fortunatus cæteris sum rebus, absque una
hac foret, 25
Hanc matrem habens talem, illam autem uxorem !
So. obsecro, mi Pamphile,
Non tute incommodam rem, ut quæque est, in ani-
mum induces pati, 55
Si cætera ita sunt, ut tu vis, itaque ut esse ego illam
Mi gnate, da veniam hanc mihi, reduc illam. PH. ya-
misero mihi ! 60

omnibus : et exsolvam me hoc suspicione, et gessero morem illis. Obsecro, sine me effugere hoc, quod
vulgus mulierum male audit. PA. Quam fortunatus sum cæteris rebus, foret hæc res absque hac
ura, habens hanc talem matrem, autem illam uxorem ! So. Obsecro, mi Pamphilus, non tute induces
in animum pati incommodam rem, ut quæque est, si cætera sunt ita, ut tu vis, itaque ut ego existi-
mo illam esse ? Mi gnate, da hanc veniam mihi, reduc illam. PA. Væ misero mihi ! 65

ANNOTATIONES.

Dacier finds great Difficulty in this Passage, which none before her had sufficiently explained. Pamphilus had just said, that he was happy, but for one Thing: His Mother, who was a Stranger to his Friends, imagines that her complaints of his Wife's Temper,

Sof. And mine too ! for this Affair afflicts me no less than it does you, my Son.

ANNOTATIONS.

Temper, because it could not agree with her's. She therefore tells him, that he ought not to suffer a Thing of that Nature to destroy his Happiness in other Respects, as nothing was more common in a young Wife, than to contract a Dislike to her Mother-in-Law. *Ut quaque uxor est, non tute inducas in animum te pati rem valde incommodam.* Consider the ordinary Character of Women, and you will find it is no great Inconvenience

III MARCH 1781 A.D.

ACT IV. SCENE III.

ARGUMENT.

The Wife and Husband are reconciled, and lay aside all Animosities, Pamphilus is urged to take home his Wife.

LACHES, SOSTRATA, PAMPHILUS.

La. So, Wife, I have been standing just by here, and overheard all your Discourse with your Son. This is being wise, to bring yourself to comply with the Occasion, and do that now, which perhaps you may be obliged to, do hereafter.

Sof. It may be so, perhaps.

Lac. March, then, into the Country ; there we'll learn to bear with one another.

Sof. I hope we shall.

Lac. Go in, then, and get every Thing ready you are to take with you. I'm resolved.

Sof. I'll do as you desire.

Pam. Father.

Lac. What, Pamphilus !

Pam. My Mother leave the Town ? By no means.

Lach. Why so ?

Pam. Because I am not yet resolved what to do in regard to my Wife.

Lac. How ! What should you do, but take her home again ?

Pam. I could like it, and can hardly indeed forbear doing it ; but I will not alter my Design. I am determined to pursue what promises fairest, and believe the only Way to prevent Quarrels is not to take her back.

ANNOTATION.

Laches, who had overheard all that past in Conversation between his Wife and Son, here joins them, and urges Sostrata to execute her Design without delay. Pamphilus interposes, and would prevent it, but in vain ; the old Man is inflexible. While they are thus engaged, Laches observes Phidippus coming out to them, which breaks off the Conversation.

Procul hinc stans. Procul stands, standing near ; for here procul has the Force of prope, as often in Plautus and Virgil. Afranius too says, *Auscultari hinc procul.*

Fors. suat pel. Laches's Speech to his Wife is not very complaisant, especially if we consider how much Good-nature appears in all her Behaviour. One is apt to expect in that Case, Praises and Commendations ; whereas

So. Et mihi quidem: nam hæc res non minus me male
habet, quam te, gnate mi.

^{So.} Et quidem mi-
bi: nam hæc res non
¹³⁰ habet me minus male,
quam te, gnate mi.

ANNOTATIONS.

*ience you have to bear, if every thing else
answers your Expectation. Thus Madam
Dacier; but I have chosen in the Tranla-*

*tion to give it a more general Turn, and
to consider it as an Interrogation,*

ACTUS IV. SCENA III.

III ARGUMENTUM.

Reconciliantur, & omne bellum inter se componunt vir & uxor:
monetur Pamphilus ut uxorem reducat.

LACHES, SOSTRATA PAMPHILUS.

ORDO.

QUEM cum istoc sermonem habueris, procul hinc
stans accepi, uxor. His flectere;
Istuc est sapere, qui, ubicunque opus sit, animum pos-
Quod sit faciundum post fortasse, idem hoc nunc si fe-
ceris? ob bis stu me feres.

LAC. STANS
procul
bire, uxor, accepi
sermonem quem ta-
bueris cum istoc. Istuc
est sapere, qui possit
flectere quantum ubi-
cunque sit opus, fe-
rantur sceris hoc idem,
quod fortasse sit faci-
endum post. So.

So. Fors fuat pol. LA. abi rus ergo hinc: ibi ego te, &
So. Spero ecastor. LA. i ergo intrò, & compone, quæ
tecum simul

Fors fuat pol. LA.
Abi ergo hinc rus:
bi egò feram te, et
tu feres me. So.

Ferantur. dixi. So. ita, ut jubes, faciam. PA. pater.
LA. Quid vis, Pamphile? PA. hinc abire matrem?
minime. LA. quid ita istuc vis?

Ecastor spero. LA. I
ntra ergo, et compone,
que scratur
final tecum: dixi.
So. Faciam ita, ne
jabet. PA. Pater.

PA. Quia de uxore incertus sum etiam, quid sim fac-
turus. LA. quid est?

LA. Quid vis, Pam-
phile? PA. Matrem
abire vix? minime.

Quid vis facere, nisi reducere? PA. equidem cupio, &
vix contineor:

PA. Credo eas fore concordes ea gratia, si non ra-
ducam.

Sed non minuam meum consilium: ex usu quod est, id
perseguar.

PA. Credo ea gratia, si non ra-
ducam.

Credo ea gratia concordes, si non reducam, fore.

LA. Quid ita vis istuc?

PA. Quia sum etiam incertus, quid sim facturus de uxore.

LA. Quid

est? Quid vis facere, nisi reducere?

PA. Equidem cupio, et vix contineor: sed non minuam

meum consilium: perseguar id quod est ex usu.

PA. Credo eas fore concordes ea gratia, si non ra-

ducam.

PA. Credo ea gratia, si non ra-

ducam.

Lac. You don't know that. But it matters little whether they agree, or not, if your Mother goes into the Country. This Age of ours but ill suits the Tempers of Youth, and therefore we had even best leave you to yourselves. In short, *Pamphilus*, we are now become a Saying, *The old Man, and the old Woman*. But I see *Phidippus* coming out very fortunately; let us go to meet him.

A N N O T A T I O N S.

Nos. jam fabulae sumus, senex, atque anus. Donatus imagines this alludes to the ancient Manner of Writing in Fables, which one who begins a Story in these Words: *Fuit.*

A C T IV. S C E N E IV.

A R G U M E N T.

Laches learns that a Son is born to Pamphilus. Both the old Men urge him earnestly to take home his Wife. He refuses; his Father charges him with his Passion for Bacchis.

PHIDIPPUS, LACHES, PAMPHILUS.

Phi. INDEED, Philumena, I am angry with you too, very much so; for you have behaved very indiscreetly. 'Tis true, you have some Excuse, your Mother forc'd you to it; but she has none at all.

Lac. Phidippus, 'tis very lucky, my meeting with you now.

Phi. What's the Matter?

Pam. What Answer shall I make them, or how be able to keep this Secret?

Lac. Tell your Daughter, that my Wife is resolv'd to go into the Country, that she need not now be afraid of returning home.

Phi. Ah, your Wife is no way to blame in the Affair, 'tis mine that has been the Occasion of all the Mischief. The Case is altered; she, I find, confounds Matters, *Laches*.

Pam. So I am not obliged to take back my Wife, let them make what Disturbance they please.

Phi.

A N N O T A T I O N S.

While *Pamphilus* and his Father are engaged in Conversation, they see *Phidippus* coming out, and, making up to him, find him in a Disposition very different from that in which he was last time they were together. He had now, as appears from a former Scene, discovered his Daughter's being brought to bed; and, instead of thinking *Pamphilus* in fault, laid all the Blame upon his Wife. *Laches* again is overjoyed to hear he has got a Grandson, and urges his Son more than ever to take back his Wife. But this, instead of being of any weight, is a new Argument against it. For, however he might have been prevailed on to over-look what had happened to *Phidippus*, so long as it might be kept secret, yet he could by no means resolve to

submit to the Meanness of bringing up another Man's Child. His Obstinacy provokes his Father, who, not knowing the true Reason of it, and imagining it was owing to his old Passion for *Bacchis*, falls upon him with severe and bitter Reproaches, till at length *Pamphilus*, not knowing how to defend himself, withdraws. Upon this the old Men consult between themselves what was best to be done; and, persuaded that they had hit upon the true Reason of his Aversion to *Philumena*, resolve to send for *Bacchis*, and, by Promises or Threats, prevail with her not to entertain *Pamphilus*, or receive his Visits.

Tibi quoque edepol sum iratus, Philumena. We have seen before how much *Phidippus* was provoked against his Wife. Else-

LA. Nescias, verum tuâ refert nihil, utrum illæ fecerint.
Quando hæc abierit: odiosa hæc est ætas adolescentulis:
E medio æquom excedere est. postremo nos jam fabulæ
Sūmus, Pamphile, senex, atque anus. 15
Sed video Phidippum egredi per tempus: accedamus.
Sed video Phidippum egredi per tempus. Accedamus.

A N N O T A T I O N S.

Fuit olim quasi ego sum senex: " Pronuntia
says Donatius) jenæ atque anus quasi ini- | " ut posita sunt, caput indicant & incep-
tium fabulæ: hæc enim duo nomina,

A C T U S IV. S C E N A IV.

A R G U M E N T U M .

Natum puerum Laches resciscit. Pamphilum ad recipiendam
uxorem ambo senes hortantur. Ille negat: meretricis amorem
incusat pater.

PHIDIPPUS, LACHES, PAMPHILUS:

TIBI quoque edepol sum iratus, Philumena,
Graviter quidem. nam hercle abs te factum est
turpiter:

Etsi tibi causa est de hac re: mater te impulit:

Huic vero nulla est. LA. opportunè te mihi;

Phidippus, in ipso tempore ostendis. PH. quid est?

PA. Quid respondebo his? aut quo pacto hoc aperiam?

LA. Dic filiae, rus concessuram hinc Sostratam:

Ne revereatur, minus jam quo redeat domum. PH. ah:

Nullam de his rebus culpam commeruit tua:

A Myrrhinæ hæc sunt meæ uxore exorta omnia.

Mutatio fit: ea nos pertubat, Lache.

PA. Dum ne reducam, turbent porro, quam velint.

Sostratam concessuram binc rus: ne revereatur, quo minus jam redeat domum:

commiseruit nullam culpam de his rebus: hæc omnia sunt exorta a mea uxore Myrrhina: mutatio fit:

ea peccabat nos, Lache. PA. Dum ne reducam, turbenti porro, quam velint.

LA. Nescias, verum
nihil refert tua, utrum illæ fecerint;
quando hæc abierit.

Hæc nostra ætas, si
odiosa adolescentulis:

et aquim nos ecce
sum egredi per tempus. Sed video Phidip-

O R D O .

PA. E DEPOL.
Philumena,

sum quidem graviter
iratus ibi quoque;
nam hercle factum est
urpiter obi te: si

est causa tibi de lac
re: Mater impulit
te. Vero est nulla

causa huic. LA.
Phidippus, ostendit te

mibi opportune, in ip-
so tempore: PA. Quid
est? PA. Quid res
pondebo his? aut quo
modo aperiam hoc?

LA. Dic filiae, So-
stratam concessuram binc rus: ne revereatur, quo minus jam redeat domum:

PA. Ah, tua uxor
commiseruit nullam culpam de his rebus: hæc omnia sunt exorta a mea uxore Myrrhina: mutatio fit:

ea peccabat nos, Lache. PA. Dum ne reducam, turbenti porro, quam velint.

A N N O T A T I O N S.

he is seen coming out, and talking with
Philumena; who was within. He professes
himself displeased with her too, though he
owns her Fault was less, and admitted of
some Excuse from her Mother's Infiltration.

⁶ Hoc aperiam? This is the Reading most
generally received, though 'tis hard from it
to find any consistent Meaning to the Words,
unless we paraphrase them with Westerlow-
ius: Quo pacto illud petero indicare sine mag-
no Philumene detrimento? But there seems
to be little Propriety in this. I am therefore
more apt to think, that instead of aperiam,
we ought to read operiam, i.e. ev. et alababo.

This Conjecture has the Authority of Da-
cier, Rivius, and Dr. Bentley to support it.

¹¹ Mutatio fit. Madam Dacier thinks
that these Words ought to be given to Pam-
philus; who, observing how much Phidippus's
Tone was changed from what it had been
before, secretly mutters to himself mutatio
fit. If we ascribe them to Phidippus, as
is done in almost all the Editions of our
Poet, then mutatio fit must be understood
mutatio criminis; as if he had said, " Culpa
jam non amplius in tua domo haeret,
sed in me. Fit mutatio: a mea enim
exorte exorta sunt omnia, non a tua;
X."

Phi. I, *Pamphilus*, could gladly wish this Alliance of our Families to be, if possible, perpetual; but if you are otherwise inclin'd, take the Child however.

Pam. He knows of her being brought to-bed; I'm ruined.

Lac. The Child! What Child?

Phi. We have got a Grandson born to us; for my Daughter, when she left your House, was, it seems, big with Child, nor did I know any thing of it till to-day.

Lac. By Jupiter, you bring me very good News. I'm heartily glad the Child is born, and your Daughter well. But what a strange, odd-tempered Woman, this Wife of yours must be; to conceal a thing of this nature from us so long? I can't well express what an ill Look it has.

Phi. Truly, *Laches*, I am no less displeased with it than you.

Pam. Altho' before I was somewhat in suspense about taking back my Wife, yet now I am determined against it, since another Man's Child must follow her.

Lac. There is no room left for Choice here, *Pamphilus*.

Pam. I'm ruined.

Lac. We have often wished to see this Day, when there should be one to call you Father. 'Tis come at last: Heaven be praised.

Pam. I'm undone.

Lac. Take home your Wife, and don't any longer oppose my Will,

Pam. Had it been her Desire, Father, to continue my Wife, or have Children by me, I very well know, she would not have conceal'd from me, what I understand she has. Now, therefore, that find her Inclinations estranged from me, and that there can be no real Harmony between us, why should I take her back?

Lac. The young Woman did as her Mother advised her: is that to be wondered at? Do you expect to find a Wife without a Fault? Have not Men their Failings too?

Pam. Do you *Pamphilus* and *Laches*, consider between yourselves, which is most expedient, to leave her, or take her back. I can't answer for my Wife's Conduct. In neither Case shall you meet

with

ANNOTATIONS.

"idque perturbat nos. Vldetur certe sumta locutio a scena, qua toties mutari dicitur, quoties persona princeps mutatur."

¹⁶ Senit peperisse: occidi. This *Pamphilus* says in a low Voice, turning towards the Spectators. He foresaw the Consequence of this Discovery that *Phidippus* had made. He must either disclose the Secret he had so faithfully promised to conceal, or submit to the redoubled Importance of his Father, to take back his Wife, and bear a Load of Reproaches for persisting in a Refusal. No wonder then if he here discovers

so much Uneasiness and Perturbation.

²⁵ Non tibi illud factum minus placet, quam mibi, *Laches*. *Donatus* seems to think, from the Manner of Expression here used, that there is an Irony implied in this Sentence. The Order of the Words, he says, must be, non minus mibi placet, quam tibi, and placet is here for displace, as before in the *Andrian*, *Crito* describing how vain it would be for him a Stranger to sue for an Estate already in the Possession of another well supported, says, *Nunc mo. hospitem licet sequi, quam hic mibi sit facile agere uile, atque exempla*

PH. Ego, Pamphile, esse inter nos, si fieri potest,
Affinitatem hanc sane perpetuam yolo :

Sin est, ut aliter tua siet sententia,

Accipias puerum. PA. sensit peperisse : occidi.

LA. Puerum ! quem puerum ? PH. natus est nobis nepos :

Nam abducta à vobis prægnans fuerat filia ;

Neque fuisse prægnantem unguam ante hunc scivi diem

LA. Bene, ita me Dii ament, nuncias : & gaudeo 20

Natum illum, & tibi illam salvam, sed quid mulieris

Uxorem habes ? aut quibus moratam moribus ?

Nosne hoc celatos tamdiu ? nequeo satis,

Quam hoc mihi videtur factum pravè, proloqui.

PH. Non tibi illud factum minus placet, quam mihi.

Laches.

PA. Etiam si dudum fuerat ambiguum hoc mihi,

Nunc non est, cum eam consequitur alienus puer.

LA. Nulla tibi, Pamphile, hic jam consultatio est.

PA. Perii. LA. hunc videre sæpe optabamus diem,

Cum ex te esset aliquis, qui te appellaret patrem. 30

Evenit : habeo gratiam Dis. PA. nullus sum.

LA. Reduc uxorem, ac noli advorsari mihi.

PA. Pater, si ex me illa liberos vellet sibi,

Aut se esse mecum nuptam, satis certo scio,

Non clam me haberet, quæ celasse intellego.

Nunc, cum ejus alienum esse a me animum sentiam,

Nec conventurum inter nos posthac arbitror,

Quamobrem reducam ? LA. mater quod suasit sua,

Adolescens mulier fecit, mirandumne id est ?

Censem te posse reperire ullam mulierem,

Quæ careat culpa ? an, quia non delinquunt viri ?

PH. Vosmet videte jam, Lache, & tu, Pamphile,

Remissan' opu' sit vobis, reductan' domum :

Uxor quid faciat, in manu non est mea.

Neutra in re vobis difficultas à me erit.

45. Evenit : babbo' grata-

tiam Dis. PA. Sum nullus. LA. Reduc uxorem, ac noli adversari mihi. PA. Pater, si illa vellet liberos sibi ex me, aut se esse nuptam metum, scio satis certo, non haberet ea clam me, quæ intelligo eam celavisse. Nunc cum sentio animum ejus esse alienum a me, neque arbitror esse conventurum inter nos posthac, quamobrem reducam ? LA. Mulier adolescens fecit, quid mater suæ suasit ; idne mirandum est ? Censem te posse reperire ullam mulierem, quæ careat culpa ? An quia viri non delinquunt ? PH. Vosmet, Lache, et tu, Pamphile, jam videte, sine opus vobis ea remissa, redemptane domum : quid uxor faciat, non est in manu mea. Erit difficultas vobis in neutra re à me.

ANNOTATIONES.

exempla commentent. However uncommon the expression may be, and however difficult to explain Grammatically, the Sense is evident. behave in regard to his Wife ; but finding now, that by taking her back, he should reduce in me uxorem, an non reducerem. So be obliged to bring up a Child whom he belongs as he believed her lying-in might be believed to be another's, this fixes his Resolution, and that the Child would be exception against it.

with any Hindrance from me. But what shall we do with the Child?

Lac. A wise Question truly! Whatever happens, send him his Child, that we may bring it up as ours.

Pam. Shall I bring up a Child, whom the Father himself has abandoned?

Lac. What was that you said? How! Not bring it up, *Pamphilus!* Shall we rather expose it, pray? What Madness is this? Indeed I can hold my tongue no longer, for you force me to say what I otherwise would not, before your Father-in-Law. Do you think that I am ignorant of the Cause of your Tears? Or whence all this Trouble and Perplexity you are in comes? When you pretended first, that you could not take home your Wife on account of your Mother; she offered to leave the House: and now that you see this Excuse taken away, you have got another, because a Child is born without your Knowledge. You mistake, *Pamphilus*, if you fancy I don't know the meaning of all this. How long did I wink at your having a Mistress, in hopes that my Indulgence would at last reclaim you, and bring you to think seriously of Marriage? With what patience did I bear the Expence you was at upon her? I pressed and entreated you to marry, told you it was high time, and by much Persuasion you did. This Obedience was what became you, and you was then in your Duty; but now I find your Mind again runs after your Mistress, and to gratify her, forsooth, you stick at offering no Injuries to your Wife. I see plainly you are relapsed into the old Course of Life.

Pam. Me!

Lac. You: And 'tis dishonourable and unjust in you, thus to feign false Grounds of Quarrel; that you may live uncontrol'd with your Strumpet, after having removed this Witness of your Actions out of the way. And no doubt your Wife has observed as much, for what other Reason was there for her leaving the House?

Phi. Certainly he guesles right, for that must be the Reason.

Pam. I'll give you my Oath that there is nothing in all this.

Lac. Ah, take home your Wife then, or tell me why you should not.

Pam. It is not a proper time now.

Lac. Take the Child at least: surely he's not in fault, I'll consider of the Mother afterwards.

Pam.

ANNOTATIONS.

⁴⁸ *Quem ipse neglexit pater, ego aliam?* Donatus on this Passage takes notice of a Variation in the Reading, which entirely changes the Sense of it. *Quem ipsa neglexit, pater:* where we have *ipsa* instead of *ipse*, and *pater* is a Vocative. *Sball, I Father, take the care of a Child, whom the Mother herself has abandoned?* Several Critics, among whom is Donatus himself, give the preference to this Reading; but many Reasons may be offered for rejecting

it. For what Justice is there in saying, that because a Mother has abandoned her Child, the Father ought to do so too? This were shocking and unnatural. On the contrary, he is under greater Obligations than ever to take care of it, and must alone be in the stead of both Parents to it. Besides, it is probable Laches would have said, *That if the Mother abandoned it, it was owing to nothing but the ill Usage she received from him.* The other Reading is certainly the

Sed quid faciemus puer? LA. ridiculè rogas.
Quidquid futurum est, huic reddas, suum scilicet,
Ut alamus nostrum. PA. quem ipse neglexit pater,
Ego alam? LA. quid dixi? echo, an non alemus,
Pamphile?

Prodeimus, quæso, potius? quæ hæc amentia est? 50

Enimvero prorsus jam tacere non queo.

Nam cogis ea, quæ nolo, ut præsente hoc loquar.

Iagnarum censes tuarum lacruimarum esse me?

Aut, quid sit id, quod solicitere ad hunc modum?

Primùm, danc ubi dixti causam, te propter tuam 55

Matrem non posse habere hanc uxorem domi;

Pollicita est ea, se concessuram ex ædibus. [vides;

Nunc, postquam ademtam hanc quoque tibi causam

Puer quia clām te est natus, natus alteram es.

Erras, tui animi si me esse ignarum putas. 60

Aliquando tandem huc animum ut abducas tuum,

Quām longum spatium amandi amicam tibi dedi?

Sumtus, quos fecisti in eam, quām animo æquo tuli?

Egi atque oravi tecum, uxorem ut duceres:

Tempus dixi esse: impulsu duxisti meo.

Quæ tum, obsecutus mihi, fecisti ut decuerat:

Nunc animum rursum ad meretricem induxti tuum:

Cui tu obsecutus, facis huic adeo injuriam.

Nam in eandem vitam te revolutum denuo

Video esse. PA. mene? LA. teipsum: & facis injuriam,

Configis falsas causas ad discordiam,

Ut cum illâ vivas, testem hanc cum abs te amoveris.

Sensitque adeo uxor: nam ei causa alia quæ fuit,

Quamobrem abs te abiret? PH. plāne hic. divinat:

nam id est.

PA. Dabo iusjurandum nihil esse istorum tibi. LA. an,

Reduc uxorem: aut quamobrem non opus sit, cedo.

PA. Non est nunc tempus. LA. puerum accipias:

nam is quidem

In culpa non est. post de. matre video.

esse tempus: impulsu meo duxisti. Quæ tum fecisti ut decuerat, obsecutus miki.

animum rursum ad meretricem: cui tu obsecutus, facis adeo injuriam huic.

Nam video te esse de-

novo revolutum in eandem vitam. PA. Mene? LA. Teipsum: et facis injuriam, configis falsas

causas ad discordiam, ut vivas cum illa, cum amoveris banc testem abs te.

Uxorque adeo sensit: nam quæ alia causa fuit ei, quamobrem abiret abs te?

PH. Hic plāne divinat; nam id est. PA.

Dabo iusjurandum tibi, esse nibil istorum.

LA. Ab, redat uxorem, aut cedo quamobrem non sit

opus. PA. Non est tempus nunc. LA. Accipias puerum; nam is quidem non est in culpa.

Videre de matre post.

Sed quid faciemus

puero? LA. Regas,

ridiculè. Quidquid

est futurum, scilicet

reddas huic suum fili

um; ut alamus no

strum. PA. Ego

alam filium, quem

ipse pater neglexit?

LA. Quid dixi?

Ebo, an non alemus,

Pampibile? Quæso

potius prodemus? Quæ

amentia est hæc?

Enimvero prorsus jam

non quo tacere; nam

cogis ut loquar quæ

nolo, hoc præsente.

Censes me esse igno

runt tuarum lacru

marum? Aut quid

id sit, propter quod

solicitere ad hunc mo

dum? Primùm, ubi

dixi lare causam,

te non posse habere

hanc uxorem domi

propter tuam arem;

ea est polluta, se

concessuram ex ædi

buss. Nunc, post

quam vides banc que

que causam ad imp

iam tibi, natus es

alteram, quia puer

est natus clam te.

Erras, si putas me esse

ignarum tui animi.

Quām longum spa

tium amandi amicam

dedi tibi, ut aliquan

dò tandem abducas

tuum animum hic?

quam æquo animo tu

li sumus, quos fecisti

in eam? Egi atque

oravi, tecum ut du

ceres uxorem: dixi

nam id est.

PA. Non est tempus nunc. LA. Accipias puerum; nam is quidem non est in culpa.

Videre de matre post.

ANNOTATIONS.

best; it is full of Passion, and strongly represents the wretched Situation to which Pamphilus was reduced. There is indeed an Objection that may be offered, from a Sup-

position, that this were betraying Philomera's Misfortune, which he had engaged to keep secret. But we are to imagine, that he says this in a low Voice, turning towards the

Pam. I'm miserable every Way, nor know I what to do; my Father presses so hard upon me on all Sides. I'll even march off, since my Presence is like to do but little good. I believe they'll hardly bring up the Child without my Consent, especially as my Mother-in-Law will second me in the Thing.

Lac. Are you gone, ha, without giving me any distinct Answer? Do you think he's in his Senses? Let him go. Send the Child to me, *Phidippus*, I'll take care to bring it up.

Phi. I will. I don't wonder that my Wife took this so ill. Women resent strongly, and can't easily away with such Affronts. This is really what provok'd her, for she told it me herself; tho' I was unwilling to say any thing of it to you before him. At first, indeed, I did not believe it; but now the Thing is plain, for I see he is wholly averse to Marriage.

Lac. What shall I do in this Case, *Phidippus*? What Advice would you give?

Phi. What should you do? I think we had best go first to this Mistress of his. Let us use Intreaties with her, accuse her warmly, or even threaten her, if hereafter she gives him any Entertainment.

Lac. I'll take your Advice.—Here, Boy! run to *Batclis*, this Neighbour of ours, and desire her in my Name to come hither. Do you, *Phidippus*, lend me your Assistance in this Affair.

Phi. Ah, I told you before, and repeat it now, *Laches*, 'tis my Desire that this Alliance between us continue, if by any Means it be possible, as I hope it is. But would you have me present when you speak to her?

Lac. Yes, but go first and get a Nurse for the Child.

A C T

A N N O T A T I O N S.

the Spectators; as is evident from *Laches's* overhearing only the last Words, *ego aliam?* which he spoke probably with a louder Voice. *Quid dixi?* *Ebo!* *an non alimus,* *Pambile?*

⁸⁹ *Nam ipsa narravit mibi.* In fact *Myrrhina* had said to her Husband, that she could not bear her Daughter should be married to a Man who kept Mistresses, and lay out o'Nights, Act III. S. 6. 23. And *Phidippus* makes no doubt, but his Wife talked thus, because *Philumena* had complained to her upon that Head. Wherefore, finding that the Father too, openly owned the

Thing, and charged his Son with it, he no longer questions the Truth of it, and is persuaded, that it must be the Cause of his Wife's Disgust.

¹⁰³ *Sed wifne adesse una?* Madam Dacier observes here, that the Poet says, *But do you desire that I should be present?* instead of, *But I suppose you don't desire that I should be present.* And in this Terence gives a Proof of his exact Observance of the Rules of Decency and Decorum. For it was not proper that *Phidippus* should converse with one whom he suspected to be the Seducer of his Son-in-Law, as *Donatus* has well

PH. Omnibus modis miser sum: nec, quid agam scio: P.A. Sum miser cim-
 Tot me nunc rebus miserum concludit pater. 80 nibus modis: nec scio
 Abibo hinc, præsens quando promoveo parum. quid agam: pater
 Nam puerum injussu, credo, non tollet meo, nunc concludit me mi-
 Præfertim in eâ re cùm sit mihi adjutrix socrus. serum tot rebus. Abi-
 LA. Fugis? hem, nec quidquam certi respondes mihi? bo bine, quando præ-
 Num tibi videtur esse apud se se? sine: 85 sers promoveo parum.
 Puerum, Phidippe, mihi cedo: ego aliam. PH. maxime Nam credo non tolle
 Non mirum fecit uxor mea, si hoc ægrè tulit: puerum injussu meo,
 Amaræ mulieres sunt, non facilè hæ ferunt. præfertim cum socrus
 Propterea hæc ira est: nam ipsa narravit mihi: sit adjutrix mihi in
 Id ego hoc præsente tibi nolueram dicere: ea re. LA. Fugis?
 Neque illi credebam primò. nunc verò palam est. Hem, nec, respondes
 Nam omnino abhorrere animum huic video nuptiis. quidquam certi mihi?
 LA. Quid ergo agam, Phidippé? quid das consili? Num videtur tibi ef-
 PH. Quid agas? meretricem hanc primum adeundam se apud se? Sine:
 censeo: 90 Phidippe, cedo puerum mihi, ego aliam.
 Oremus: accusemus gravius: denique PH. Maxime. Mea
 Mitemur, si cum illo habuerit rem postea. uxor non fecit mirum,
 LA. Faciam, ut mones. Echo puer, curre ad Bacchidem sitatil hoc ægre: mu-
 hanc llieres sunt amaræ, non
 Vicinam nostram: huc evoca verbis meis. facile, ferunt. Læc.
 Et te oro porro, in hac re adjutor sis mihi. PH. ah, Hæc ira est propterea,
 Jamdudum dixi; idemque nunc dico, Lache, nam ita narravit
 Manere affinitatem hanc inter nos volo, mihi: ego nolueram
 Si ullo modo est ut possit; quod spero fore dicere id tibi, hoc
 Sed visne adesse tñà, dum istam convenis? præsente: nam pri-
 LA. Imo: vero abi: aliquam pueru nutricem para. mo credebam illi: i
 meretricem primum adeundam: oremus: accusemus gravius: denique minitemur, si postea habueris
 rem cum illo. LA. Faciam, ut mones: echo puer, curre ad banc Bacchidem, nestram vicinam: i
 evoca eam but meis verbis. Et porro oro te, ut sis adjutor mihi in hac re. PH. Ab, jamdudum
 dixi, Lache, nuncque dico idem, volo banc affinitatem manere inter nos, si est ut possit ullo modo;
 quod spero fore. Sed visne me una adesse, dum convenis istam? LA. Imo: vero abi: para ali-
 quam nutricem pueru.

ANNOTATIONES.

well observed. Bene servata sunt personis con- it would be proper to go and look out a
 gratiæ, nam sacerum moners banc rem tartum! Nurse for the Child. Melius pronuntiaveris,
 decuit, non etiam facere, ut cum fellice filiæ fucet. si röntene & imprebarie hæc vultu dicere ac-
 mittimus fermecinaretur. Hence this Verst, cepitis Phidippum, quah non oporeat interesse
 as the same Author observes, is pronounced sacerum. Iacò matut' sententiam Lache, &
 by Philiappus, with a cold declining Ait; relegat eum in prostracionem alterius sic
 which Laches perceiving, hints to him that Dacier:

ACT IV. SCENE V.

ARGUMENT.

Laches, Father to Pamphilus, accosts Bacchis, his Son's Mistress, and accuses her of encouraging his Visits. She perseveres in denying it. This Scene opens a way for the Catastrophe.

BACCHIS, LACHES.

Bac. I dare say it is not for nothing, that *Laches* now desires to speak with me; and I'm very much mistaken, if I don't guess near the Business.

Lac. I must take care, lest by this Anger, I frustrate my Design, or do what I may have afterwards cause to repent of. I'll accost her. *Bacchis*, your Servant.

Bac. Your Servant, *Laches*.

Lac. I make no doubt, *Bacchis*, but you wonder what could be my Reason for sending the Boy to desire you to come hither.

Bac. Nay, I am even in some pain too, when I reflect on my Manner of Life, lest the Profession I follow, should be any Prejudice to me with you; for I can easily justify my Behaviour.

Lac. If you speak truth, you have nothing to fear from me, Woman: for I am now of that Age, that to make a false Step were unpardonable, and therefore am so much the more watchful over myself, that I do nothing rashly. For if now, or hereafter, your Behaviour is honourable and becoming; 'twere unjust in me, imprudently to injure one who did not deserve it.

Bac. This is extremely good and obliging, and deserves my highest Thanks; for Excuses and Apologies after offering an Injury, give but little Satisfaction. But what's this, pray?

Lac. You encourage my Son *Pamphilus*'s Visits.

Bac. Ah!

Lac.

ANNOTATIONS.

The two old Men in the last Scene, had agreed to send for *Bacchis*, whom they suspected to be the Cause of *Pamphilus*'s refusing so obstinately to take back his Wife. *Phidippus* meantime goes to look for a Nurse, and *Laches* is left to discourse with *Bacchis*, who here comes upon the Stage, wondering what the old Man could want with her. She, indeed, suspected the matter; and conscious that she had given no Encouragement to *Pamphilus*, was resolved to vindicate him, and if possible to remove every Suspicion he might lie under on her account. Accordingly she enters upon the Task with great Warmth and Friendship, and succeeds so far as to gain Credit with *Laches*; who further requests her to go in to the Women themselves, and use her Endeavours to remove also their Jealousies.

³ *Videndum est, ut minus propter iram hanc impetrem.* Terence here discovers great Judgment and Address. He was sensible that it must appear very unlikely for a Father to deal mildly with a Creature, whom he believed to be the Corrupter of his Son, and therefore takes care to inform us of the Reasons of this Conduct, which otherwise would appear out of Character. This is the Remark of *Donatus*: *Quia non erat verisimile bonum esse patrem meretrici inter turbanti, reddit rationem senex, cur agat mitius, ne videatur personae modus non esse servatus.*

⁹ *Nam mores facile tutor.* It may appear somewhat absurd for a Courtezan to talk in this Strain, when they are generally considered as an Assemblage of all kinds of Vice. But this Sentence may regard only her Behaviour in Respect of *Pamphilus* which

ACTUS IV. SCENA V.

ARGUMENTUM.

Laches, Pamphili pater, Bacchidem meretricem alloquitur, il-
lamque accusat, quod ad se recipiat filium: illa constanter ne-
gat. In hoc autem scena via munitur ad catastrophen.

BACCHIS, LACHES.

ORDO.

NON hoc de nihilo est, quod Laches me nunc
 conventam esse expetit: [quod velit.

Nec pol me multum fallit, quin, quod suspicor, sit
 LA. Videndum est, ne minus propter iram hanc im-
 petrem, quam possem, [satus fit.

Aut ne quid faciam plus, quod post me minus fecisse
 Aggrediar. Bacchis, salve.

BA. Salve, Laches. LA. Credo cedepol te non nihil
 mirari, Bacchis,

Quid sit, quapropter te hue foras puerum evocare jussi.

BA. Ego pol quoque etiam timida sum, cum venit in
 mentem, quae sim,

Ne nomen mihi quæstus obstat. nam mores facile tutor.

LA. Si vera dicis, nihil tibi est à me pericli, mulier: 10
 Nam jam ætate eā sum, ut non sit peccato mihi ig-
 nosci æquom?

Quo magis omnes res cautiūs, ne temere faciam accuro.

Nam si facis, facturave es. bonas quod par est facere;

Inscitum offerre injuriā tibi, immerenti iniquom est.

BA. Est magna eccastor gratia de istac re quam tibi
 habeam.

Nam qui post factam injuriam se expurget, parum mi-
 hi proficit. [Pamphilum. BA. ah.

Sed qui istuc est? LA. meum receptas filiuī ad te
 fui æquum mibi ignosci peccato: quo magis cautiūs accūro omnes res, ne faciam temere: nam si fa-
 cis, facturave es, quod par est bonas facere: iniquum est me inscitum offerre injuriā tibi immu-
 renti. BA. Eccastor est magna gratia quam habeam tibi de istac re. Nam qui expurget se toſt
 injuriam factam, parum proficit mibi. Sed quid istuc est? LA. Receptas Pamphilum filiuī meum
 ad te. BA. Ab.

ANNOTATIONS.

which she apprehended *Lachis* was now to question her about. And as in this, she was conscious of her Innocence, she might with justice say, facile tutor mores.

¶ Ut non sit peccato mibi ignosci æquom. Many learned Men have been mistaken here upon the Word *peccato*, which they have joined with *mibi*, supposing it a Dative, and to correspond to the ἐποὶ ἀκαπτόστητοι of Aristotle. This Notion is founded upon two Passages, the one of Cicero, the other of Quintilian. That of Cicero is in his Oration against Rullus. Quæcum omnibus est diffi-

cilis, & magna ratio, tum vero mibi præter ceteros; cui errato nulla venia; recte factio exiguā laus, & ab invitis expressa proponitur. Quintilian again in his sixth Book: Qui vero judicem rapere & in quem vellet habitum animi posset perducere quis dicto flendū & irascendum esset, rarius fuit. But these two Passages have been very ill explained, and it is wonderful to think, that any one could have imagined the Latin would admit of saying recte factus sum, for recte feci; erratus sum for erravi: yet this we must do, if we admit the Opinion of these

Lac. Hear me out. —— Before his Marriage, I bore with your Amour. Have patience; I have not yet done. He is now married. Seek out therefore, while it is yet time, some Lover more to be depended on: for he will not be always of this mind; nor will your Age always retain its Bloom.

Bac. Who tells you that?

Lac. His Mother-in-Law.

Bac. That I encourage his Visits?

Lac. You: and she has taken away her Daughter, and for the same Reason would have privately destroyed the Child that is born to him.

Bac. Did I know any thing more sacred than an Oath, to gain Credit with you, I'd offer it now, *Laches*, to assure you, that I never had any Commerce with your Son since his Marriage.

Lac. There's a good Girl! But do you know what further I want of you?

Bac. What, pray?

Lac. Go in to the Women here, and proffer the same Oath to them. Satisfy them, if possible, and clear yourself of this Reproach.

Bac. I'll do it: tho' I very well know, that no one else of my Occupation would appear before a married Woman in such a Case. But I am in pain to see your Son suffer from an unjust Report, or undeservedly lie under a Suspicion of Inconstancy, where he ought to be better thought of: for he merits of me every good Office in my power.

Lac. What you now say, has made me entirely your Friend, and gain'd my Confidence. For not only they imagined so, but I too believed it. Now, that I find you so different from what we supposed, take care that you continue still the same, and command my Friendship at pleasure. If otherwise—— But I forbear, that you may hear nothind unkind from me. This one Advice, however, I give you: try rather what I can do for you, or how serve you, as a Friend, than as an Enemy.

ANNOTATIONS.

these Critics. The Reason of the Mistake is, that they have not attended to the right Construction of the Words, which ought to be in this Manner: *Non est æquum mihi ignorari peccato.* *Peccato* is an Ablative absolute, instead of *si peccatum a me fuerit.* It is the same too in *Cicero* and *Quintilian*: *Cui nulla venia errato; i. e. si erratum fuerit.* *Quo dicto* for *qua re dicta.* This Remark, though of little Consideration, as to the Sense and Meaning, is yet very material in respect of the Latin Idiom. *Dacier.*

²³ *Aliud si seirem----sanctius quam iusjurandum.* An Oath among the Ancients, as well as now, was the most solemn Confirmation that could be given to the Truth

of a Thing, beyond which no Attempt was made to gain Credit. *Cicero, Off. III. 31.*
“ Nullum enim vinculum ad astringendam fidem jurejurando maiores arctius esse volunt. Id indicant leges in duodecim tabulis, indicant facratae, indicant fædera quibus etiam cum hoste deviciuntur fides; indicant notiones, animadversionesque Centorum; qui nulla de re diligenter, quam de jurejurando judicabant."

³⁰ *Si esset alia ex hoc quaestu, baud faceret.* Terence pushes the Honesty of this Courtezan so far, that he finds himself under a Necessity of offering an Apology for the Novelty of her Character, lest the Reader should charge him with offending against

- LA. Sine dicam. uxorem hanc priusquam duxit, 20
strum amorem pertuli. [uxorem habet.]
Mane: nondum etiam dixi, id, quod volui. hic nunc
Quære alium firmorem tibi, dum tempus consulendi
est.
Nam neque ille hoc animo erit ætatem, neque pol tu
eadem istac ætate. [filiam abduxit suam:]
BA. Quis id ait? LA. socrus. BA. mene? L. teipsam. &
Puerumque ob eam rem claram voluit, natus qui est, ex-
tinguere. [sem fidem,
BA. aliud si scirem, qui firmare meam apud vos pos-
Sæntius quam jurandum, id pollicerer tibi, Laches,
Me segregatum habuisse, uxorem ut duxit, à me Pam-
philum, 26
LA. Lepida es, sed scin', quid volo potius sodes facias?
BA. quid, cedo? [idem]
LA. Eas ad mulieres huc intrò, atque istuc jurandum
Pollicear illis: exple animum iis, teque hoc crimine
expedi.
BA. Faciam: quod pol, si esset alia ex hoc quæstu,
haud faceret, scio; 30
Ut de tali causâ nuptæ mulieri se ostenderet.
Sed nolo esse falsa fama gnarum suspectum tuum,
Nec leviorem vobis, quibus est minimè æquom, vi-
derier [ut commodem.
Immerito: nam meritus de me est, quod queam, illi
LA. Facilem benevolumque lingua tua jam tibi me
reddidit. 35
Nam non sunt solæ arbitratæ hæc: ego quoque etiam
credi. [peri;
Nunc cum ego te esse præter nostram opinionem com-
Fac eadem ut sis porro: nostra utere amicitia, ut voles.
Aliter si facis—reprimam me, ne ægre quidquam ex
me audias.
Verum hoc te moneo unum; qualis sim amicus, aut
quid possim, 40
Potius quam inimicus, periculum facias.
rem vobis, quibus est minime æquum; nam est meritus de me, ut commodem illi, quod queam. LA.
Lingua tua jam reddidit me præstern benevolentique tibi: rari non solum hæc arbitratæ sunt hæc: ego
quoque etiam credidi. Nunc cum ego compiri te esse præter nostram opinionem, fac ut sis porro eadem:
utere nostra amicitia, ut voles. Si facis aliter—sed reprimam me, ne audias quidquam ægre ex
me. Verum moneo te hoc unum, ut potius facias periculum qualis sim, aut quid possim amicus, quæ
inimicus.

ANNOTATIONS.

gainst Probability, because it is very un- Method in every thing singular and extra-
common for a Courtesan to behave in the ordinary.
manner she does here. The Poet takes this

ACT IV. SCENE VI.

ARGUMENT.

Bacchis promises the same to Phidippus, that she had lately done to Laches: that she would go in to Myrrhina, and clear herself of the Crime she was charged with.

PHIDIIPPUS, LACHES, BACCHIS.

Phi. to the Nurse.) YOU shall want for nothing at my House: every thing needful shall be given in Abundance: but when you have eat and drunk sufficiently yourself, take care that the Child too has enough.

Lac. I see my Son's Father-in-Law coming, he brings a Nurse for the Child. *Phidippus, Bacchis swears solemnly*—

Phi. Is this she?

Lac. It is.

Phi. Truly they have but little Fear of the Gods, nor do the Gods in my opinion, regard them.

Bac. Take my Maids here: force the Truth out of them by what Methods you please; I give you full Power. The Businets at present is this: I aim, if possible, to make up this Difference between *Pamphilus* and his Wife. If I can accomplish this, I shall not regret the Faine of doing, what others of my Profession would not, *in the like Case, have done*.

Lac. We find, *Phidippus*, upon Enquiry, that we have unjustly suspected our Wives in this Affair. Let us now try what we can do by her means here: for if your *Myrrhina* shall find, that she too readily gave Credit to a false Charge, she'll soon drop her Resentment. And if my Son is angry with his Wife, only because she concealed her Labour from him, that's a Trifle, he'll soon be pacified. In short, I can see nothing in all this so bad, as to cause a Separation.

Phi. I earnestly wish indeed it may be so.

Lac. Examine her; here she is, she'll satisfy you.

Phi.

ANNOTATIONS.

In this Scene, while *Laches* and *Bacchis* are jointly contriving how to make up Matters between the disagreeing Parties, and remove all Jealousies and Suspicions, *Phidippus* appears with the Nurse. *Laches* informs him of what had passed, and *Bacchis*'s Innocence: which he, not too forward to believe at first, is at last, however, convinced of, and approves of the Project of her going in to satisfy the Women.

Nibil apud me tibi defieri patiar. *Phidippus*, as we have said, here returns with the Nurse, to whom he is talking as he comes along. As they are generally a Set of People not easy to be contented, and who are almost ever making new demands, we are to suppose that something of this kind

had happened here; and accordingly, the old Man answers her, that she shall want for nothing.

Neque has respicere Deos opinor. This Phrase is equivocal, and presents us with two different Senses, either of which may be equally drawn from the Words. For they may signify, *Nor do I imagine they have any Reverence for the Gods*; or, *Nor do I believe the Gods have any Regard for them*. The last Sense bids fairest for the Poet's Meaning, as it expresses a greater Contempt for these Wretches, and forms a kind of Contrast to the first Part of the Sentence. It is worth while to remark here the Difference of Character between *Laches* and *Phidippus*. It was fit that the Father

ACTUS IV. SCENA VI.

ARGUMENTUM.

Quæ dudum Lacheti, eadem hæc Phidippo Bacchis promittit, se intro abituram ad Myrrabinam, & se a crimine objecto purgaturam.

PHIDIPPUS, LACHES, BACCHIS.

NIHIL apud me tibi.

Defieri patiar, quin, quod opus sit, benignè præbeatur.

Sed cùm tu saturat atque ebria eris, puer ut satur sit, LA. Noster sacer, video, venit: puero nutritiæ adducit. Phidippe, Bacchis dejerat persanctè. PH. hæcine est?

LA. hæc est.

PH. Nec pol istæ metuunt Deos; neque has respicere Deos opinor.

BA. Ancillas dedo: quo lubet cruciatu per me exquire. Hæc res hic agitur: me facere, Pamphilo ut redeat uxori, Oportet: quod si perficio, non paenitet me famæ, Solam fecisse id, quod aliae meretrices facere fugitant.

LA. Phidippe, nostras mulieres suspectas fuisse falsò Nobis re in ipsâ invenimus. porro hanc nunc experiamur.

Nam si compererit criminis tua se uxor credidisse, Missam iram faciet: sin autem est ob eam rem iratus gnatus,

Quod peperit uxor clam, id leve est. citò ab eo hæc ira abscedet.

Profectò in hac re nihil mali est, quod sit discidio dignum.

PH. Velim quidem hercle. LA. exquire: adest: quod

mulieres fuisse falso suspectas nobis. Porro experiamur nunc banc. Nam si tua uxor compererit se falso credisse criminis, faciet iram missam: sin autem gnatus est iratus ob eam rem, quod uxor peperit clam, id est leve, hæc ira cito abscedet ab eo. Profecto est nihil mali in hac re, quod sit dignum discidio.

PH. Velim quidem hercle. LA. Exquire: adest: ipsa faciet quod sit satis.

A N N O T A T I O N S.

Father of the Wife should appear more passionately enraged against the Courtezan, than the Father of the Husband. The Poet in this shews his perfect Knowledge of Nature, and the Human Passions.

¹⁰ Solam fecisse id, &c. The Poet fore-saw that the Spectators would be apt to wonder at this Behaviour in Bacchis, so remote from her real Character, and therefore takes care to make us sensible, that her View was to acquire a Reputation of not resembling those of her Profession. By this he at once saves the Probability, and gives a high Opinion of his Art and

Address. This is the Remark of Donatus whose Words here are well worth the transcribing. " Multa Terentius feliciter ausus est, arte fretus; nam & socrus bonas, & meretrices honesti cupiditas, præter quam per vulgatum est, facit. Sed tanta vigilanti causarum, & rationum momenta sub jungit, ut ei soli merito videantur omnia licere. Nam hoc contra illud est, quod alibi ait, commune esse jam omnibus comicis, bohas matronas facere, meretrices vero malas."

¹¹ Nostra mulieres suspectas fuisse falso. The Word suspectas is equivocal, because it

Phi. Why all this to me, *Laches*? Have you not already heard how I am disposed? Let her only satisfy them.

Lac. Pray now, *Bacchis*, do as you promised me.

Bac. Would you then have me to go in to them about this Business?

Lac. Go, remove their Suspicions, and convince them.

Bac. I will, tho' I know my Presence will not be very agreeable to them to-day; for a Wife is a sure Enemy to a Mistress, especially when parted from her Husband.

Lac. But they'll be your Friends, when once they know the Reason of your coming.

Phi. I'll pass my Word they will, when they come to learn the Business; for you'll at once free them of their Error, and yourself of all Suspicion.

Bac. Alas! I am quite ashamed to appear before *Philumena*. (*To her Maids.*) Follow me in, you two.

Lac. What could I wish for more, than what has happened to this Woman, that she should gain Favour without Loss to herself, and be of service to me at the same time: For if it is so really, that she hath withdrawn herself from *Pamphilus*, she knows it will tend to her Reputation, Interest, and Honour. By this too, she will greatly oblige my Son, and make us at the same time her firm Friends.

ANNOTATIONS.

it may be considered as either active or passive, and therefore renders the Passage capable of a twofold Interpretation. For it may either mean; *Our Wives have given into wrong and unjust Suspicions with regard to Pamphilus*: Or, *We find that we have unjustly suspected our Wives in this Affair*. Good Reasons may be offered to support both these. For it is plain, that *Phidippus* takes it

for granted, that the supposed Commerce between *Pamphilus* and *Bacchis* was known to *Myrrhina*, who for that Reason, as he fancied, had taken home her Daughter. But this, though specious, does not so well answer the Case of *Sofrata*; for which reason, I prefer the last Sense, as it agrees better with the Conduct of the whole Piece, and flows naturally from what goes before.

For

ACT V. SCENE I.

ARGUMENT.

By means of a Ring that *Pamphilus* had given to *Bacchis*, it comes to be known, that *Philumena* had been ravished by him.

PARMENO, BACCHIS.

Par. BY Jupiter, my Master seems to make but little account of my Labour, or he would not have thus sent me to the Tower for nothing, where I have loitered away a whole Day to

ANNOTATIONS.

Parmeno, we have seen, had been dispatch-ed to the Tower upon a pretended Errand. Here he is seen returning, and complain-ing of his Master, to send him so far in quest

P. Quid mihi istæc narras? an quia non tute ipse dum audisti, explete animum: De hac re animus meus ut sit, Laches? illis modò
LA. Quæsio edepol, Bacchis, quod mihi es pollicitate, ut serves.

B. Ob eam rem vis ergo introeam? **LA.** i, atque exple animum iis, ut credant.

[sum hodie:
BA. Eo: et si scio pol iis fore meum conspectum invi-

Nam nupta meritrici hostis est, à viro ubi segregata est.

LA. At hæc amicæ erunt, ubi, quamobrem adveneris, resciscent.

PH. At easdem amicas fare tibi promitto, rem ubi cog-
norint:

Nam illas errore, & te simul suspicione exsolves.

BA. Perii, pudet Philumena me. sequimini me intrò
ambæ.

[tellego evenire,
LA. Quid est, quod mihi malim, quam quod huic in-

Ut gratiam ineat si ne suo dispendio, & mihi profit?

Nam si est, ut hæc nunc Pamphilum vere ab se segre-
garit;

Scit sibi nobilitatem ex eo. & rem natam, & gloriam
esse:

Referet gratiam ei, unâque nos sibi operâ amicos jun-

sequimini me intrò ambæ. **LA.** Quid est quod malim mibi, quam quod intelligo eveniri huic, ut
ineat gratiam sine suo dispendio, et profit mibi? Nam si est, ut hæc nunc vere segregarit Pam-

philum ab se, scit nobilitatem esse sibi ex eo, es rem natam, et gloriam: referet gratiam ei,

et sibi una opera.

P. Quid narras i-
stæc mibi? An quia
sue iose mon. audi-
zisti, dum, Laches,
ut meus animus sit de
hac re? Explete

mnde animum illis.
LA. Quæsio edepol,
Bacchis, ut serves

quod tute es pollicita
mibi. **BA.** Vis erga

ut introeam ab eam
rem? **LA.** I, atque
exple animum iis, ut

credant. **BA.** Eo;
et si scio insum

conspectum fore invi-
sus, in hodie: nam
nupta, ubi est se-
gregata a viro, est
hostis meritrica. **LA.**

At hæc amicæ,
ubi resciscent, qua-
mobrem adveneris.

PH. At promitto eas-
dem fore amicas tibi,
ubi cognovire, rem :

nám exsolves illas or-
rere, et simul te sus-
piciere. **BA.** Perii,
pudet mea Philumene.

ANNOTATIONS.

For both the old Men had each accused Word nobis too pleads strongly for this Term their Wives as the Cause of the Difference to the Passage, which cannot easily be re- between Philumena and Pamphilus. The concil'd: to the other Way of explaining it.

ACTUS V. SCENA I.

ARGUMENTUM.

Per annuli cognitionem, quem Pamphilus dederat Bacchidi, Phi-
lumena ab eo compressa ostenditur.

PARMENO, BACCHIS.

ORDO.

EDEPOL næ meam herus esse operam deputat
parvi preci, diem,
Qui ob rem nullam misit; frustra ubi totum desedi
eb nullum rem misit ubi defedi totum diem.

ANNOTATIONS.

quest of a Man that was yet to be found. gent that will appear from the next Scene,
Bacchis in the mean time had been with had found that Pamphilus was the Father
Myrtina and Philumena, and by an Acci of the Child in question. Overjoyed at so
important

320 TERENCE'S STEP-MOTHER.

no Purpose; waiting, forsooth, for *Callidemides*, his *Myconian* Land-lord. There I sat all Day like a Fool, asking every one that came by; Pray, young Man, are you a *Myconian*? No. Is your Name *Callidemides*? No. Have you not a Guest here, one *Pamphilus*? All answered, No. In short, I don't think there is any such Person. At last, I grew perfectly ashamed, and came away. But how's this, that I see *Bacchis* coming out from our Father-in-Law? What Business can she have here?

Bac. *Parmeno*, you come very fortunately; run with all speed to *Pamphilus*.

Par. For what?

Bac. Tell him, I beg he'll come directly.

Par. To you?

Bac. No, to *Philumena*.

Par. What's the Matter?

Bac. Nothing that regards you, therefore ask no Questions.

Par. Am I to say nothing more to him?

Bac. Yes, that *Myrrhina* knew the Ring which he formerly gave me, to have been her Daughter's.

Par. I understand you. Is that all!

Bac. All: He'll be here immediately, when you tell him of it. But do you linger?

Par. No truly, it has not been in my power to linger much to-day, I have been so constantly employed in running and trotting up and down.

ANNOTATIONS.

important a Discovery, she hastens out, and, seeing *Parmeno*, dispatches him to *Pamphilus*, to bring him to her immediately, that she may inform him of the good News.

Sed quid Bacchidem? We are not to wonder, that *Parmeno* appears surprized to see *Bacchis* coming out from *Pheidippus*. He was a Stranger to what had lately past, while he was at the Tower, and therefore could not conceive, why she should ap-

pear at a House, where it might be justly presumed, she was hated. Here we have an Opportunity of observing the wrong Division of the Scenes in most Editions of this Play of our Poet; for they generally make this the third Scene of the fifth Act, whereas it is undoubtedly the first; it being necessary to suppose such an Interval between this and the last Scene, as is generally allowed between two Acts. For *Bacchis* goes

ia

ACT V. SCENE II.

ARGUMENT.

Bacchis here acquaints the Audience, how it came to be known, that *Philumena* had been ravished by *Pamphilus*.

BACCHIS.

WHAT Joy has my coming this Day procured to *Pamphilus*? How many Blessings have I brought him? How many Cares have I freed him from? I save his Son upon the Brink of perishing

ANNOTATIONS.

In this Scene the whole Plot is unravelled, and every Thing prepared for the unhappy conclusion of the Play. By the Management of the Poet, *Bacchis* is left alone upon the Stage;

Myconium hospitem dum exspecto in arce Callidemidi-
dem.

Itaque ineptus hodie dum illic sedeo, ut quisque venerat,
Accedebam: Adolescens, dic dum, quæso, es tu My-
conius?

Non sum. At Callidemides? Non. Hospitem ecquem
Pamphilum esse arbitror.

Hic habes? omnes negabant: neque eum quenquam
Denique hercle jam pudebat: abii. sed, quid Bacchidem

Ab nostro affine exeuntem video? quid huic hic est rei?

BA. Parmeno, opportunè te offris: propere curre ad
Pamphilum.

PA. Quid è? BA. dic me orare, ut veniat. PA. ad quam.
te? BA. Imo ad Philumenam.

PA. Quid rei est? BA. tuà quod nil refert, percontrari
desinas.

illum Myrrhinam.

PA. Nihil aliud dicam? BA. etiam, cognosce annulum

Gnatae suæ fuisse, quem ipsius olim mihi dederat. PA. scio.

Tantumne est? BA. tantum. aderit continuò, hoc ubi
éx te audiverit.

Sed cessas? PA. minime equidem: nam hodie mihi po-
testas haud data est:

Ita cursando, atque ambulando totum hunc contrivi
est? BA. Desinas percontrari quod nil refert tua? PA. Dicam nihil aliud.

Myrrbinam cognovisse illum annulum, quem ipse dederat mibi clm., fuisse suæ gratæ. PA. Scio. Tantumne est? BA. Tantum. Aderit continuò, ubi audiret hoc ex te. Sed cessas?

PA. Minime equidem, nam bodie potestas haud est data mibi ita contrivi bunc totum diem
eursando atque ambulando.

ANNOTATIO N S.

in to Myrrbina and Philumena, enters into a long Conversation with them, and, by represents him as one curious to know every means of the Ring, makes the important thing, and at the same time indolent and Discovery above-mentioned. To suppose all this done, during the time of Parmeno's pronouncing eight Lines, were ridiculous and absurd.

¹⁰ Propere curre. Parmeno's Character lazy. Terence, to set off this in the stronger Light, contrives frequently to send him about, and to raise his Curiosity without satisfying it.

ACTUS V. SCENA II.

ARGUMENTUM.

Bacchis narrat hic quomodo cognitum esset, Philumenam a Pamphilo fuisse compressam.

BACCHIS.

Q UANTUM obtuli adventu mœo lætitiam Pain- | O R D O .
philo hodie?
Quot commodas res attuli? quot autem ademi curas?
commodas attuli? Quot autem curas ademi?

ANNOTATIO N S.

Stage; where she informs the Spectators, of a covery, which removes every Obstacle, and how she came to make this important Discovery, which reconciles the several disagreeing Parties.

perishing by his and their means; I restore a Wife dear to him whom he thought he must cast off for ever; and I have clear'd him of the Suspicion he lay under with his Father and *Phidippus*. This same Ring was the means of accomplishing all this. For I remember, that, about ten Months ago, he came running one Evening to my House; quite out of breath, all alone, and very much in Liquor, with this Ring on his Hand. I was immediately alarmed. Pray my dear *Pamphilus*, says I, why in such Confusion? Where had you that Ring? Tell me. He pretended to be thinking of something else. When I saw that, I began to suspect it must be something more than ordinary, and urged him earnestly to tell me. At last, my Gentleman owns, that he had forced a young Woman, he knew not whom, in the Street, and taken the Ring from her in the Struggle. *Myrrhina* knew it just now on my Finger, and ask'd, whence I had it? I tell her all; thence a Discovery was made, that he was the Person who ravished *Philumena*, and that the Child, now born, is his. I'm overjoyed, that so much Happiness accrues to him by my means; tho' others of my Trade would act very differently, in the like Case, for it is not our Interest to have our Sparks fond of Matrimony; but I'm determined, Gain shall never be an Inducement to me to do a base thing. While it was allowable in him, I found him always easy, good-natured, and kind. The Marriage I own happened a little unlucky for me; but I have the pleasure to think, I have done nothing to deserve such a Misfortune. 'Tis but reasonable I should bear some little Inquietudes from one who has been so much my Friend.

ANNOTATIONS.

Pamphilus, we have seen, had taken a Ring from *Philumena* when he ravish'd her, and given it to *Bacchis*. She chanc'd to have it upon her Finger when he went to *Myrrhina*, who immediately knew it again, and by this means the whole Mystery was brought to light. Nothing could have happened more fortunate for *Pamphilus*. As he was desirous above all things to take back *Philumena*; and was only withheld by the Notion of her having been possessed by another; as soon as that Objection is removed, and he comes to know, that he was the Person who had ravished her, and brought her into her present Circumstances, nothing remained but to receive again into his Bosom, with double Joy, one that was so justly dear to him, and whom he had so very much wrong'd in his own Mind.

⁸ *Confugere anbelanter dominum.* It is worth while to observe with what Art and Address Terence manages this part of his Sub-

ject. On the one hand, to prevent the Spectators entertaining any disadvantageous Idea of *Philumena's* Chastity, he was to represent her as having sustained a real Rape. On the other hand, *Pamphilus* has all along appeared an amiable good-natured Character, and therefore to place him now in an odious Light, would have shocked the Audience extremely, nor at all corresponded with the Poet's Design. To unite all these several Purposes, *Pamphilus* is describ'd, as in a Situation, that left him not Master of himself, or his own Actions, and the whole Story is painted with such Circumstances, as plainly shew, that he was under a Necessity of using Force and Compulsion to attain his End. *He flies in great haste, home, like one frighted, and conscious that he had committed a Crime, which it was of the highest importance for him to conceal.* *He was without any Attendant.* Actions of that nature require not Witnesses. *He was breath-*

A C T V. S C E N E III.

A R G U M E N T. A

Pamphilus is overjoyed at the Discoveries made by the Ring he had formerly given to Bacchis. This Scene too contains a high Encomium of his Wife.

PAMPHILUS, PARMENO, BACCHIS.

Pam. ONCE more, Parmeno, take care that you have brought me a clear and distinct Account of these things, and that you don't throw me into a false and momentary Joy.

Par. I have.

Pam. For certain?

Par. For certain.

Pam. If so, I'm as happy as a God.

Par. You'll find it as I say.

Pam. Stay a little however; I doubt you tell me one thing, and I think another.

Par. Say then.

Pam. I think you told me that Myrthina knew her own Ring upon Bacchis's Finger.

Par. She did.

Pam. The same that I formerly gave her; and she desired you to tell me this: Is it not so?

Par. It is, I tell you.

Pam. Who's happier than I? Who more the Favourite of Venus? What Reward shall I give you for this good News? What? What? I don't know.

Par. But I know.

Pam. What?

Par. Why, nothing; for I can see no Advantage either in the Message, or me.

Pam. Shall I suffer you to go unrewarded, who have just restored me from Death to Life? Ah! doubtless you think me too ungrateful. But I see Bacchis standing before the Door. I believe she waits for me. I'll go to her.

Bac. Your Servant, Pamphilus.

Pam. O Bacchis, O my Bacchis, my Guardian Goddess!

A N N O T A T I O N S.

In this Scene Pamphilus is seen coming along with Parmeno, and all the time in close Conversation. Bacchis by mentioning the Circumstance of the Ring, and desiring him to acquaint his Master with it, sent a sufficient Hint to Pamphilus, to enable him to comprehend all that had passed. We find that he accordingly does so; but the Discovery is so unexpected, and at the same time so fortunate and agreeable, that he can scarce prevail with himself to believe it true. We find him therefore again and again questioning Parmeno, running over minutely every Particular, that he may be satisfied in all Circumstances, and not blindly be led into a false Joy. But when, after due Enquiry, he finds no longer room to question the Truth of what had been told him, he abandons himself to all that Excess of Joy and Transport, which would naturally flow in upon a

Bac. All's well, and I am overjoyed at it.

Pam. Your Actions speak it. I see you are still the same charming agreeable Creature; your Preference, Company, Conversation always bring Delight with them, where-ever you go.

Bac. And you, I perceive too, possess your wonted Sweetness and Complaisance, there is no one alive more polite and obliging.

Pam. Ha! ha, ha, this Speech from you, Bacchis?

Bac. There was Reason for your being so fond of your Wife, Pamphilus; I never, that I remember, saw her before. She's quite a fine Woman.

Pam. Tell me sincerely,

Bac. As I hope for Happiness I think so, Pamphilus.

Pam. But say, have you told my Father anything of all this?

Bac. Not a Word.

Pam. Nor need you; therefore let all be hush! I would not have it here as in a Comedy, where every thing is known to every body. They whom it most concern'd to know, know already; but they who ought not to know, neither know nor shall know.

Bac. Nay, I'll give you a farther Proof how easily it may be concealed. Myrbina told Phidippus, that she gave intire Credit to my Oath, and therefore believed you innocent.

Pam. Excellent: I hope every thing will succeed according to our Wishes.

Par. Pray, Master, mayn't I know what Good it is I have done to day? Or what all this is you are so engaged about?

Pam. No.

Par. I suspect however. I restore him from Death to Life! How?

Pam. You little know, Parmeno, what Service you have done me to-day, or from what Troubles you have released me.

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23. *Oblitus, sermo, adventus.* What is most remarkable in this Passage is, the beautiful Assemblage Pamphilus here makes, including a most refined and delicate Complement, and the different Significations of *adventus* and *obitus*. *Obitus*, is where we meet one by Chance, as in the Street, or in any publick Company. *Adventus*, is where Persons meet by Design or Appointment. Pamphilus therefore says, You carry Pleasure with you where-ever you go, whether Chance or Design brings you into Company.

24. *Dic verum!* Pamphilus takes a pleasure in hearing Bacchis commend Philiomena, because People of her Character are generally of a nice delicate Tast, and extreme good Judges. The Art of pleasing and rendering themselves agreeable is their chief Study, and Jealousy gives them a won-

drous Quickness in discovering every Blemish, Nothing can be conceived more acceptable to a Lover, than to hear his Mistress prais'd even by a Rival.

25. *Dic mibi, barum rerum numquid dixit jam patri?* Neither Laches nor Phidippus were present when Myrbina challenged the Ring upon Bacchis's Finger, so they knew nothing of the matter. Nor was it at all proper they should. Pamphilus had a mind to take back his Wife, without letting the World know what had occasion'd the Misunderstanding between them.

26. *Placeat non fieri, bac itidem ut in comediosis.* Terence here with reason endeavours to make the most of a Circumstance peculiar to his Play. In Comedy all the World, Spectators and Actors, are generally towards the latter End equally instructed in the whole Train of the Plot, and the

BA. Bene factum, & volup' est. PAM. factis, ut cre-
dam, facis: Antiquamque adeo tuam venustatem obtines,
Ut voluptati obitus, sermo, adventus tuus, quoque
bns, adveneris, Semper sicut, BA. At tu, ecclastor, morem antiquum at-
que ingenium obtines? Ut unus omnium homo te vivat, nunquam quicquam
blandior, PAM. Hz, ha, hæ! tun' mihi istuc? BA. recte amasti,
Pamphile, uxorem tuam.
Nam nunquam ante hunc diea meis oculis eam, quod
nossem, videram. Per liberalis visa est. PAM. dic verum. BA. ita me Dii
PAM. Dic mihi, hatum rerum, numquid dixit, jam
vobodpatri? BA. nil. PAM. neque opus est.
Adeo mutito; placet non fieri hoc itidem, ut in co-
moediis, sciscere.
Omnia omnes ubi resciscunt, hic, quos par fuerat re-
Sciunt, quos non autem scire aequum est, neque re-
scissent, neque scient.
BA. Imo etiam, qui hot occultari facilius credas, dabo
Myrrhina ita Phidippo dixit, jurijurando meo
Se fidem habuisse, & propterea te sibi purgatum. PAM.
Optumè est, dabo, sibi, qui hot occultari facilius credas, dabo
Speroque hanc rem esse eventuram nobis ex sententia.
PAR. Here, dicne scire ex te, hodie quid sit, quod feci
boni? Aut quid istuc est, quod vos agitis? PAM. non
licet. PAR. tamen suspicor.
Ego' hunc ab orco mortuum? quo pacto? PAM. ne
scis, Parmeno,

Quantum hodie profueris mihi, & ex quanto ærum-
nâ extraxeris.

das hoc facilis occultari: Myrrhina ita dixit Phidippo, se habuisse fidem, meo juriurando,
et propterea te esse purgatum sibi. PAM. Optumè est: speroque hanc rem esse eventuram nobis
ex sententia: PAR. Here, licetne scire ex te, quid boni sit quod feci hodie? Aut quid istuc est,
quid vos agitis? PAM. Non licet. PAR. Tamen suspicor. Ego' reduxi, hunc mortuum ab
orco? Quo pacto? PAM. Ne scis, Parmeno, quantum profueris mihi hodie, et ex quanto
ærumnâ extraxeris.

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the unravelling of it. It would be even a have followed the beaten Track without of-
Defect in the Piece, were any Obscurity sending against Manners and Decency. This
left in this part. But Terence raises him bold and uncommon Turn is one of the
self above the common Rules, and contrives chief Orniments of the Play. *Et Cetera*
to add new Beauties to his Piece, by for-
taking them. The Reasons, which he here gives, Parmens says this, pondering within
gives for concealing from Part of the Arts himself, if possible to find out what he was
the principal Incident of, the Plot, are so impatient to know. He therefore repeats
playable, and natural, that he could let what Pamphilus had said, *CV. 121. 26.* these
eds

3288 TERENCE'S TEPHY OTHER.

Par. Nay, but I do; nor was it without Design.
Pam. I know that well enough.
Par. Does Parmeno ever let slip an Opportunity of doing what he ought to do?

Pam. Follow me in, Parmeno.
Par. I do, I have done more Good to-day without Design, than I ever did knowingly in my Life! Your Applause.

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it was plainly intimated, that the News from his Master, affects here to know it he had brought him was of the greatest already, and vainly boasts as if nothing Importance.

³⁸ *An temere quidquam Parmenonem præterat?* Parmeno, in order to get the Secret the agreeable News he had just brought, was not thro' Chance, but by Design. But

PAR. Imo verò scio, neque hoc imprudens feci. PAM. Imo vero scio, neque feci hoc imprudens. PAM. Ego scio istuc scio. PAR. An Tēmere quidquam Parmenonem prætereat, quod facto usu' sit?

PAM. Sequere me int̄o, Parmeno. PAR. sequor. Equidem plus hodie boni feci. Non sibi sibi evit. Feci imprudens, quam sciens ante hunc diem unquam. Plaudite.

CALLIOPIUS RECENSUI.
quām sciens ante hunc diem. Plaudite.

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when he finds all his Arts baffled, he turns ignorance. Equidem plus boni feci imprudens, quam sciens ante hunc diem unquam.

I N D E X.

The first Figure denotes the Act; the second the Scene; and
the third the Line.

A Facundia multum posse, pro multum facundia posse; to prevail by the Force of Eloquence. Heaut. Profl. 13. *ibidem* alia & obstat.

A fratre exire, i. e. e domo fratris; from my Brother's House. Phorm. 4. 6. 5.

A parvulo; from a Child. Andr. 1. 1. 8. Adelph. 1. 1. 23.

A villa mercenarius, i. e. mercenarius villa-ticus vel villa; for the Preposition *a* with the Ablative is often equivalent to the Genitive of Possession; as a navi gubernator, for gubernator navis. Adelph. 4. 2. 21.

Abs te, pro ex te. Hec. 1. 1. 11. Absol.

Absque una foret, prout absque hac una foret; if it were not for this one Circumstance. Hec. 4. 2. 25.

Abducere aliquem sibi convivam; to carry home one as a Guest. Eun. 3. 1. 17.

Abhinc triennium, i. e. thence; about three Years ago. Andr. 1. 1. 42. Phorm. 5. 1. 28. Hec. 5. 1. 23.

Abhorre ab re uxoria, i. e. a ducenda uxore; to be averse to Marriage. Andr. 3. 1. 10.

Abigere aliquem rus, pro fugare, pellere; to force one into the Country. Andr. 3. 4. 38.

Abi hinc in malam rem; go and be hang'd. Andr. 2. 1. 19. Eun. 3. 3. 30.

Abire militatum; to serve in the Army, to go into the Wars. Heaut. 1. 1. 64.

Abitio, i. e. discessio; a going abroad, a leaving one's Home. Heaut. 1. 2. 16.

So itiones cerebræ. Phorm. 5. 7. 23.

Abligare patria bona; i. e. suavibus cibis consumere; to waste an Estate in Luxury, and the Gratification of our Appetites. Eun. 2. 2. 4.

Abradi, per vim austri. Phorm. 2. 1. 19.

Absente nobis, pra nobis absentibus. Eun. 4. 3. 7. Sic Plaut. Amph. 2. 2. 192. Non bis praesente, i. e. do sharing of.

Absolvere hominem, dimittere; to discharge, satisfy, pay off. Adelph. 2. 4. 13. & 18.

Abstergere vulnera, ab abstergo, non abstergo, metri causâ. Eun. 4. 7. 9.

Absumi cura et sumptu, confici, perdi; to pine away, to be the Prey of. Phorm. 3. 5. 26.

Abundare amore, superfluere; eo quod ames; to be beyond measure fortunate in the Enjoyment of what we love. Phorm. 3. 32.

Abutu operam; to misemploy, or lose one's Time and Labour. Andr. Profl. 5. 2. m. 10. Abcessit haud invito ad aures mihi sermo tuus, bu es haud invititus sermone tuum audivi; I have heard with pleasure the Speech you made. Hec. 3. 5. 32.

Accedere ad genua; to beg in a suppliant manner. Hec. 3. 3. 18.

Accidit in te vere issue verbum; then mighte you with justice have applied this Expression to yourself. Andr. 5. 3. 14.

Accipere conditionem; to accept of, or submit to a Proposal. Andt. 1. 1. 52. Aliquet bene et prolixie; to entertain frankly, and at a great Expence. Eun. 5. 10. 34. Quid aliorum atque ego feci; to take a thing otherwise than I intended. Ibid. 1. 2. 2. Amorem suum aliter atque est, i. e. aliter de amore suo atque est sentire; to be mistaken in what regards the Person we love. Heaut. 2. 2. 23. Omnia magis ad contumeliam; to be more apt to be affronted. Adelph. 4. 3. 15. Auribus, audire; to bear. Hec. 3. 3. 3. *ibidem*.

Accipi indignis modis, i. e. tractari; to be used ill. Adelph. 2. 1. 12.

Accurare res cautius, prolixare. Hec. 4. 5. 12.

Actum est; a proverbial Expression denoting Despair. Andr. 3. 1. 7. Eun. 1. 1. 9. & 5. 6. 15. Heaut. 3. 1. 47. & 3. 3. 23.

Adelph. 3. 2. 27.

Actum agam; I shall labour in vain. Adelph. 1. 2. 2. 24.

Actatum, i. e. confessim, tuleriter. Adelph. 4. 4. 24.

Ad, comparationem significat. Eun. 2. 3. 69. & 4. 4. 14.

Ad, pro apud. Heaut. 3. 3. 43. Phorm. 4. 2. 8.

Ad ingenium rursus redire; to come to one's self, to assume his proper Character. Adelph. 1. 1. 46. Hec. 1. 2. 38.

Ad paucia ut redeam; formula compendio rem narrare volentis. Phorm. 4. 3. 43.

Ad rem redire, i. e. ad negotium, quo devegitur. Adelph. 2. 1. 31. Heaut. 2. 3. 78.

Ad rem (subaudiens faciendam) aliquantum adividior; inclined to be covetous. Eun. 1. 2. 51.

Ad restum mihi res rediit; threatens me with Ruin. Phorm. 4. 4. 5.

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- Ad scopulum e tranquillo inferre; from a state of Security to plunge into Misery. Phorm. 4. 4. 8.
 Advenandum canes, pro venatici; Hunting-Dogs. Andr. 1. 1. 30. So. Virg. Eun. 9. 648. Ad limina custos, for janitor. Adhibere plus paulo; to be in bis. Cups. Heaut. 1. 3. 8.
 Addere animum alicui; to encourage, rouse, &c. Heaut. 3. 2. 31. i. c. adducere. Adductum curare aliquem, i. e. adducere. Andr. 4. 2. 1. 1. 12. Adduci, impelli, persuaderi. Phorm. 5. 2. 16. Adco, res credit, vel, reddit, pro ad id, &c. Heaut. 1. 1. 61. Phorm. 1. 2. 5. & 1. 3. 1.
 Adhuc, pro ad hoc tempus. Adelph. 4. 4. 11. & 21.
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 Adimere spem; to deprive one of hope. Andr. 2. 1. 5. Metum; to remove one's heart. Andr. 2. 2. 2. Curam argentariam; to free from a concern begg to procure money. Phorm. 5. 5. 46. i. 1. 10. oga super crux. Adjumentinibus hil aerat ad pulchritudinem; where were no ornaments of Dress, &c. to set off her Beauty. Phorm. 1. 2. 55. et al. Adjungere sibi aliquem beneficium; to lay one under an Obligation, to gain one's Good-will, &c. Adelph. 1. 1. 47. et al. 10. Adiutare sancte; to protect or rescue solemnly. Hec. 2. 2. 26. Aicui per omnes Deos; to take all the Gods, to witness. Andr. 4. 2. 11.
 Adjutare funus. Phorm. 1. 2. 49. The same that in Andr. 1. 1. 83. is expressed by una entaro funus. Adjutare, alias onera, pro aliis onera portantes. Hec. 3. 2. 24.
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 Adsumulare seductum; to put on an Appearance of Joy or Content. Heaut. 5. 1. 13. Adrena, anas; an old Woman, Foreigner. Heaut. 1. 1. 44.
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 Adventi, pro adventus. Phorm. 1. 3. 2. Vide Voss. de Anal. 1. 2. 17.
 Adversari, pro adversum esse alicui. Andr. 1. 1. 37. Eun. 2. 3. 33. Hec. 2. 1. 5.
 Advocatum venire alicui; to be one's Council. Adelph. 4. 5. 43. uti cunctos.
 Adversa veruna; Adversity. Phorm. 1. 5. 12. et al. 1. 1. 13. et al. 1. 1. 14. et al. 1. 1. 15. et al. 1. 1. 16. et al. 1. 1. 17. et al. 1. 1. 18. et al. 1. 1. 19. et al. 1. 1. 20. et al. 1. 1. 21. et al. 1. 1. 22. et al. 1. 1. 23. et al. 1. 1. 24. et al. 1. 1. 25. et al. 1. 1. 26. et al. 1. 1. 27. et al. 1. 1. 28. et al. 1. 1. 29. et al. 1. 1. 30. et al. 1. 1. 31. et al. 1. 1. 32. et al. 1. 1. 33. et al. 1. 1. 34. et al. 1. 1. 35. et al. 1. 1. 36. et al. 1. 1. 37. et al. 1. 1. 38. et al. 1. 1. 39. et al. 1. 1. 40. et al. 1. 1. 41. et al. 1. 1. 42. et al. 1. 1. 43. et al. 1. 1. 44. et al. 1. 1. 45. et al. 1. 1. 46. et al. 1. 1. 47. et al. 1. 1. 48. et al. 1. 1. 49. et al. 1. 1. 50. et al. 1. 1. 51. et al. 1. 1. 52. et al. 1. 1. 53. et al. 1. 1. 54. et al. 1. 1. 55. et al. 1. 1. 56. et al. 1. 1. 57. et al. 1. 1. 58. et al. 1. 1. 59. et al. 1. 1. 60. et al. 1. 1. 61. et al. 1. 1. 62. et al. 1. 1. 63. et al. 1. 1. 64. et al. 1. 1. 65. et al. 1. 1. 66. et al. 1. 1. 67. et al. 1. 1. 68. et al. 1. 1. 69. et al. 1. 1. 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- Argitare quid secum sedulo; to set bis Wits at work. Phorm. 4. 3. 10.
 Alicunde, i.e. ex aliquo loco. Andr. 2. 4. 3.
 Alienare aliquem; to cast one off. Heaut. 5. 2. 26.
 Alieno esse animo ab aliquo; to have an Aversion to any one. Adelph. 5. 2. 40.
 Alliorum accipere quid, i.e. in aliam partem. Eun. 1. 2. 2.
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 Altercari cum aliquo; to have words, to fall out with one. Andr. 4. 1. 29.
 Amantes graviter sibi dāri uxorem ferunt; Lovers desire to choose for themselves. Andr. 1. 2. 17.
 Amantium ira amoris integratio est; the falling out of Lovers is the renewal of Love. Andr. 3. 3. 23.
 Amabo; pray. Eun. 1. 2. 50. & 70. & 5. 1. 22. Heaut. 2. 2. 24. Hec. 5. 2. 9.
 Vide Voss. de Anal. l. 1. c. 1.
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 Ampliores iræ, i.e. vehementiores, graviores. Hec. 3. 1. 9.
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 Animo suo morem gerere; to gratify his Resentment. Andr. 4. 1. 17.
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 Annis obitus; old. Eun. 2. 2. 5.
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 Arbitrum quemvis cedo; choose some one to judge betwix us. Adelph. 1. 2. 43.
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 1. 1. 79. *Eun.* 2. 2. 28.
 Beatus palam; *evidently happy*. *Phorm.* 1.
 3. 17.
 Bellissimum; *the choicest*, *most*, *delicious*.
Adelph. 4. 2. 51.
 Bellua, *de nomine*. *Phorm.* 4. 2. 11. *Eun.* 4.
 4. 37.
 Bene facis, *approbat*. *Adelph.* 4. 3. 10. &
 5. 7. 13. *benignus*, *benignus*, *benignus*, *benignus*
 Beneficii immemor; *one forgetful of Favours*.
Andr. 1. 1. 17.
 Bene sit tibi, valedicentes, *eu* *bene* *prestantis*
in ingressu. *Phorm.* 1. 1. 101. *ev* *minim*
 Benigne præbere; *to give liberally*. *Hec.* 4.
 6. 2.
 Benignis dicas; *you are very good*. *Phorm.*
 5. 7. 62.
 Blande dicere; *blanda verba*, *lequi*, *affabilis*
esse; *to be complaisant*, *or smooth-speaking*.
Adelph. 5. 2. 24.
 Bona verba, *quæsio*; *sofily*, *pray*. *Andr.* 2.
 2. 30.
- C
- Adaverosa facie; *with his gruffly Pout*.
Hec. 3. 4. 27. *ad*, *avulsa*, *morsu*
 Cædere sermones, *pre* *frequent*, & *pluri-*
num loqui; *to chat*. *Heaut.* 2. 2. 1.
 Cæterarum rerum solem, *i. e.* *quantum*
ad ceteras res attinet; *equally thoughtless*
in your other Concerns. *Adelph.* 4. 5. 63.
 Calamitas

IX N E D I E N X

- Cadmitas, *pro quo vis* *damno & pernicie.*
 Eun. 1. 1. 34.
- Caleces aduersus stimulum; *to kick against the Prick.* Phorm. 1. 2. 28.
- Calebus insultare fores; *to kick at the door with one's Heels.* Eun. 2. 2. 54.
- Capere ex prædiis; *to make off one's Farms.*
 Adolph. 5. 2. 6. Inimicitias ob aliquem; *to get ill will in any one's account.* Ibid. 2. 2. 23. Laborare; *to endure, suffer, so much disquiet.* Andr. 3. 2. 29. Aliquem generauit; *to choose him for a Son-in-Law.* Hec. 103. 2. 9. Inimicos mihi omnes homines; *to make all the World my Enemies.* Andr. 4. 2. 12. Rationem, i.e. invenire. Heaut. 3. 2. 6.
- Capitalia flagitia; i.e. pena morte digna; *capital Crimes.* Adolph. 4. 7. 5.
- Capitis periculum adire; *to expose even one's Life to hazard.* Andr. 4. 1. 54.
- Capitis res non agitur, sed pecuniae; *it is not a matter of Life and Death, but only of a little Money.* Phorm. 4. 3. 26.
- Capite quenquam statuere in terram; *to dash one's Head against the Ground.* Adolph. 3. 2. 18.
- Capitulum lepidissimum, blandientis. Eun. 3. 3. 25.
- Captare consilium cum aliquo; *to project in concert with one.* Andr. 1. 1. 143. & 2. 4. 1.
- Capta e Caria, i.e. capta & hoc delata e Caria. Heaut. 3. 3. 47.
- Captus est, proverbis infar. Andr. 1. 1. 55.
- Caput huic rei est, i.e. negotii præcipuus auctor; *the Contriver.* Andr. 2. 6. 27.
- Carere culpa; *to be without fault.* Hec. 4. 14. 41. Patria; *to be an Exile from one's native Country.* Heaut. 1. 1. 35.
- Caleseere, i.e. amore exardescere, inflammatio. Eun. 1. 2. 5.
- Callide intelligere; quid, i.e. penitus, perfecte scio; *I understand perfectly well.* Heaut. 3. 2. 37. Adelphi. 4. 1. 17.
- Canes, ad venandum; pro venatici. Andr. 3. 3. 30.
- Canis, corvum. Eun. 4. 7. 33.
- Cantare alicui mores meretricum, i.e. impudenter, frequenter eloqui, ut cantores repetere cantica solent. Heaut. 2. 2. 19.
- Cantilenam eandem canis; *the same Story over again.* Phorm. 3. 2. 10.
- Castigare aliquem, i.e. irrepare, reprehendere. Heaut. 3. 3. 31.
- Catus, pro prudenti, vel acuto & sagaci. Andr. 3. 2. 14.
- Cavit ipsius sibi loco; *he takes care to secure a retreat to himself.* Eun. 4. 7. 12.
- Causam accipere; *to admit of a Plea.* Hec. 1. Ptol. 47. Admetre; *to remove what gives*
- occasion to any thing. Andr. 5. 1. 18. Hec. 4. 4. 58. Capere; *to find a pretence.* Andr. 1. 3. 3. Defendere; *to defend, or excuse one.* Phorm. 1. 5. 36. Dicere, i.e. Excusationem affecti. Phorm. 1. 5. 42. O-rare; *to plead in any Cause.* Ibid. 62. Re-perire; *to find an excuse.* Ibid. 4. Suspi-car; *to guess the reason.* Hec. 4. 1. 25. Tradere adversariis, i.e. item, controversial; *to give up the Cause to his Adversary.* Phorm. 1. 5. 7.
- Causas fingere, i.e. excusations. Eun. 1. 2. 58.
- Causa liberali assero illam manu; *I claim her by an Action of Freedom.* Adolph. 2. 1. 40.
- Cautio est, pro cautione opus est, cavendum est. Andr. 2. 3. 26.
- Celare orata alicuius; *to conceal a thing at one's Request.* Hec. 4. 1. 60.
- Celatus amor; pro teatus & absconditus. Andr. 1. 1. 105.
- Celerē consilium reperire; *to find some expedient quickly.* Phorm. 1. 4. 1.
- Censes faceret, pro num censes facturum illum esse? *Would be do it, think you?* Andr. 3. 3. 46.
- Cepisti duram provinciam; *you have taken a hard Task in Land.* Phorm. 1. 2. 23.
- Cerebrum dispergere; *to dash one's Brains out.* Adolph. 3. 2. 9.
- Ceta ac clara affirre cuiquam; *to bring a just and exact account of a thing.* Hec. 5. 3. 2.
- Certe, pro saltem. Andr. 4. 1. 17.
- Certem est, pro decrevi, constitui. Andr. 2. 1. 13. Eun. 1. 2. 108. Adolph. 4. 6. 6.
- Certe hercle; *why sure.* Andr. 3. 2. 15.
- Certum scire, pro certo; *to know for certain.* Eun. 5. 3. 12.
- Chremi, pro Chremis in genitivo. Andr. 2. 2. 31. Vide Voss. 1. 2. de Anal. cap. 9.
- Cicatrices suas ostendere; *to boast of his Scars.* Eun. 3. 2. 29.
- Cilicia; *a Region of Asia Minor, bordering upon Syria.* Phorm. 1. 2. 16.
- Circumcursa hac illac; *set about it how you will.* Heaut. 3. 2. 1.
- Circaumiri, pro decipi. Phorm. 1. 3. 9.
- Circuitione uti; *to use long round-about Speeches.* Andr. 1. 2. 28.
- Clam te non est, pro non nescis; *you are not ignorant.* Andr. 1. 5. 53. Clam omnes, clam patrem; *without the privy of any, without my Father's knowledge.* Hec. 3. 3. 36.
- Clamare alicui de via; *to bawl out to one from the Street.* Andr. 3. 2. 11.
- Clanculum mordere; *to undermine, to revile clandestinely.* Eun. 3. 1. 21.
- Clanculum patres, i.e. clan patribus, vel patribus ignari. Adelphi. 1. 1. 27. Ita patrum etiam cum causa constitutus, Ovid. Trist. 3. Elag. 1. *Nique palam, &c.*

Claudier

- Claudier tibi ullum commodum in me nolo ;
I would not willingly be a hindrance in any
thing that may tend to your benefit. Andr.
3. 3. 41.
- Clementi animo esse ; to be of a Temper mild
and indulging. Hec. 3. 5. 22.
- Clementem vitam urbanam sequi, i. e. quo
clementes facit. Adelph. 1. 1. 17.
- Coacta ingratissi ; compelled by Necessity, and
in contrariety to her natural Disposition.
Heaut. 3. 1. 37.
- Coactus malo ; obliged to it through an awe
and dread of Punishment. Adelph. 1. 1.
44.
- Cœna dubia ; an Entertainment, where the
Variety is such, that one is at a loss what to
choose. Phorm. 2. 1. 28.
- Cœnam dare alicui ; to entertain one as suppers,
Heaut. 3. 1. 47.
- Cœsia virgo ; A grey-eyed Girl. Heaut. 5. 1. 50.
18. Ita homo cœsiius ; Hec. 3. 4. 26.
- Cœptat, as quid hic cœptat ? What is he con-
triving now ? Phorm. 4. 3. 21.
- Cogere copias in angustum ; to strain one's
beam in his Forces on every side. Heaut. 4.
1. 2.
- Cogitare modum benignitatis ; to fix the pro-
per bounds of Complaisance. Andr. 5. 1. 7.
- Cogitare cum animo ; to ponder a thing in
one's mind. Adelph. 3. 5. 55.
- Cogitata proloqui ; to say what one has pre-
par'd, to deliver a premeditated Harangue.
Phorm. 1. 5. 53.
- Cognitio inde facta est ; thence a discovery
was made. Hec. 5. 2. 16.
- Cognoscis unum, omnes nosci ; know one, and
you know all. Phorm. 1. 5. 35.
- Coitio prima est acerrima, i. e. congressus
primus & initium certaminis. Phorm. 2.
1. 32.
- Colaphis tuber est totum caput ; my Head is
all over swell'd with the Blows. Adelph. 2.
2. 37.
- Colere vitam inopem, i. e. pari. Heaut. 3.
1. 84.
- Colligere stipulam ; to gather bubble. Adelph.
5. 1. 62.
- Collaudare aliquem ; to heap Praises on one.
Adelph. 3. 4. 4.
- Column familiæ ; the prop, stay, or support
of the Family. Phorm. 1. 5. 57.
- Comiter quenquam adjuvare ; to serve one
kindly and as a Friend. Phorm. 3. 3. 4.
- Commeare in urbem, pro remeare, redire.
Hec. 1. 2. 100.
- Commerere, as quid commerui ? What's my
Offence ? Andr. 1. 1. 112.
- Commereri quidquam erga aliquem ; to de-
serve as one's bands. Hec. 3. 5. 36.
- Commeruisse culpam arbitrabitur ; he'll con-
clude you were in fault. Phorm. 1. 4. 29.
- Commeruit nullam culpam de his rebus ; if
no ways to blame in this affair. Hec. 4. 4.
9.
- Commemini si satis ; if I rightly rememb're
Phorm. 3. 2. 38.
- Commendo & committo me tua fidei ; I com-
mit myself to you, and confide in your Honour.
Eun. 5. 2. 47.
- Commissionator ; its proper Meaning explain'd
Adelph. 4. 9. 8. See the Notes living on
- Commissarium intrmittamus ; let him make
one among us, Eun. 3. 1. 52.
- Commissi, pro commissari. Eun. 5. 1. 16.
- Commoda evenire, to fall out fortunately, or
happily. Heaut. 4. 2. 7. Haud commode
finem orationi statuit ; it was not well in
him to lay a Restraint on your tongue. Hec.
1. 2. 29. Tam commode munquam dices
ut ; all these fair words shall never persuade.
Ibid. 33.
- Commodus commissator ; a welcome Guest,
whose coming is well acceptable. Adelph.
4. 9. 8. Commodus ligatus, qui libenter
alii obsequitur & prodest, quique moderatur
animo suo, ita, ne cuiquam molestus
& odiosus sit.
- Commoda mulier ; an agreeable kind of Wo-
man. Heaut. 3. 2. 10.
- Commodum famæ, i. e. utile. Hec. 4. 2. 9.
- Commoditus ; Ease, Goodness, Indulgence.
Adelph. 4. 5. 76.
- Commoditatibus onerate diem ; to make a
Day overflow with Blessings. Phorm. 5. 5. 2.
- Commonum reddem te ; I shall make you
tremble. Andr. 5. 2. 23.
- Commotus, pro perturbato & conterritus.
Andr. 5. 4. 35. Phorm. 1. 4. 6.
- Commovevi in re quadam ; to be infected with
any Vice. Andr. 1. 1. 67. Commovevi
in virgine ; to be charm'd with a Girl.
Eun. 3. 5. 19.
- Communia haec sunt. i. e., accidere omnibus
possunt. Phorm. 1. 5. 15.
- Communia amicorum inter se omnia sunt ;
among Friends all things are in common.
Adelph. 5. 1. 18.
- Communis corruptela liberum ; the common
Corruptor of our Children. Eun. 5. 1. 7.
- Commutare locum ; to go from one place to
another. Eun. 5. 6. 3.
- Commutare verba cum aliquo ; to have words,
to quarrel with one. Andr. 2. 4. 7. Phorm.
4. 3. 33.
- Comparare sua commoda ex alterius incom-
modis ; to aim at Success from the Ruin of
others. Ands. 4. 3. 3.
- Comparatum quam inique est ; how unjust is
the Custom. Phorm. 1. 1. 7.
- Comparere unciatim ; to save by little and
little. Phorm. 1. 1. 91.
- Complecti quenquam medium per rotundam
Person in one's Arms. Andr. 1. 1. 10.
- Compluria. Phorm. 4. 3. 6. Debaq. et alii,
terra

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- altera Non natus Latius; vōcē plurimū; item complurimū. Vid. A. Gell. 1. 15. 21.
 Complūstulos dīces. Diminutivū a complū-
 res. Hec. 1. 2. 102. 103. 104.
 Composito factum est; it was done by concert.
 Phorm. 4. 6. 29.
 Compositum, pro eo, quod est ornatum. Eun.
 1. 5. 4. 13.
 Componi neque potest inter eas gratia; nor
 can they be brought to live in good Under-
 standing. Hec. 3. 5. 29.
 Compotrix; a Pot-Companior. Andr. 1. 4. 5.
 Comprimere animam; to hold in his Breath.
 Phorm. 5. 5. 28. Comprimere manus, i.e.
 continere. Heaut. 3. 3. 29.
 Conari manibus pedibusque; to use one's ut-
 most Endeavours, to strive Tooth and Nail.
 Andr. 4. 1. 53.
 Conari quid fallaciæ; to be contriving some
 Mischiefs. Andr. 1. 2. 23.
 Concedere, absolvēre, praescribere, transire. Eun. 4.
 4. 39. Hec. 4. 2. 21. Concedere aliquod
 ex ore eorum; to withdraw and leave them
 by themselves. Heaut. 3. 3. 11.
 Conciverit irām hanc; bas rāis d all ibis Dis-
 turbance and Quarrel. Hec. 3. 1. 33.
 Conciliare pacem; to make up the Breach.
 Heaut. 5. 5. 2.
 Conclamatū est. Desperationis proverbium.
 Eun. 2. 3. 56.
 Conclusiōnē, prō conclusiōnē. Eun. 4. 3.
 25.
 Concordabis si cum illa; if you can but agree
 with her. Phorm. 2. 2. 86.
 Concrepuit ostium abs te; your Door opens.
 Phorm. 5. 4. 12.
 Condecorare ludos senicos; to encourage and
 adorn dramatik Shows. Hec. Prosl. 2. 37.
 Conditionem accipere; to accept of an Offer.
 Andr. 1. 1. 52. Conditionem hanc extra-
 rō ferre; to offer one's Daughter in Mar-
 riage to a Stranger. Phorm. 4. 1. 13.
 Conditiōne placita est; such condition that
 happens to please. Hec. 2. 1. 44.
 Conducere navem; to hire a Ship. Adelph.
 2. 2. 17.
 Conferunt suum animum alio; they look one
 for another. Heaut. 2. 3. 10. Conferunt
 confilii adolescentes; the young Sparks lay
 their Heads together. Ibid. 3. 1. 65. Adelph.
 3. 2. 1. Conferre exemplū; to take Ex-
 ample. Adelph 1. 2. 14. Conferre culpam
 in alium; to lay the Blame on another.
 Eun. 2. 3. 96. Conferre verba ad rem;
 to proceed from Words to Actions. Eun. 4.
 6. 5.
 Conscindere pacem patris in leges suas, i.e.
 patris; to make peace with his Father on
 his own Terms. Heaut. 5. 2. 45. Conscindere
 argētūm; to spend or squander away Mo-
 ney. Phorm. 5. 4. 11. Conscindere ouptias;
 to work out a Wedding. Andr. 4. 1. 51.
 Conscindere pauxillūtūlū mūrthorūm; to
 make up a small Account of Money. Phorm.
 1. 1. 4.
 Confectus cura; overwhelm'd with Anxiety.
 Andr. 2. 1. 56.
 Confidens; a Man of Resolution and Firmness.
 Andr. 5. 2. 14. Phorm. 1. 2. 73.
 Confidenter restare alicui; confidently to op-
 pose any one. Heaut. 5. 3. 6.
 Contingere fālsas cācas ad discordiam; to
 seize groundless Pretences for a Separation.
 Hec. 4. 4. 71.
 Confit hoc quod volo; this succeeds to my
 wish. Adelph. 5. 6. 23.
 Conflictari clīm ingēniis mālis; to encounter,
 to be conversant with Men of vicious Cha-
 racters. Andr. 1. 1. 66.
 Confore spero; I hope to see all succeed.
 Andr. 1. 1. 140.
 Confutare quēm verbis; to cut-better any
 one. Phorm. 3. 1. 13. Confutare dictis;
 to give one a Lecture. Heaut. 5. 1. 76.
 Conglutinare metrēticos amores nuptiis; to
 cement shameful Intrigues by a lawful Mar-
 riage. Andr. 5. 4. 10.
 Conjicere se continuo intro, i.e. celeriter in-
 tro recipere se. Heaut. 2. 2. 36. conjicere
 in pēdes, i.e. fugere; to take to the Hills.
 Phorm. 1. 4. 13. Conjicere se in malum;
 to plunge one's self into Misfortunes. Hec. 1.
 2. 57. Conjicere aliquem in latitādē,
 i.e. repentina lātītia afficere. Heaut. 2.
 2. 51. Conjicere aliquem in nuptiis;
 precipitate ēne into Wedlock. Andr. 3. 4. 23.
 & 3. 5. 14.
 Conjicere aliquid, i.e. conjectura assequi di-
 vinare. Phorm. 1. 3. 14.
 Conjugalis amoris commoda. Heaut. 2. 3.
 12.
 Conjugio liberali & consuetudine devincti
 multi juvenes ē malis, i.e. libidinem co-
 no sese emergunt. Andr. 3. 3. 28, 29, 30,
 &c.
 Collocare filiam cum aliquo; to match one's
 Daughter with any Person. Phorm. 4. 6.
 33.
 Conloqupletare se; to enrich one's self. Heaut.
 2. 2. 17.
 Corradere munus; to Scrape together for a
 Present. Phorm. 1. 1. 6. Corradere vas;
 vestimentum, omnia; to heāp all together,
 Dīsbei, Garments, &c. Heaut. 1. 1. 89.
 Consciam esse sibi, in bonam pārtem. Eun.
 1. 2. 119.
 Conscindere capillo aliquem; to drag one by
 the Hair of one's Head. Eun. 4. 3. 4.
 Consecuta est matrem. mores ex ægritudine;
 the Mother died of Grief. Phorm. 4. 6. 23.
 Considerare secum in animo vitam alicuius;
 to consider with himself one's Way of Life.
 Heaut. 2. 3. 5.
 Consilium non est; that's no: my Design. Hec.

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3. s. 44. Consilium minuere ; to alter one's Purpose. Ibid. 4. 3. 10. Consilium cognoscere ; to see into one's Design, or Project. Andr. 1. 1. 23. Consilium expudiare ; to drop a Project. Ibid. 4. 4. 12. Consilium intendere ; to form a Project. Ibid. Consilium consumere ; to put a Design in execution. Ibid. 1. 1. 133. Consilium captare cum aliquo ; to take Counsel with any one. Ibid. 143. Consilium expetere ; to sue for Advice. Ibid. 2. 1. 21. Consilium lequi ; to follow one's Advice. Phorm. 2. 3. 21. Consilio nihil quit consistere pectore ; I can come to no Resolution. Adelph. 4. 4. 4. Consilii locum non habeo ; I'm in no Condition to give Advice. Andr. 2. 1. 22. Consilio huic palmam do ; this I look upon as a Master-piece of Art. Heaut. 4. 2. 32. Consilio alicuius quid prospicere ; to settle or manage Matters by any one's Advice. Hec. 4. 1. 46. Consilio amorem missum facere ; to get the better of Love by Thought and Reflection. Ibid. 3. 3. 48. De consilio alicuius facere ; to be determined by any one's Advice. Phorm. 3. 1. 17. Consilia mihi jam sunt corde instructa ; all my Measures are settled. Phorm. 2. 1. 7. Consilium cum re simul amisti ? Have you lost your Understanding, as well as your Estate ? Eun. 2. 2. 10. Consiliis alienis impeditur ; to be in Perplexity from following another's Advice. Andr. 3. 5. 11. Consistere, i. e. audacter & constanter stare. Adelph. 2. 1. 2. Conspectum alicuius vereri ; to be afraid to be seen by one. Phorm. 2. 1. 1. Neque in conspectum mihi prodit ; nor does he offer to come near me. Ibid. 2. 2. 3. Conspicor cur te in his regionibus ? How come I to see you in this Quarter ? Eun. 5. 10. 13. Constabilire rem suam ; to improve one's Estate. Adelph. 4. 8. 9. Constituero, i. e. horam adventus dixero. Heaut. 4. 3. 4. Constringere aliquem quadrupedem ; to bind one Hand and Foot. Andr. 5. 2. 24. Confusacere, pro assuefacere. Adelph. 1. 1. 29. Confuscerere aliqui ; to have an Attachment to one. Adelph. 4. 5. 32. Confuscerere cum aliqua ; to have an Affair with one. Phorm. 5. 5. 33. Quicunq; confusisset tot annos ; whom he had loved so many years. Hec. 4. 1. 40. Consuetudo, pro notitia, commercio, vel familiaritate cum muliere. Andr. 1. 1. 83. & 2. 6. 8. Consuetudo quotidiane vita, cuiusque ingenium ut sit, declarat maxime ; one's daily Course of Life gives the true In-
- sight into their real Inclinations and Character. Heaut. 2. 2. 42. A tiv Consulere in longitudinem ; to provide against future Contingencies. Heaut. 5. 2. 10. Consumere consilium ; to put a Project in Execution. Andr. 1. 1. 133. Contaminare hoc gaudium ægritudine aliquæ ; to blight one's present Happiness by some Disaster. Eun. 3. 5. 4. Contegere injuriam factam alicui ; to bide a Wrong offer'd to one. Hec. 3. 3. 41. Contemnere consilium suum ; to reject a Resolution taken. Hec. 3. 2. 15. Conterere operam frustra ; to waste one's Time, or Labour to no Purpose. Phorm. 1. 4. 32. Conterare vitam atque ætatem in querendo ; to wear out one's Life and best Days in amassing Riches. Adelph. 5. 2. 16. Continere optime (secretæ) ; to be good at keeping a Secret. Eun. 1. 2. 23. Continere se ferè ruri ; to keep almost always in the Country. Phorm. 2. 2. 17. Contortor legum ; a Perverter of the Laws. Phorm. 2. 2. 27. Contra, pro vicissim. Andr. 1. 1. 25. Contra infideli alicui ; to countenance one. Hec. 1. 1. 13. Contra gratiam referre ; to return the favour. Hec. 4. 2. 6. Contumeliam facere alicui ; to offer an Affront to one. Eun. 5. 2. 27. Contumeliam insignem in se accipere ; to submit to or put up a gross Affront. Eun. 4. 7. 12. Centumeliosius facta injuria, i. e. majore contumelia ; an outrageous Insult. Phorm. 2. 2. 1. Conturbare omnes rationes ; to disconcert all one's Measures. Eun. 5. 2. 29. Convafare aliquid ; to scrape what one can together. Phorm. 1. 4. 13. Convenienter numerus ; 'twill be found the exact Sum. Phorm. 1. 2. 3. Convenientum nec inter nos posthac arbitròr ; nor have any Hopes that we shall hereafter live in Harmony. Hec. 4. 4. 37. Non convenient hæc fratri mecum ; in this my Brother and I differ widely. Adelph. 1. 1. 34. Convenienter bene inter eas ; they agreed mighty well. Hec. 1. 2. 103. Convenient in me quidvis harum rerum, pro apte in me quadrat ; any of the Names, &c. may be justly applied to me. Heaut. 5. 1. 3. Convenientre aliquem ; to meet with, or find one. Andr. 2. 2. 31. Eun. 2. 2. 3. Convenientum esse aliquem expetere, pro expetere convenire. Hec. 4. 5. 1. Convicuum facere ante ædes ; to raise a Disturbance before the Door. Adelph. 2. 1. 26. Convivam sibi aliquem abducere ; to invite one to, or to seize his Company at Supper. Eun. 2. 1. 17. Convivium

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Convivium de die apparare ; to prepare a repast in the Morning. Adelph. 5. 7. 8. Convivium libere agitare antiqua consuetudine ; to enjoy the same free merry Meetings as of old. Hec. 1. 2. 18.

Convolat populas ; the People flock together. Hec. Prol. 2. 32.

Convoltam me domum ; I'll go home. Adelph. 2. 4. 22.

Copia, pro facultate. Andr. 2. 1. 20. Eun. Prol. 21. Heaut. Prol. 28. & 2. 2. 87.

Copias alias querere, i. e., aliud consilium, auxilium. Heaut. 5. 1. 54.

Corporis habitudo ; plight of Body. Eun. 2. 2. 11.

Corrigere peccatum ; to give satisfaction for a Fault. Adelph. 4. 3. 2.

Corripere se se intro ; to rush hastily into a House. Hec. 3. 3. 4. Corripuit se ad fidem ; ran hastily into her Daughter's Chamber. Ibid. 4. 1. 3.

Corrumptitur predium ; Dinner is spoiled. Adelph. 4. 2. 29. Ne corrumptantur pisces mihi cautio est ; I must take care that the Fish be not spoiled. Adelph. 3. 4. 58.

Corruptela communis liberorum ; the common Corruptor of our Children. Adelph. 5. 1. 7.

Crasius, i. e. ventricosus. Hec. 3. 4. 26.

Credo. Ironice. Eun. 5. 2. 23. Crede hoc meæ fidei ; trust me, believe me for once.

Eun. 5. 2. 59.

Credas, pro credas. Phorm. 5. 7. 4.

Credere, i. e. committere. Andr. 1. 5. 38.

Eun. 1. 2. 48. & 3. 1. 12. & 5. 2. 59.

Creditit sibi id negotii dari solum ; imagined it was his only Task. Andr. Prol. 2.

Crescendi copiam dare ; to encourage. Heaut. Prol. 28.

Crimine se expedire ; to clear one's self from Suspicion. Hec. 4. 5. 29. Hera in crimen veniet ; my Mistress will be blam'd. Hec. 3. 1. 55.

Criminari quem alicui ; to accuse one Person to another. Eun. 5. 2. 16.

Crucem in malo querere ; to hazard one's Neck. Phorm. 3. 3. 11.

Cruces, pro meretricibus quæ animos amatorum execruciant. Eun. 2. 3. 9.

Cruciati exquirere quidquam ; to extort a Confession by the Rack. Hec. 4. 6. 7.

Cuditetur istæ in meis faba ; my bones will pay for all. Eun. 2. 3. 89.

Cudere, argentum ; to coin, to contrive to get Money. Heaut. 4. 3. 18.

Culpam in te transferet ; he'll lay all the Blame upon you. Andr. 2. 3. 5. Verum ne post culpam conferas in me ; but don't afterwards lay the Blame upon me. Eun. 2. 3. 96. Culpam a me hanc esse procul ; that there is no Rereach on my side.

Adelph. 3. 2. 50. Non mea opera neque culpa evenit ; it happens not through me, nor by any Fault of mine. Hec. 2. 1. 31. Quidquid hujus factum est, culpa non factum est mea ; whatever has happened here in this Affair, is through no Fault of mine. Eun. 5. 6. 10. In culpa non est ; he's not to blame. Hec. 4. 4. 78. Culpæ est penes te ; the Fault is wholly yours. Hec. 4. 1. 20. In te sola omnis culpa, haeret ; no Creature is to be blam'd but yourself. Ibid. 2. 1. 32.

Culpam meritum esse illum ; that he is biggly to blame. Phorm. 5. 7. 25. Nullam de his rebus culpm commeruit tua ; your Wife is no way to blame in the Affair. Hec. 4. 4. 9. Culpm in se admittere. Phorm. 1. 5. 40. Culpa est ignoscenda ; the Crime is not wholly unpardonable. Phorm. 5. 7. 25.

Cum maxime volo ; I desire of all Things. Heaut. 4. 4. 40.

Cupere alicui, i. e. bene velle ; to wish well to one. Andr. 5. 4. 2.

CURA. Curam argentariam admitere ; to deliver one from the Anxiety of procuring Money. Phorm. 5. 5. 47. Cura ex corde excedit ; my Heart is eased of all Care. Hec. 3. 2. 12. At cura quotidiana haec non augerent animum ; I should not have suffered under this hourly and perpetual Anxiety. Phorm. 1. 3. 8. Cura sele expedivit ; was released from all Care. Ibid. 5. 3. 4.

Cura conlectus ; overwhelmed with Anxiety. Andr. 2. 1. 5. Cura & sollicitudine aliquem afficere ; to bring Care and Anxiety upon one. Phorm. 2. 3. 1.

Curare una funus ; to join with, &c. in providing for the Funeral. Andr. 1. 1. 81.

Curasti te molliter ; thou hast ear'd for thyself delicately. Adelph. 4. 8. 1.

Curatura, pro cura. Eun. 2. 3. 24.

Curemus æquam uterque partem ; let each take care of what he ought. Adelph. 1. 2. 50.

Curriculo percurre ; run in all haste. Heaut. 4. 4. 11.

Cursitare sursum deorsum ; to be running frequently up and down. Eun. 2. 2. 47.

Cursum insitueré ; to be in haste. Phorm. 5. 5. 8.

Cultus, pro paedagogo. Phorm. 1. 5. 57.

Cyathos sorbilare ; to drink off à Glais surely. Adelph. 4. 2. 52.

D.

DA locum melioribus ; give place to your Letters. Phorm. 3. 2. 47.

Dabit hic alicuem verbam denuo ; he'll raise some new Disturbance again. Eun. 5. 2. 60.

DARE auctoritas et autoritas suæ missas.

I N D I E X.

- Dare iurandum; to offer the sanction of an Oath. Hec. 4. 4. 75.
- Dabo, pro dicam. Heaut. Procl. 10. Phorm. 5. 5. 38.
- Dabo effectum, pro efficiam. Eun. 2. 1. 7. Andr. 4. 2. 20.
- Damno auctum esse; to have an Expence brought on one. Heaut. 3. 3. 15.
- Damnum aut malum dare; to do a Mischievous or Injury to another. Andr. 1. 1. 116.
- Dare virginem nuptum; to give a Girl in Marriage. Andr. 2. 1. 1. Dare alicui in manum; to give into one's Hand. Andr. 1. 5. 63. Di date facultatem pariundi; grant Heaven a safe Delivery. Andr. 1. 4. 5.
- Dare aliquem præcipitem in pistrinum jure, injuria; to send one right or wrong to the Work-house. Andr. 1. 3. 8.
- Dare bibere alicui, quod iussum est; to offer one a Draught prescrib'd for him. Andr. 3. 2. 4. Dare operam obstinate; to be earnestly bent upon a Thing. Ibid. 1. 5. 9.
- Dare aliquid inventum; to contrive, or hit upon a Project. Ibid. 4. 1. 60. Dare effectum; to do one's Business effectually. Eun. 1. 1. 7. Incentum dare; to rouse, or inflame one. Phorm. 5. 6. 18. Soler-tem aliquem dare in aliqua re; to promise for one's Skill in any thing. Eun. 3. 2. 25. Dare se in clientelam ac fidem; to put one's self under the Protection and Patronage of another. Eun. 5. 9. 9. Dare aliquem exornatum atque depexum; to drub and curry one's Hide for him. Heaut. 5. 1. 77.
- Dare gladiatores; to exhibit a Combat of Gladiators. Hec. Procl. 2. 32. Dare mutuum quid; to lend a Thing. Heaut. 3. 3. 40. Dare operam amori; to give up one's Mind to Love. Ibid. 1. 1. 58. Dare operam opere maximo; to be extremely anxious and desirous to do a Thing. Phorm. 4. 6. 33. Dare ad languorem; to fatigue, or make one faint. Heaut. 4. 5. 3. Dare palmam consilio cuidam; to regard at a Master-piece of Art. Ibid. 4. 2. 31. Dare quid paternum; to learn of one's Father. Adelph. 3. 5. 4. Dare partes alterius alicui; to give to one a part that properly belongs to another. Heaut. Procl. 1. Dare argentum alicui ad præstitutum; to pay at the time fixed. Phorm. 3. 2. 39. Dare Poetæ copiam crescendi; to encourage a Poet to write on. Heaut. Procl. 28.
- Dare primam mammam; to be the first that suckles one. Adelph. 5. 7. 18. Legibus daturum penas dices; the Law, you'll say, will punish him. Phorm. 4. 3. 22. Dare cautim ac paulatim; to give cau-
- tiously and sparingly. Heaut. 4. 7. 29. Dari tibi in manum quid vis? what would you demand now? Phorm. 4. 3. 29. Dare in sumptum; to give as Pocket Money, to spend, to be laid out, &c. Adelph. 3. 4. 7. Dare signum militibus; to give the signal, &c. Eun. 4. 7. 11. Dare silentium; to be silent, to attend with Silence. Hec. Procl. 2. 47. Dabo supplicium illi de me; I'll revenge his Wrongs upon myself. Heaut. 1. 10. 86. Da hanc veniam mihi; yield to me in this, grant me this Favour. Hec. 4. 2. 29. Date mihi hædæ; for this Day be directed by me. Adelph. 5. 1. 52.
- Datum est istuc mihi; that's remarkably my case. Eun. 3. 1. 5. In servitatem pauperem ad item dari; that being poor, and married into a rich Family, she would be rather a Slave than a Wife. Phorm. 4. 3. 48.
- Davus sum, non Oedipus; I'm a Man of plain Sense, no Excuser of Riddles. Andr. 1. 2. 20.
- De via clamare alicui; to call to one from the Street. Andr. 3. 2. 11.
- De industria sacere; to do a Thing by Preme-ditation and Concert. Andr. 4. 5. 56.
- Decidere de magna spe; to fall from high Hopes. Heaut. 2. 2. 9.
- Deducere cibum alicui; to stint one in his Meats. Eun. 2. 3. 23.
- Deducere uxorem domum; to marry. Hec. 1. 1. 5. Illam deductum iri domum in cubiculum sine tua opera; that without any care on your side, she would be miraculously convey'd into your Bed-Chamber. Adelph. 4. 5. 60.
- Defendere summam vi quempiam; to defend, or support to the utmost of one's Power. Adelph. 3. 5. 47.
- Defensorem quemquam parare; to pitch upon one as a Champion or Defender. Eun. 4. 6. 32.
- Deservisse jam adolescentiam sperabam; I was in hopes that the high Tide of his Youth was now over. Adelph. 1. 2. 72.
- Desfiscar neque usque adeo experiri; nor will I cease trying every Method I can think of. Phorm. 4. 1. 23.
- Defraudans suum genium; denying himself every Indulgence. Phorm. 1. 1. 10.
- Defunctus jam sum; I now go off with Applause. Eun. Procl. 15.
- Defunctum utinam hoc sit; I heartily wish it may end here. Adelph. 3. 5. 63.
- Defungi in hac re cupio; I wish indeed that here bis Follies may end. Phorm. 5. 7. 32.
- Degere perpetuum diem in lætitia; to spend the whole Day pleasantly. Adelph. 4. 1. 6.
- Dejerare perfancte; to swear solemnly. Hec. 4. 6. 5.

I N D E X.

- De illo hercule grege est ; he too is one of the Gang. Adelph. 3. 3. 8.
- De improviso objicitur mihi malum ; the Mischief comes unexpected, unforeseen. Adelph. 4. 4. 1.
- De improviso interventum est mulieri ; we came unexpectedly upon the Woman. Heaut. 2. 2. 40.
- De integro pro denuo. Andr. Prel. 26.
- De integro cui est potestas consulendi quid velis ; who have it still in your Power to resolve on what pleases you best. Phorm. 1. 3. 22.
- Deleco ex animo omnes mulieres ; I banish all other Women from my Heart. Eun. 2. 3. 5.
- Delibutum gaudio aliquem reddere ; to plunge one into a Sea of Joy. Phorm. 5. 5. 16.
- Deludere aliquem dolis ; artfully to over-reach one. And. 3. 4. 4.
- Demensum ; a Servant's monthly Allowance in Bread-Corn. Phorm. 1. 1. 9.
- Demulcere alicui caput ; to stroke one's Head. Heaut. 4. 4. 14.
- Demum, pro denique. Andr. 4. 1. 61.
- Dentes labe facere cui ; to dash out one's Teeth. Adelph. 2. 2. 35.
- Deorum vitam adipisci ; to arrive at a more than human Happiness. Heaut. 4. 2. 15.
- Deo irato meo me reliqui memini ; I'm satisfied my good Genius abandoned me in Anger. Phorm. 1. 2. 24.
- Deos nescio ; I know not what the Gods will do. Heaut. 5. 4. 15.
- Deos quæso ut istæc prohibeant ; formula est mali omnis averandi. Adelph. 2. 4. 11.
- Depesci jam morte cupio ; I would be content to die the next Moment. Phorm. 1. 3. 13.
- Depexum & exornatum dare aliquem ; to rub and curry one's Hide for him. Heaut. 4. 3. 26.
- Depingere facta aliquujus probe ; to give a true Picture of one's Behaviour. Phorm. 1. 3. 38.
- Deputare quid esse in lucro ; to account as so much clear Gain. Phorm. 1. 5. 16.
- Deputat meanam operam esse parvi pretii ; he makes little Account of my Labour. Hec. 5. 1. 1.
- Derivem omæm iram senis in me ; that I turn the old Man's Anger wholly upon myself. Phorm. 2. 1. 9.
- Desiderere pro omissa animo esse, & otiose agere. Hec. 5. 1. 2.
- Desiderio magno esse alicui ; to be impatient after a Thing. Heaut. 4. 4. 5.
- desu. id fieri ; that it was all for Love of you. Ibid. 2. 2. 66.
- Designate aliquid ; to be upon a Project. Adelph. 1. 2. 7.
- Definit telam continuo ; she immediately threw aside her Work. Heaut. 2. 2. 64.
- Despectatam habere adolescentiam aliquujus ; to hold one's Youth in Contempt. Eun. 2. 3. 92.
- Despondere filium ; to contract one's Son. Andr. 1. 1. 75.
- Virginem, uxorem ; to promise in Marriage. Adelph. 4. 7. 16.
- Phorm. 5. 6. 32.
- De symbolis esse ; to dine at a Club. Eun. 3. 4. 2.
- De te largitor ; promise for yourself. Adelph. 5. 6. 17.
- Deteriores sumus omnes licentia ; we are all apt to grow worse by Indulgence. Heaut. 3. 1. 74.
- Divinciri consuetudine & conjugio liberali ; to be secured from Vice by Intimacy and Marriage with one of equal Rank. Andr. 3. 3. 29.
- Devinxit ubi semel se animus cupiditate malæ ; where the Mind is once entangled by corrupt Desires. Heaut. 1. 2. 34.
- Dicam scribere ; to commence a Suit against one. Phorm. 1. 2. 77.
- Dicam grandem impingere ; to bring a heavy Action against one. Phorm. 2. 2. 92.
- Dicere, pro credere. Andr. 3. 2. 22.
- Phorm. 1. 2. 54.
- Dicere aliquam partem ; æqui bonique ; to make Proposals any thing reasonable. Phorm. 4. 3. 32.
- Dicere causam aduersum aliquem ; to oppose, plead against. Adelph. 4. 5. 42.
- Dicere diem nuptiis ; to fix the Day for the Wedding. Andr. 1. 1. 75.
- Dicere quid dotis filio, i.e. promittere. Heaut. 5. 1. 64.
- Dicere inclemens in aliquem ; to speak in severe Terms against one. Eun. Prel. 4.
- Dicere pro aliquo, i.e. defendere aliquem ; to speak in one's Favour. Phorm. 5. 4. 8.
- Dices myrum ; pollicitatio silentii. Heaut. 4. 3. 26.
- Dic mihi ; verba curiosius interrogantis. Andr. 4. 1. 44.
- Hec. 3. 2. 21.
- Dico tibi hanc operam ; I promise you I will (be attentive) Phorm. 1. 2. 12.
- Dictio testimonii non est servo homini ; a Slave's Evidence is not taken in any Cause. Phorm. 1. 5. 63.
- Dictis confutari ; to give one a Lecture Heaut. 5. 1. 76.
- Dictum, ac factum invenerit ; he'll easily find, i.e. no sooner said than done. Andr. 2. 3. 7.
- Dictum, hoc inter nos fuit ; it was agreed upon between us. Adelph. 5. 1. 10.
- Dictum puta ; imagine you have told me already. Andr. 1. 1. 2.
- Dictum sapienti sat est ; a Word to the Wise. Phorm. 3. 3. 8.
- Diem hunc sumamus hilarem ; let us make a cheerful Day of it. Adelph. 2. 4. 23.
- Dies hos aliquot sumam ; I'm resolved to spend these few Days merrily. Phorm. 5. 4. 4.
- Diem onerare commoditatibus ; to make a Day overflow with Blessings; Ibid.

I N D E X.

- Ibid. 5. 5. 2. Diem paulatim prodere ; to prolong, or lengthen out the Day. Adelph. 4. 2. 52.
- Differor doloribus ; I'm distract, and torn to pieces with Pain. Adelph. 3. 5. 40.
- Differre rumores ; to spread Rumours. Heaut. Prol. 16.
- Differre aliquem ; to disconcre one. Andr. 2. 4. 5.
- Difficilis, pro morosus. Heaut. 3. 2. 24.
- Diffudit luxuria & lascivia animus ; his Mind is borne away with Luxury and Debauchery. Heaut. 5. 1. 72.
- Dii bene vortant quod agas ; Heaven prosper the Design. Phorm. 3. 3. 19.
- Dii melius dunt ; Heaven forbid. Phorm. 5. 7. 16.
- Dix te eradicent ; a Curse for ever upon you. Andr. 4. 5. 22.
- Dii vostram fidem ; good Heaven. Andr. 4. 3. 1.
- Diligere aliquem in germani fratis loco ; to love one as a brother. Andr. 1. 5. 58.
- Diminuetur tibi cerebrum ; I'll break your Head for you. Adelph. 4. 2. 32.
- Dionysia agitare ; to celebrate the Feast of Bacchus. Heaut. 4. 3. 11.
- Disciplinas philosophorum habent ex ipsius vocabula ; the Sects of Philosophers are denominated from their Founders. Eun. 2. 2. 32.
- Disciplinal exemplum illud sis vide ; see for Heaven's sake this rare Model of their Disciplines. Adelph. 4. 8. 5.
- Distractior animi, i.e. mente ; I'm racked to pieces Soul. Adelph. 4. 4. 1.
- Dispergere cerebrum alicui ; to beat out one's Brains. Adelph. 4. 9. 7. Dispergere viam cerebro ; to strew the Way with one's Brains. Ibid. 3. 2. 19.
- Dispiciam jam aliquid ; I'll soon bit upon a Remedy. Andr. 3. 5. 16.
- Disputare in aliqua re ; to argue upon a Point, to maintain with Warmth. Andr. Prol. 15.
- Dissimulatus bene ac celatus amor ; a Love well dissembled and concealed. Andr. 1. 1. 105.
- Distrahi amorem horunc poteris pati ; can you be so cruel as to tear these Lovers from one another ? Phorm. 3. 2. 33.
- Disturbare nuptias ; to plot against a Marriage. Andr. 1. 2. 8.
- Diverse animum trahere ; to distract one. Andr. 1. 5. 26.
- Divorticulum ; an Alley, or Turning that leads to a House. Eun. 4. 2. 7.
- Dividuum face ; compound and take one half. Adelph. 2. 2. 33.
- Doctor in eodem ludo ad malitiam ; train'd up in the same School of Perverstie. Hec. 2. 1. 6.
- Dolia relinere ; to unseal one's Casks. Heaut. 3. 1. 51.
- Dolis aperte fallere ; to play upon one openly. Andr. 3. 2. 13. Dolis deludere ; to deceive artfully. Ibid. 3. 4. 4.
- Dolore ac miseria tabescere ; to languish in Misery and Distress. Adelph. 4. 3. 11. e dolore laborare ; to be in Labour. Andr. 1. 5. 34.
- Dubia cena ; an Entertainment where the Variety makes one at a loss what to choose. Phorm. 2. 1. 28.
- Ducere laudem maximam ; to regard as one's greatest Praise. Adelph. Prol. 18.
- Ducito hominem in jus ; carry him before a Magistrate. Eun. 4. 6. 30.
- Duci falso gaudiō ; to be let into a Fool's Paradise. Andr. 1. 2. 6.
- Ductans restim saltabīs ; you'll trip it along, and lead the Dance. Adelph. 4. 7. 34.
- Duit, pro det. Phorm. 4. 5. 1.
- Duit, pro dent. Andr. 4. 4. 43.
- Dum moliuntur, dum comantur, (mulieres) anhus est ; sis an Age before they are comb'd and powdered out. Heaut. 2. 1. 11.
- Dūmīnē, pro dummodo non. Andr. 5. 3. 31.
- Duram cepisti provinciam ; you had a hard Task to enter upon. Phorm. 1. 2. 22.
- Duriter ac parce vitam agere ; to lead a Frugal and industrious Life. Andr. 1. 1. 47.
- Duriter ac parce se habere ; to be sparing and laborious. Adelph. 1. 1. 20.
- Durum illud ; pro difficile, grave est illud. Phorm. 1. 5. 9.
- Ecce autem ; look ye there now. Phorm. 1. 5. 34. Hec. 3. 5. 53.
- Educere, pro educare. Adelph. 1. 1. 23. Eun. 1. 2. 37. & 76. Phorm. 3. 6. 50.
- Effero me hic magnifici ; here I can never triumph too much. Heaut. 4. 1. 31.
- Efferre funus, pro mortui hominis corpus ad sepulturam exportare. Andr. 1. 1. 90.
- Effero me hic magnifici ; here I can never triumph too much. Heaut. 4. 1. 31.
- Efferre verbum de verbo exterritum ; to translate Word for Word. Adelph. Prol. 11. Efferi usquam quod minime opus est ; the Thing in the World that requires the greatest Secrecy. Adelph. 4. 4. 16.
- Effluere, pro divulgar. Eun. 1. 2. 41.
- Effodere oculos ; to dig out one's eyes. Eun. 4. 6. 27.
- Effringere fores ; to break open a Door, a Feast of Gallantries. Adelph. 1. 2. 8. &c. 22, & 23, & 40. Eusti.
- Effugere foras ; to come out, or leave the House.

INDEX.

- H**oc se in base. Eun. 5. 5. 3. Effugere a finitatem alicujus; to shun the Alliance of any one. Andr. 1. 5. 13. Effugere nuptias; to decline, or avoid a Marriage. Ibid. 2. 1. 34. Effugere hanc maculam nos decet; we ought to avoid this Reproach. Adelph. 5. 6. 32.
- Egens orbis ignoratur patens, negligitur ipsa; because an Orphan and poor, her Father is disown'd, herself neglected. Phorm. 2. 3. 10. Hence egens and ignota are for the most part join'd together, as if the one was a Consequence of the other.
- Ego dudum veritus sum; I have for some time been distrustful of you. And. 3. 4. 3.
- Ego amplius deliberandum censeo; I think we ought to deliberate farther upon it. Phorm. 2. 3. 17.
- Ego meorum solus sum meus; I am myself my only Friend at home. Phorm. 4. 1. 21.
- Egredi nihil officio suo; in every thing to acquit one's self of his Duty. Phorm. 4. 5. 10.
- Ejecta, pro naufraga. Andr. 1. 3. 18. Ejicere oppido aliquem, pro expellere. Ibid. 2. 3. 8. Ejicere de filio omnem animum patris; to cast off paternal Affection; the Concern a Father naturally has for a Son. Heaut. 5. 2. 2.
- Elapsus est paulatim Bacchidi animus; his Affection is by degrees withdrawn from Bacchus. Hec. 1. 2. 94.
- Elegans formarum spectator; a nice Judge of Beauty. Eun. 3. 5. 18.
- Elegantia Attica; Attician Elegance or Potholes. A Phrase proverbial of refin'd good Breeding, bore us'd ironically. Eun. 5. 10. 45.
- Eludet ubi te victum ferferit; she'll use you to pleasure when she finds you her Slave. Eun. 1. 1. 10.
- Emere alicui quid dono; to buy a thing as a Present for another. Eun. 1. 2. 55.
- Emeget ex malis; to extricate one's self, from a bad Course. Andr. 3. 3. 30.
- Emergi e rebus; to be extricated from Troubles. Adelph. 3. 2. 4.
- Emittere manus; to restore to one's Freedom. Phorm. 5. 4. 2.
- Emoriri risu; to die with laughing. Eun. 3. 1. 42.
- Emere spem pretio; to pay for Hope. Adelph. 2. 2. 11.
- Emungere senes argento; to cozen the old Men out of their Money. Phorm. 4. 4. 1.
- Eradicent te Dii; Perdition blast thee. Andr. 4. 4. 23.
- Eripere alicujem ex crimine; to clear one of all Blame. Phorm. 2. 1. 9.
- Erras tota via; you're quite mistaken. Eun. 3. 2. 14.
- Errans patria caret; wanders in a foreign Land. Heaut. 2. 2. 16.
- Eribuit, salvâ rës est; be blushts, all's well. Adelph. 4. 5. 9.
- Eruimperé hoc gaudium mihi jamne licet? may I not now freely give vent to these my joys? Eun. 3. 5. 2.
- Erumpat ne in nervum denique istæ fortitudo; lest this Courage prove your Ruin at last. Phorm. 2. 1. 11.
- Est quod succenset tibi; be bas some little Reason to complain of you. Andr. 2. 6. 17. Est ubi vos ulciscar probe; I know how to be soundly revenged. Phorm. 5. 6. 96.
- Etiam quoque timida sum; I too indeed, or on my side, am in some pain. Hec. 4. 5. 8.
- Eversas cervices abstine; forbear your side Glances. Heaut. 2. 2. 131.
- Eunuchi; amatores mulierum maximi. Eun. 4. 3. 23.
- Evolvere se ex turbis; to rid one's self of his Fears, Anxieties, &c. Phorm. 5. 3. 5.
- Omnis turba. Eun. 4. 4. 56.
- Evomere omnem iram in aliquem; to discharge one's whole Vengeance full against, &c. Adelph. 3. 2. 14.
- Exacta ætate; my Life almost at an end. Adelph. 5. 2. 16.
- Ex aliquo gravidam esse; to be with Child by one. Andr. 1. 3. 11. Parere, filium; to bear a Child to one. Ibid. 3. 2. 17.
- Ex aliarum ingenii judicare; to judge of one by others. Eun. 1. 2. 118.
- Ex animo familiæ alicui factum velle; to act in a friendly manner towards a Family. Adelph. 5. 5. 21.
- Exangere alicui animum; to rack or torment one. Heaut. 2. 1. 3.
- Excedere ex ephebis; to grow up, to come to be of Age. Andr. 1. 1. 24.
- Excidere uxore; to lose one's Wife. Andr. 2. 5. 12.
- Excludere oculos alicui; to dash one's Eyes out. Phorm. 5. 6. 96.
- Excutere alicui lacrymas; to force tears from one. Heaut. 1. 1. 115.
- Exedere aliquem assidue; to prey upon one daily. Heaut. 3. 1. 53.
- Exemplum magnum continentiae; a great Example of Moderation. Andr. 1. 1. 65.
- Exemplum disciplinæ illud vide sis; See for Heaven's sake this rare Model of their Discipline. Adelph. 4. 8. 5. Exemplum si conferendum est; would be but take Example. Ibid. 1. 2. 14. Exemplum capere de aliquo. Andr. 4. 1. 27. Ad exemplum ambarum mores eorum existimans; Estimating their Manners by Comparison. Hec. 1. 2. 88. Exemplum bonorum habet quo exemplo, &c. be Eas the Example of our best Poets, and looks upon that, &c. Heaut. Proh.

I N D E X.

- Pr. 20. Exemplum omnibus curarem ut
esses; I'd take care you should be an Example
to all others. Adelph. 4. 8. 9. Di te malis
exemplis pardant; the God's confound thee
for an Example to such Rascals. Phorm. 4.
4. 7.
- Exequias ire alicui; to be present at one's Funeral. Phorm. 5. 7. 37.
- Exequi, pro facere. Andr. 1. 5. 25. Exequi
imperium alicujus; to execute, or fulfil one's Orders. Heaut. 3. 4. 22. Exequi' veram
rationem, i. e. recte rem perpendere,
rationis veræ ductum sequi, Hec. 3. 1.
26.
- Exercere, pro fatigare. Adelph. 4. 2. 48.
Heaut. 1. 1. 64.
- Exigere fabulas; to damn a Play. Andr.
Pr. 27. Hec. Pr. 2. 7.
- Existimatio, pro judicio, sententia. Heaut.
Pr. 25.
- Exit res, i. e. palam fit. Adelph. 4. 4. 16.
- Exsolvere quemquam errore, suspicione; to
undeceive one, to free one from a Mistake, to
rescue from Suspicion. Hec. 4. 6. 26.
- Exostabitur congrus ubi ego rediero; when I
return, the Conger Eel shall be bon'd. Adelph.
3. 4. 14.
- Expedire se ex turba; to free one's self from
a Perplexity. Adelph. 4. 4. 15. Expedire
se crimine; to clear one's self from a
Charge, or Accusation. Hec. 4. 5. 29.
- Expedire se aerumnis; to extricate one's self
from Misery, Misfortunes. Hec. 3. 1.
8.
- Expiscari, pro diligenter inquire & eli-
cere. Phorm. 2. 2. 35.
- Explere animum suum; to satisfy one's self
to the full. Andr. 1. 2. 14. Explere ali-
cujus animum gaudio; to fill one's Soul
with Joy. Ibid. 2. 2. 2.
- Explere voluptatem suam quam minimo pre-
cio (de meretrice); to enjoy her at the cheap-
est Rate. Hec. 1. 1. 12.
- Exporge frontem; smooth up your Countenance.
Adelph. 5. 1. 53.
- Expostulare cum aliquo injuriam; to expostu-
late an Injury with one. Andr. 4. 1.
15.
- Expremere apud amicum omnia sua occulta;
to disclose all one's Secrets to a Friend. Heaut.
3. 3. 14.
- Exculpere verum ex aliquo, pro extorquere.
Eun. 4. 4. 45.
- Expuerit ubi miseriam illam ex animo;
when he wanted to rid himself of the Mi-
sery of a Crowd of Attendants. Eun. 3.
1. 16.
- Extrahere se e malis. Phorm. 1. 4. 3. 3. Ex-
trahere aliquem ex aerumna. Hec. 5. 2.
36.
- Ex usu tuo nemo magis est; no Man can
make more convenient use of your stuff. Eun.
3. 3. 9.
5. 10. 29. Ex usu nostro esset si hoc ma-
trimonium; were this Marriage like to
prove well. Hec. 4. 1. 33.
- F. F.
- Faba istæ in me cudetur; I shall pay for
all. Eun. 2. 3. 89.
- Fabrica, i. e. officina fabrorum; Adelph.
4. 2. 45.
- Fabuler ut nunc tibi aperte; but to be free
with you. Phorm. 4. 3. 49.
- Facere, pro fingere, inducere; Heaut. Pr.
31. Facere ab orco in lucem reducere
mortuum; to restore one from Death to
Life. Hec. 5. 3. 12. Facere aliquem re-
ducere in patriam; to bring back one to his
native Country. Heaut. 2. 3. 18. Facere
adversum aliquem omnia; to do all evil to
the Mischief one can. Phorm. 2. 2. 80.
- Facere contra volunt hauc ægredere; wanted in
his turn to mortify her. Eun. 4. 1. 10.
- Facere alijci ventulum; to fan one. Eun.
3. 5. 47. Facere aliquem consilii incer-
tum; to perplex one, or distract his Measures.
Phorm. 4. 1. 12. Facere iram missam;
to lay aside Anger. Hec. 4. 6. 14. Facere
aliquem missum; to dismiss, discharge one,
&c. Andr. 4. 1. 57. Facere sumptum
nimium parcere; to be too sparing in Expence,
&c. Ibid. 2. 6. 19. Ex animo facere;
to do a thing from Inclination. Adelph. 1.
1. 57.
- Facies cadaverosa; a ghastly Phiz. Hec. 3.
4. 27.
- Facile omnes cum valemus, recta consilia
ægrotis damus; we all, when well, find it
an easy matter to give good Council to the
sick. Andr. 2. 1. 9.
- Facile, pro liquido & manifesto. Andr. 4.
3. 5.
- Facilis & benevolus, quid. Hec. 4. 5. 35.
- Facili, patre uti; to find one an easy indulgent
Father. Heaut. 1. 3. 4.
- Facilitate nihil homini melius. Adelph. 3.
2. 7.
- Facilitas & clementia, ut differunt. Adelph.
5. 2. 7.
- Facillime agere; to be in easy Circumstances
of Life. Adelph. 3. 5. 56.
- Facilitatis, i. e. lenitatis & clementiae erga
liberos, comoda. Adelph. 5. 2. 17.
- Faginus illiberalis; an ungentle, uxorious,
ungentleman-like Action. Adelph. 3. 4. 3.
- Facinus animadvertisendum; an Action de-
serving of Censure, Punishment, &c. Andr.
4. 5. 28.
- Faciunt, pro ostendunt. Hec. 5. 1. 28.
- Factum abs te, i. e. factum tuum. Eun. 1.
2. 14.
- Factum velle, pro laudare. Hec. 1. 1. 31.
Adelph. 5. 5. 21.

I N D E X.

- F**acultatem Dii date i. Heaven grant Andr. 1. 4. 5.
Fallacia alia, aliam trudit; one Story makes way for brings another. Andr. 4. 5. 40.
Fallere, pro ignorare, latere, & decipere. Andr. 1. 2. 30.
Fallere aliquem aperte dolis; openly to go about to deceive one. Andr. 3. 2. 13.
Ffalsa causa, pro fallaci. Andr. 1. 5. 22.
Ffalsus animi es; you are under a Mistake. Andr. 1. 4. 23.
Ffama fortis ero, ut vos mihi eritis domi; your Behaviour at home affects my Character abroad. Hec. 2. 1. 21.
Ffamilia decem dierum vix mi est, pro re familiaris; I shall scarce be able to keep House ten Days. Heaut. 5. 1. 36.
Ffamiliaritas dum intercedet; so long as we continue good Friends. Phorm. 4. 1. 17.
Ffamiliariter morte alicujus fert; to be concern'd at one's Death, to lament it as that of an intimate Friend. Andr. 1. 1. 84.
Fautrix familie nostrae; a Friend to our Family. Eun. 5. 8. 22.
Jaxis, pro facias, taxim, faciam. Andr. 4. 5. 14. Adelph. 5. 4. 8.
Fenestrata ad nequitum patefacere; to open a Door to Debauchery and Extravagance. Heaut. 3. 1. 72.
Fere, pro circiter. Andr. 1. 1. 77. pro vehementer. Heaut. 1. 1. 70.
Ferieretur alio munere, i. e. multabitur; will have another Demand upon him, will be struck for another Present. Phorm. 1. 1. 13.
Festine, pro facile, & pro adverbio festinantis. Andr. 1. 5. 49. & 3. 1. 2.
Ferres infortunium; you should pay for it. Adelph. 2. 1. 24.
Festinas, pro trepidas. Eun. 3. 2. 8.
Festivitas, pro comitate. Eun. 5. 8. 8.
Fidelis & fidus, ut differunt. Heaut. 1. 1. 2. Phorm. 1. 2. 20.
Fides in maximis; fidelis in minoribus negotiis. Hec. 1. 1. 2.
Fides nec jusjurandum illum repressit, neque reflexit; neither the Tyes of Honour, nor the Sanction of an Oath could restrain or hold him back. Adelph. 3. 2. 9.
Fides nusquam tuta; Honour is no where to be found. Adelph. 3. 2. 32.
Fidibus scire; to be skill'd in Musick. Eun. 1. 2. 53.
Ffiducia, pro impudentia. Andr. 3. 5. 7. 40.
Figura, pro specie & forma; Eun. 2. 3. 25.
Filiam locare; to contract a Daughter, or dispose of her in Marriage. Phorm. 1. 4. 3.
Finem orationi statuere; to say a Restraint upon one's Tongue. Hec. 1. 2. 21.
Fingere, pro instruere. Heaut. 5. 1. 25. 1.
Fingit virtus hominum scelus; the Rascal can fashion Men's Conveniences too; or form them to his Projects. Ibid. 5. 1. 14.
De finibus ambiguunt; have a Dispute about their Lands, about the Bounds of their Farms. 3. 1. 93.
Firmare fidem aliqui, i. e. sancte promittere. Andr. 3. 1. 4. Et quod cotis dixi firmis; and confirm the Settlement. I have made upon her. Heaut. 5. 5. 4.
Firmiore amicum quire; look out for some Gallant more to be relied on. Hec. 4. 5. 19.
Fit argentum; the Money is got, procured. Phorm. 4. 2. 3.
Fluit verba mortuo; 'tis all in vain, be talks to a Stone. Phorm. 5. 7. 26.
Flabetum cape; take this Fan. Eun. 3. 5. 47.
Flagitium facimus; 'tis a base scandalous Project we are upon. Eun. 2. 3. 90.
FFlagitia capitalia; capital Crimes, that merit Death. Adelph. 4. 7. 5.
FFloccifacere aliquem; to undervalue one, to bave him in no Estimation. Eun. 2. 3. 19.
FFlos, pro vigore ætatis. Eun. 2. 3. 27.
FFodere noli; don't punch me so. Hec. 3. 5. 17.
FFrœnatur beneficium tibi, dices; you shall say the Favour has been repaid with Interest. Phorm. 3. 2. 8.
FForis sapere; to be wise in the Concerns of others. Heaut. 5. 1. 50.
FForma in ipsa ineft vis boni; she possesses a native Stock of Charms. Phorm. 1. 2. 52, & 58.
FFormarum elegans spectator; a nice Judge of Beauty. Eun. 3. 5. 18.
FForo uti scis; you know how to make the best of your Market. Phorm. 1. 2. 29.
FFors suat pol; it may be so perhaps. Phorm. 1. 2. 88.
FFors quod feret; serendum æquo animo; we ought to bear with calmness, what Fortune has doom'd us to suffer. Phorm. 1. 2. 88.
FFortes fortuna adjuvat; Fortune favours the brave. Phorm. 1. 4. 26.
FFrangere navem; to be ship-wreck'd. Andr. 1. 3. 17. & 5. 4. 70.
FFraus, pro homine fraudulentio. Heaut. 5. 4. 10. pro poena, damno, aut periculo. Heaut. 3. 5. 33.
FFrigent nimurum hic homines; the Men, or Frailty, have a cold post of it here. Eun. 2. 2. 37.
FFrontem explicare vel contrahere; to smooth up one's Countenance, or knit his Brow. Andr. 5. 3. 53.
FFructi, pro fructus. Adelph. 5. 4. 16.
FFrugi homo es; there's a brave good Man. Adelph. 5. 7. 2.
FFrustrata

I N D E X.

- Frustrata est adhuc nos sat tua fides; you
have already enough amused us with your
fine Promises. Adelph. 4. 4. 12.
- Fucum factum mulleri; to deceive an un-
suspecting Girl. Eun. 3. 5. 40.
- Fugam ornare; to prepare for flight, for an
escape. Eun. 4. 4. 6.
- Fugitando miserrimus fui; I barras'd my-
self to death in flying. Eun. 5. 2. 8.
- Fugitans litium; one that bates Law-Suits.
Phorm. 4. 3. 18.
- Fugitivum id argentum; that same fugitive
Money. Heaut. 4. 2. 11.
- Funambulus; a Rope-Dancer. Hec. Pro. 4.
The fondness for that Diversion which
prevail'd at Rome. Ibid.
- Funditus officium; one who has acquitted
himself of his Duty. Heaut. 3. 3. 19. Adelph. 3. 4. 18.
- Fundere verba; to throw away words, to do
overwhelm with Maxims. Adelph. 4. 8. 7.
- Funditus perire; to be ruin'd for ever. Andr. 1. 5. 9.
- Fundi calamitas nostris; the Flood that ra-
vages our Fields. Eun. 1. 1. 34.
- Furti se alligat; he owns himself a Thief.
Eun. 4. 7. 39.
- Futum manipulus, pro servorum. Eun. 4.
7. 6.
- Futiline servo me, commississe fortunas me?
What! Trust myself and Fortunes to the
Management of a wretched Slave! Andr. 3. 5. 3.
- G**allina cecinit; my Hen crow'd. Phorm. 4. 4. 27.
- Ganeo, pro scortatore. Heaut. 5. 4. 11.
- Ganpire, i. e. plorare; to whimper, com-
plain. Adelph. 4. 2. 17.
- Gaudete malis alienis; to rejoice at another's
Misfortunes. Andr. 4. 1. 2.
- Geminabit, nisi caves; he'll give you such
another, if you are not more civil. Adelph. 2. 1. 19.
- Genius, i. e. naturæ deus; Phorm. 1. 1.
10.
- Gerunt pueri iras inter se quam pro levi-
bus noxis? for what Trifles do Children fall
out among themselves? Hec. 3. 1. 30.
- Glaadiatores, dare; to exhibit a Show of Gla-
diators. Hec. Pro. 2. 32.
- Gladiatorio animo ad me adfectant viam;
they make to me with so stern and threat-
ning an Air. Phorm. 5. 6. 71.
- Grado suspensi; with a light soft Pace.
Phorm. 5. 5. 27.
- Græcorum liberi docebantur, literas, pa-
læstram & musicam. Eun. 3. 2. 24.
- Grandis, ad gentem referatur, non ad cor-
pus. Adelph. 4. 5. 39.
- Grandiuscula erat; she was pretty well grown
up. Andr. 4. 6. 19.
- Gratia, pro causa. Andr. 2. 6. 1. & 3. 4. 8.
- Gratiæ inire; to gain Favour with one, of
his Good-will. Eun. 3. 5. 9. Hec. 4. 6.
19.
- Gratiæ parem referre; to be even with
one, to repay them in kind. Eun. 4. 4.
52.
- Gratis, i. e. sine questu. Adelph. 4. 7. 25.
- Graviter ferre; to bear with Impatience,
be heartily vexed. Hec. 2. 2. 19.
- Gravius in aliquem quid dicere; to say any-
thing harsh or severe against one. Andr. 5.
3. 3.
- Grex, pro scenicorum turba; Heaut. Pro.
45. Adelph. 3. 3. 8.
- Gynaceum. Phorm. 5. 5. 24.
- H**abéas; take her. Andr. 5. 3. 18.
Habere & referre gratiam, ut differunt.
Eun. 4. 6. 12.
- Habere quid impune; to come off clear, or
without Punishment. Eun. 5. 2. 13. Habere
cum aliquo orationem; to enter into
Conversation with one, to make a Speech
to him. Hec. 3. 3. 21. Habere quid eam;
to conceal a thing. Ibid. 4. 1. 4. Habere
neminem eximium; to suffer none to es-
cape. Ibid. 1. 1. 9. Habere Chrysidem, pro-
ea ad arbitrium suum frui. Andr. 1. 1.
58. Habere omnes servos sollicitos; to keep
them all employed, all in a continual Hur-
ry. Heaut. 3. 1. 52.
- Habens me male, i. e. ægre ferens. Eun. 4.
2. 6.
- Habes, i. e. intelligis. Eun. 3. 1. 11. Habes
rem omnem; I have now told you all.
Hec. 1. 2. 119. Habes, pro invenisti. Eun.
3. 2. 22.
- Habet, i. e. vulneratus est. Andr. 1. 1. 56.
Habet hoc male virum; this nettles the
Gentleman. Andr. 2. 6. 5.
- Habeo quid agam; I know my Cue. Andr.
3. 2. 18.
- Habudo corporis; Plight of Body. Eun. 3.
2. 11.
- Habui, pro credidi, duxi. Adelph. 1. 1. 23.
- Habui, i. e. potui. Andr. 1. 1. 12.
- Hærere in parte apud aliquem; to share some
part of one's Favour. Eun. 5. 10. 7.
- Haud muto factum, i. e. haud penitet me
facti. Andr. 1. 1. 13.
- Haud sic auferent; they shant come off so.
Adelph. 3. 4. 8.
- Hercules servivit Omphale. Eun. 5. 8. 3.
- Hilatem sumamus diem; let us make a bear-
ful Day of it. Adelph. 2. 4. 2.
- Hinc illæ lacrymae; better all be. Tears.
Andr. 1. 1. 99.

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Hoccine agis; ah non? Do you mind what I say to you? Andr. 1. 2. 15.
Homine imperito nihil iustius; nothing is more unreasonable than a Man without Experience of the World. Adelph. 1. 2. 18.

Homo homini quid præstat! How much one Man surpasses another! Eun. 2. 2. 1.

Homo perpaucorum hominum; one nice in the Choice of his Friends, who admits but few into an Intimacy with him. Eun. 3. 1. 19.

Homo pristino dignus; a Fellow that deserves Bridewell. Heaut. 3. 2. 19.

Homo si sis; were you posseſ'd of the Spirit of a Man. Adelph. 5. 6. 11.

Homo sum; humani nihil a me alienum puto; I am a Man, and think every thing that regards my Neighbour respects also me. Heaut. 1. 1. 25.

Honestum, pro pulchro. In honestum, pro stado. Andr. 1. 1. 96. Eun. 3. 2. 21. & 1. 2. 52.

Huc viciniæ, pro in hanc viciniam. Andr. 1. 1. 43.

Hui mandes, si quid recte curatum velis; if you would have any thing done to purpose, leave it to this Gentleman. Adelph. 3. 4. 9. Phorm. 4. 4. 8.

Hujus neque sis veritus feminæ primariæ; without any Regard to this worthy Gentlewoman. Phorm. 5. 6. 78.

Hujus non faciam; shall have no weight with me. Adelph. 2. 1. 9.

Hujus quid feci; whatever I have done in this Affair, &c. Eun. 1. 2. 122.

Hujus rerum ne quid ignores; that you may not be ignorant of any thing that concerns her. Heaut. 2. 2. 28.

Humane tamen vix patitur; and yet he is scarce able to contain himself. Adelph. 1. 2. 65.

Non humanitus tractare aliquem; to use one roughly, and without due regard to the Infirmity and Weakness of human Passion. Heaut. 1. 1. 47.

Hymenæum cantic; to chant the nuptial Song. Adelph. 5. 5. 7.

I.
I Hinc in malam rem; go and be hang'd. Phor. 5. 6. 37.

Jamdudum, pro jamprimum. Andr. 1. 4. 1.

Jara, pro quam ocissime; celerrime. Eun. 1. 2. 5. in parte mala et iusta
Ibi, pro tunc. Eun. 2. 2. 30. pro tum. Hec. 1. 2. 45.

Id populus curat scilicet; doubtless the Town has nothing else to talk of. Andr. 1. 2. 14.

Penis, pro meretrice. Eun. 1. 2. 5. in part
mala

Ignoscencior animus; an indulgent Disposition, making Allowances for the Weakness of others. Heaut. 3. 4. 32.

Ilicet, pro ire licet. Eun. 1. 2. 55. Heaut. 5. 2. 21. Semper in fine transactæ rei ponitur. Eun. 1. 1. 9. Desperantis est ac perturbantis. Adelph. 5. 1. 5.

Illiberalité, i. e. injuste. Adelph. 4. 5. 30. Illiberaliter aspernari; to slight ungenerously. Phorm. 2. 2. 24.

Ilicere in fraudem; to draw in, to seduce. Andr. 5. 4. 8.

Illudere in aliquo; to play upon one, to make a Dupe of him. Andr. 4. 5. 19. Illudere in aliquem; to make Spots of one. Eun. 5. 4. 20.

Illudere, cum accusativo. Heaut. 4. 3. 10. Vitam alicuius; to fool away one's Life. Andr. 5. 1. 3.

Illum ut vivat optant; they are desirous to shold live. Adelph. 5. 4. 20.

Illuvie immunda; very nasty. Heaut. 2. 2. 54.

Imber aureus; a golden Shower. Eun. 3. 5. 37.

Imbrus, insula apud Thraciam. Hec. 1. 2. 96.

Immémores num discipli? What, have your Scholars forgot their Lesson? Andr. 3. 1. 19.

Immerenti, pro immerito. Hec. 4. 5. 13.

Immisericorditer factum; a cruel inhumane Behaviour. Adelph. 4. 5. 29.

Immortalitas mihi parta est; I'm as happy as a God. Andr. 5. 5. 4.

Imparatum adoriri aliquem; to attack the unprovided. Andr. 3. 1. 20.

Impedire se nuptiis; to entangle himself in a Marriage. Phorm. 2. 3. 2.

Impeditum expedire; to extricate one, involve'd in Perplexities. Andr. 3. 5. 11.

Impellebant te caue leves; a Trifle induc'd you. Hec. 3. 4. 12.

Impellere, pro persuadere. Andr. 3. 2. 44.

Impellere aliquem ad laborem; to force one upon Hardships. Heaut. 1. 1. 113.

Impellerim, pro impulerim. Ibid.

Impendunt ita subito te imparatum tanta mala; so many sudden Misfortunes threaten thee wholly unprepared. Phorm. 1. 4. 2.

Impendio, pro multo. Eun. 3. 5. 39.

Impense, i. e. misere maxime. Eun. 3. 1. 23.

Impense cupere; to wish earnestly, nightily. Adelph. 5. 7. 36.

Impertire aliquem plurima salute; to salute one heartily. Eun. 2. 1. 40.

Impertiri heram malo; to inform my Mistress of her Misfortune. Adelph. 3. 2. 22.

Impetrare quid cum gratia; to obtain any thing with a good Grace. Andr. 2. 5. 11.

Impingere alicui dicam; to bring an Action against one. Phorm. 2. 2. 92.

Impotenti

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- Impotenti adeo animo esse ; to be so little Master of one's self. Andr. 5. 3. 8.
- Imprudens, & ignarus, ut differunt. Eun. 1. 2. 56. Imprudens, i. e. nihil tale cogitans. Andr. 1. 3. 22. Imprudentia, pro ignorantia. Eun. Prel. 27.
- Impune optare istuc licet ; that you may safely wish for. Hec. 3. 5. 14. Impune habere aliquid ; to escape unpunished. Eun. 5. 2. 13.
- Impuratus ille ; that Varlet. Phorm. 4. 3. 64. Impurus, pro improbo. Adelph. 2. 1. 29. Impurissimus, Idem. Ibid. 2. 4. 17.
- In amore est totus, i. e. amoris est mancipatus seu immersus. Adelph. 4. 2. 50.
- In animum inducere, i. e. existimare. Heaut. Prel. 49.
- In aurem utramvis otiose dormire ; to be every way easy in que's Mind. Heaut. 2. 2. 101.
- In clientelam & fidem se commendare ; to put one's self under the Patronage and Protection of another. Eun. 5. 9. 9.
- In commune consulere ; to be equally concern'd for the good of all Parties. Andr. 3. 3. 16.
- In codem ludo doctæ ad malitiam ; brought up in the same School of Perverseness. Hec. 2. 1. 6.
- In ipso articulo ; in the very critical Article. Adelph. 2. 2. 21. In ipso tempore ; in the critical Minute. Andr. 3. 2. 52.
- In ius ambula ; come before a Magistrate. Phorm. 5. 6. 53.
- In lauta & bene aucta parte esse ; to be in a thriving or flourishing way. Heaut. 4. 4. 50.
- In manu est tibi ; 'tis in your Power. Hec. 3. 5. 43.
- In manu non est mea quid uxor faciet ; I can't pretend to answer for my Wife's Behaviour. Hec. 4. 4. 44.
- In manum quid vis tibi dari ? What would you demand now ? Phorm. 4. 3. 29.
- In medio est mater virginis, ipsa virgo ; both the Girl and her Mother are here ready to satisfy you. Adelph. 3. 5. 33. In medio est ipsa res ; the thing itself speaks plain. Ibid.
- In memoria habeo ; I remember it. Andr. 1. 1. 13.
- In nervum erumpere ; to be fatal to one, to prove one's Ruin. Phorm. 2. 1. 11. In nervum ire ; to go to Jail, to be made a Prisoner. Ibid. 4. 4. 15.
- In oculis aliquem gestare ; to have one always in our Eye. Eun. 3. 1. 11.
- In ore est omni populo ; 'tis in every body's mouth. Adelph. 1. 2. 13.
- In os laudate ; to praise one to his Face. Adelph. 2. 4. 5.
- In portu navigare ; to be secure or out of dan-
- ger. Andr. 3. 1. 22.
- In praesentia suavia ; present Pleasures. Heaut. 5. 2. 9.
- In proclivi quod est, id faciam ; I'll take the Method that most directly offers. Andr. 4. 2. 18.
- In rem si est utrique ; if it is for their mutual Advantage. And. 3. 3. 14.
- In sinu gestare ; to love one, to carry him in one's Bosom. Adelph. 4. 5. 75.
- In somnis se illam si amplecti maluit ; if he had rather sue bad sleep in his Arms. Andr. 2. 5. 19.
- In tempore venire ; to come seasonably, at the critical Juncture. Heaut. 2. 2. 123. Andr. 4. 4. 19.
- In tranquillo fratri meo amorem esse gaudeo ; I rejoice in that my Brother Phædrus's Mistress is secured to him. Eun. 5. 9. 8.
- In tuto est omnis res ; all is now safe. Andr. 2. 4. 3. In vado, pro in tuto. Ibid. 5. 2. 4.
- In viam redire ; to take up and amend. Andr. 1. 2. 16.
- In vita alicujus laudem querere ; to seek Fame at another's Cost, or Risk. Heaut. 2. 2. 74.
- Incendere aliquem ; to provoke one. Phorm. 1. 4. 9. Heaut. 2. 2. 120. Incendor ita merito ; I am justly angry or offended. Hec. 4. 1. 47.
- Incensam ita tibi dabo ; I'll so rouse and provoke her. Phorm. 5. 6. 81.
- Incepito est amantium, haud amantium ; 'tis the Project rather of mad People than Lovers. Andr. 1. 3. 13.
- Incepere facinus ; to set about an Enterprize. Heaut. 3. 3. 39.
- Incertus animi ; wavering, irresolute. Hec. 1. 2. 46.
- Incessit in te nunc nova religio ; you are become wonderfully scrupulous all of a sudden. Andr. 4. 4. 9.
- Incide, pro in mentem venire. Andr. 2. 2. 22.
- Inclemens, pro inclementer. Eun. Prel. 4.
- Incogitans, pro temerario. Phorm. 1. 3. 3.
- Incommode mihi nuptiis evenit ; the Marriage was indeed unlucky for me. Hec. 5. 2. 24.
- Incommodum & Infelicitas, ut differunt. Eun. 2. 3. 37.
- Incurvus & tremulus senex ; stooping and tottering thro' Age. Eun. 2. 3. 44.
- Incusare coram aliquem aliquid ; to urge a thing home to one, to charge him Face to Face. Phorm. 5. 6. 21.
- Inde, pro ex quibus. Adelph. 1. 1. 22.
- Indicium id facio alicui, pro indico. Adelph. 4. 4. 7.
- Indligens ne nitilum sis vestoris, but I

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- doubt you are too thoughtless. Adelph. 4. 5.
50.
- Inducere in animum ; to believe, to persuade one's self. Adelph. 4. 3. 6.
- Indulgeo me nimis ; I give too much way to this Weakness. Eun. 2. 1. 16.
- Indulges nimum illi ; you indulge him too much ; you're too easy to him. Heaut. 4. 7. 21.
- Induxerunt me hic promissa Syri satis protterve ; Syrus's fair Promises have brought me here to a fine Purpose. Heaut. 4. 3. 1.
- Inepia causa ; any silly idle Excuse. Andr. 1. 5. 23.
- Innot. qui est sine arte. Andr. 3. 5. 1. Heaut. 5. 4. 10.
- Inescare homines ; to decoy, to draw in young Men. Adelph. 2. 2. 12.
- Infamem me fieri flagitiis tuis patiar ; suffer for myself to be disgraced by your Debaucheries. Heaut. 5. 4. 14.
- Infelix, pro qui affert infelicitatem. Phorm. 2. 2. 81.
- Infamia ne ea res sibi esset, cavit ; be took care that it might not hurt his Character. Andr. 2. 6. 13.
- Infecta pace ; without a Reconciliation before the Breach is made up. Eun. 1. 1. 8.
- Infortunium ferres ; you should have paid dear for it. Adelph. 2. 1. 25.
- Infacti, pro valde fracti. Eun. 2. 3. 44.
- Infingere alicui colaphos ; to beap Blowes on one. Adelph. 2. 1. 46.
- Ingenium, pro homine. Andr. 1. 1. 66, pro natura. Andr. 3. 1. 8. Heaut. 3. 1. 11.
- Ingenium par postquam natus est ; when he found her of a Temper that so well accorded with his own. Heut. 1. 2. 95.
- Ex ingenio suo alios judicare ; to judge of another by one's self. Heaut. 5. 1. 7. Ad ingenium rursum redire ; to be one's self again. Heut. 1. 2. 38.
- Ingerere multa mala ; to reproach one heavily. Andr. 4. 1. 16.
- Ingratiis, pro invitum. Heaut. 3. 1. 37. Eun. 2. 1. 14. Phorm. 5. 5. 48.
- Inimicis nostris istuc siet ; be that the Lot of our Enemies. Heaut. 5. 3. 12.
- Inimicitas suspicere cum aliquo ; to quarrel with one. Hec. 2. 1. 34.
- Inimicum aliquem habere ; to offend one, to make them an Enemy. Eun. 1. 2. 94.
- Iniqui patris est ; were acting the Part of a severe Father. Andr. 1. 2. 16.
- Iniquus quamvis præ studio ; how unreasonable you are out of earnestness, &c. Andr. 5. 1. 6.
- Initium narrationis incipit ; he begins a long Story. Andr. 4. 2. 26.
- Initium beneficium, pro ceptum. Andr. 5. 1. 5.
- Inuria una est tecum ; I have one Action against you. Phorm. 5. 6. 90.
- Injuria, pro severitate. Heaut. 1. 2. 3.
- Injuriam facis, i. e. injuste. Hec. 4. 4. 70.
- Injussu meo ; without my Consent. Phorm. 1. 5. 1.
- Innuere alicui ; to give one a Nod. Eun. 4. 5. 9.
- Insanire cum ratione, operam dare ; to aim at being mad with Reason, or rationally mad. Eun. 1. 1. 18.
- Inscribere ædes ; to put up a Bill for the Sale or letting of a House. Heaut. 1. 1. 92.
- Inserere manum in sinum mulieri ; to put one's Hand into a Woman's Bosom. Heaut. 3. 3. 2.
- Insidiari alicui contra ; to counterplot one. Heut. 1. 1. 13.
- Insigne, pro nobili facinore. Eun. 5. 5. 34.
- Insimulabis si herum avaritiae ; if you charge my Master with Avarice. Phorm. 2. 2. 12.
- Insistere viam & cursum, & infistere viâ ; to go, to set out. Phorm. 1. 4. 15; Eun. 2. 3. 3.
- Insistere prave ira impulsum, i. e. persistere male pertinacem esse seu iniquum. Heut. 3. 5. 33.
- Insolens, pro insolitus, insuetus, non solens. Andr. 5. 4. 4.
- Insomnia, pro vigiliis. Eun. 2. 1. 13.
- Inspirante, pro non sperante. Andr. 3. 1. 4.
- Inspicere tanquam in speculum in vitas omnium jubeo ; in fine, I tell him to look into the Lives of Men as into a Mirror. Adelph. 3. 4. 52.
- Instare factum ; to maintain that the Thing is so. Andr. 1. 1. 120.
- Instituere in animo ; to set one's Mind upon a Thing. Adelph. 1. 1. 137.
- Instructa pulchre quam ea sit ad perniciem ? What a Misref's she is in the Art of un-doing ? Heaut. 3. 1. 41.
- Instructa mihi sunt corde consilia omnia ; My Measures are all settled. Phorm. 2. 1. 7.
- Insultare calcibus fores ; to kick the Door with one's Heels. Eun. 2. 2. 54.
- Integrascit hoc malum ; Misfortunes come one upon the Neck of another. Andr. 4. 2. 5.
- Integratio, pro intaustratione. Andr. 3. 3. 23.
- Integrum relinquere, pro intactum. Adelph. Prol. 10.
- Ad integrum quam redeat eadem oratio ; than be forced to bear all over again. Heaut. 5. 3. 7.
- Intelligere quid callide ; to take one's Meaning thoroughly. Andr. 1. 2. 24.
- Intendenda est fallacia in senem ; some Plot must be formed to draw in the old Man. Heaut. 3. 2. 2.
- Intercessit ægritudo si nulla. Huic gaudio ; if no Misfortune happens to dismib the present Joy. Andr. 5. 5. 5.
- Intervenire

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- Intervenire de improviso ; to rush in upon, unexpeditedly. Adelph. 3. 3. 52.
- Intimum aliquem habere ; to make a Confidential of one. Eun. 1. 2. 27.
- Intimus alicujus consilium ; trusted with all one's secret Designs. Andr. 3. 3. 44.
- Invenire, incipere, & perficere, ut differunt. Eun. 5. 8. 3.
- Invenire, pro adipisci, & acquirere. Eun. 2. 2. 4.
- Inversa verba ; your double Entendres. Heaut. 2. 2. 131.
- Iavitus quod facias, difficile fit ; what we set about unwillingly becomes difficult. Heaut. 4. 5. 1.
- Invocatus, i. e. non vocatus. Eun. 5. 1. 29.
- Involare alicui in oculos ; to scratch one's Eyes out. Eun. 4. 3. 6. In capillum. Ibid. 5. 2. 20.
- Jocularium in malum insciens pene incide ; I was like to have fallen unawares into a comical kind of Scrāpe. Andr. 4. 5. 43.
- Ira inter eas intercessit unde, quæ permanit tamdiu ; to give Occasion to a Quarrel that has lasted so long. Hec. 3. 1. 25.
- Irritatus ita sum ; I'm so provoked, so much out of humour. Phorm. 1. 5. 10.
- Irruere in ædes alienas ; to break into another Person's House. Adelph. 1. 2. 8.
- Istnæc in me cedetur faba ; I shall pay for all. Eun. 2. 3. 89.
- Ita fugias ne præter casam, quod aiunt ; run so as not to pass your own Gate, as the Saying is. Phorm. 5. 1. 13.
- Ita, pro valde, & pro talis. Andr. Prol. 11. pro ut. Hec. 3. 5. 50.
- Ita mihi atque huic sis, superstes ; Heaven grants you to survive us both. Heaut. 5. 4. 7.
- Itiones crebrae & mansiones ; his frequent Journies, and long stays. Phorm. 5. 7. 23.
- Jubeo, pro volo. Andr. 3. 3. 1. Adelph. 3. 4. 15. & 5. 6. 1. Eun. 4. 7. 20.
- Judicium cras est mihi ; my Cause comes on to-morrow. Eun. 2. 3. 47.
- Jugulare aliquem suo gladio ; to foil one at his own Weapons. Adelph. 5. 6. 35.
- Junget nos una sibi amicos ; see will at the same Time make us her Friends. Hec. 4. 6. 32.
- Juno, a juvando dieta. Andr. 3. 1. 15. A. Jus summum sœpe summa est malitia ; the more Law, oft the less Justice. Heaut. 4. 4. 48.
- Justa servitus, i. e. moderata. Andr. 1. 1. 9.
- L**abascit, evictus uno verbo ; he yields, disvanquished by a single Word. Eun. 1. 2. 98.
- Labor, pro molesta. Andr. 1. 1. 30. & 5. 2. 29.
- Laborare de reliqua ; id est, solicitum esse. Adelph. Prol. 1.
- Laborare è dolore, i. e. parturitione. Andr. 1. 5. 33.
- Labore alieno partem gloriam in se transmovere ; to appropriate to one's self the Glory acquired by others. Eun. 3. 1. 9.
- Laborem inanem capit ; tis vain Labour to himself. Hec. 3. 2. 9.
- Lábos, pro ægritudine & dolore. Hec. 3. 1. 6.
- Lacerare aliquem variis modis ; to devise various Kinds of Torture for one. Adelph. 3. 2. 17.
- Lachrimæ illi illico cadunt ; immediately the Tears fall from him. Adelph. 4. 1. 20.
- Lacrumo gaudio ; I weep for Joy. Adelph. 3. 4. 46.
- Laçtare aliquem ; to tantalize one. Andr. 4. 1. 24. Animūm solicito & pollicitando ; to seduce by fine Speeches and Promises. Ibid. 5. 4. 9.
- Lædere, pro injuria afficeré. Eun. Prol. 2.
- Lædere nulli os ; to be inoffensive, to bunt nobody. Adelph. 5. 2. 10.
- Laméntari ; to mourn, to be dejected. Andr. 1. 1. 94.
- Lana ac tela victum quæritans ; living an industrious Life, gaining her livelihood by the Distaff and Loom. Andr. 1. 1. 48.
- Lapis, de bomine ignaro & stupido. Heaut. 4. 6. 3. Hec. 2. 1. 17.
- Largitas subita ; a sudden and unusual Liberality. Adelph. 5. 7. 28.
- Largitor de te, puer ; promise for yourself, Boy. Adelph. 5. 6. 17.
- Lascivia & luxuria diffluere ; to be borne away by Luxury and Debauchery. Heaut. 5. 1. 72.
- Latere tecto abscedere ; to come off with a whole Skin. Heaut. 4. 1. 5.
- Latere lavare ; to labour in vain. Phorm. 1. 4. 9.
- Lavare peccatum precibus ; to wash away an Offence by Submissions. Phorm. 5. 6. 80.
- Laudare fortunas alicujus ; to congratulate one on his good Fortune. Andr. 1. 1. 70.
- Lectum est, scilicet, argentum ; tis good Coin. Phorm. 1. 2. 3.
- Lege huc, i. e. conditione. Eun. 1. 2. 23. Andr. 1. 2. 25.
- Lenirent quo mihi illam miseriam ; to please mes and soften my Chagrin. Heaut. 1. 1. 75.
- Lenitas, pro facilitate. Andr. 1. 2. 4.
- Lepus tute es, & pulmentum quæris, pro verbium usitatum. Eun. 3. 1. 36.
- Libenter vivis, & bene libenter vicitas ; you live at a very free Rate, and feast bigg. Eun. 5. 10. 26. & 26. 1.
- Liber

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Liber adoleſcens, pro effreni. Eun. 3. 1. 46.
Liberali cauſa, & liberali manu affeſtere ;
to claim by an Action of Freedom. Adelph.
2. 1. 40.

Libero homini indignum erat loris cædi.
Adelph. 2. 1. 28.

Liberos toſſere ; to educate, or bring up Children. Andr. 1. 3. 14. & 3. 1. 6. Heaut.
3. 4. 14.

Libertus (Athenis) aqua omnibus. Adelph.
2. 1. 29. Sumnum servorum quod per-
solvi illis potest pretium. Andr. 1. 1. 12.

Libido, pro voluhtate. Hec. 2. 2. 3; Phorm.
4. 5. 4.

Libido multa fert ; Lovers have a thousand
Things to say and do. Heaut. 3. 3. 12.

Licet dum per ætatem ; while he is of an
Age fit for it. Adelph. 1. 2. 28.

Ligurire, quid, & unde dictum ? Eun. 5. 4.
14.

Limus spectare oculis ; to look afſance, to give
a fideſ-look. Eun. 3. 5. 53.

Linea extrema amare, certe haud nihil est ;
in Love, the least Enjoyment is ſure better
than nothing. Eun. 4. 2. 12.

Lingua haeret metu ; my Tongue is tied up by
Fear. Eun. 5. 6. 7.

Lingua tua me reddidit tibi facilem ; what
you now ſay has gained my Confidence. Hec.
4. 5. 34.

Liquet, i. e. certum eſt. Eun. 2. 3. 39.

Liquido jurare ; to ſwear with a good Con-
ſcience. Andr. 4. 4. 8.

Lites ſequi ; to engage in a Law-Suit. Andr.
4. 6. 16.

Locare filiam ; to diſpoſe of one's Daughter in
Marriage. Phorm. 4. 3. 41.

Locitare foras ; to let out, (i. e. upon Lease.)
Adelph. 5. 6. 26.

Loco ſibi cevere ; to ſecure a ſafe Station for
himſelf. Eun. 4. 7. 12.

Locus, pro tempore & ſtatū. Adelphi. 2. 2.
8. Phorm. 1. 3. 23.

Loci, mei atque ordinis homo ; a Man of my
own Quality and Rank. Eun. 2. 2. 3.

Logi, pro inanibus & contemniendis verbiſ.
Phorm. 3. 2. 8.

Longe, pro eminus. Eun. 2. 3. 43.

Longinquitas mea ætatis, ne cui obſtet ;
that my Age be not a Burden to any. Hec.
4. 2. 20.

Longule, pro longius. Heaut. 2. 1. 10.

Longum atque adeo eſt, nos exspectare illum
dum exeat ; and because it is too long to wait
till his coming out. Andr. 5. 6. 13.

Luſſicit hoc jām ; it begins to dawn. Heaut.
3. 1. 1.

Luculentā ſormā ; magnipere laudantis ver-
bum. Heaut. 3. 2. 12.

Cudere, i. e. vivete & moveri. Adelphi. 3.
3. 23.

Ludificatus eſt postquam virginem ; after he
had abused the young Girl. Eun. 4. 3. 3.

Luditur opera in illis ; the others were lost
Labour. Phorm. 2. 1. 18.

Ludos facere ; to make a jeſt of one. Phorm.
5. 6. 52. Præbere Eun. 5. 7. 9.

Ludum jočumque dices illum alterum ; you'll
say the other was meer Play and Paftime,
sec. Eun. 2. 3. 8.

Ludus ; pro exercitiſ loco. Phorm. 1. 2. 36.

Lupo ovem commiſſisti ; you ſet the Wolf to
guard the Sheep. Eun. 5. 1. 16.

Lupum autibus tenere ; a Proverb expreſſing
Danger on each ſide, whether one per-
ſifted in what they were about, or gave it
up. Phorm. 3. 2. 21.

Lupus in fabula ; a proverbial Expression ex-
plain'd. Adelph. 4. 1. 21.

Luxu perditus ; enſlav'd by Luxury. Adelphi.
4. 7. 42.

M.

Macellūm ; a publiſk Market-Place
Eun. 2. 2. 24.

Macerare fe, pro affligere, curis consumere,
& attenuare. Andr. 4. 2. 2. & 5. 3. 15.
Eun. 1. 2. 107.

Maceria ; properly a Wall about any Ground.
Adelph. 5. 5. 10. H.

Mactatum tali infortunio eum faxo ; be
ſhall be ſerved the ſame Sauée. Phorm. 5.
7. 39.

Maculam hanc nos effugere dect̄ ; we ought
to avoiſ this Reproachi. Adelph. 5. 6. 31.

Magis ex uſu, i. e. utilior. Eun. 5. 10. 29.

Magnifice effeſte ; to triumph. Heaut. 4.
2. 31.

Magnifice tractare aliquem ; to cozen one ef-
fectually, to manage nobly. Heaut. 3. 2. 45.

Magno conatu magnas nugas dixerit ; with
all theſe great Efforts ſhe is going to be
deliv̄ered of ſome mighty Trifle. Heaut. 3.
4. 8.

Majuscula quam ego sum Thais eſt ; Thais
is older than I am. Eun. 3. 3. 21.

Mala mens, malus animus ; an evil Head,
an evil Heart. Andr. 1. 1. 137.

Malam in rem hinc abis ; get you gone, you
Slut. Eun. 3. 3. 30.

Male audire, pro vituperari. Phorm. 2. 3.
12.

Male conciliare ; bought in an unlucky Hour.
Eun. 4. 4. 2.

Male eſt animo ; it wounds me to the Soul,
Adelph. 4. 5. 21.

Male hoc habet virum ; ſentio ; this needles
my Gentleman, I ſee Andr. 2. 6. 5.

Maledictis deterreſe ne ſcribat parat ; en-
deavour by Invectiſ to deter him from
Writing, Phorm. Proſ. 3.

Mali,

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- Malis, pro difficultibus, tenacibus, & parcis. Phorm. 4. 2. 11.
- Malum hoc nisi putas ad salutem converti non posse ; unless you think this Misfortune incapable of being redressed. Andr. 4. 1. 48.
- Malum, pro interjectione. Eun. 4. 7. 10. Adelph. 4. 2. 5.
- Mammam dare ; to suckle. Adelph. 3. 7. 18.
- Mancipium, pro pucilla. Eun. 2. 2. 43.
- Manendum, pro mane ; stay a little. Hec. 5. 3. 4.
- Manent, pro remanent. Eun. 3. 3. 6. Ibid. 3. 5. 33.
- Manere, pro expectare. Phorm. 4. 1. 4. & 3. 2. 27.
- Manibus pedibusque obnixe omnia facere ; to make all the Opposition in one's Power, to leave nothing untry'd. Andr. 1. 1. 134.
- Manipulus furum ; a Regiment of Black-Guardi. Eun. 4. 7. 6.
- Matres filii in peccato adjutrices solent esse ; Mothers are commonly Advocates for their Son's Faults. Heaut. 5. 2. 38.
- Manus oportuit ; he ought to have staid at home. Heaut. 1. 2. 6.
- Maturem ut nuptias quantum quam ; to hasten forward the Match as fast as I can. Andr. 3. 3. 45.
- Mavolo, pro male. Hec. 4. 1. 25.
- Me vide ; mark me, attend to what I say, I engage for it. Andr. 2. 2. 13.
- Me incidente haec non sunt ; these things don't happen without my foretelling them. Adelph. 3. 5. 62.
- Mea tu, & amabo, blandimenta mulieres sunt. Eun. 4. 3. 14. Adelph. 3. 1. 2.
- Meam paulatim plebem primum facio ; I begin with the lowest, and strive to gain them by degrees. Adelph. 5. 4. 10.
- Mccastor & ædepol, jurandi formulæ. Hec. 1. 2. 8.
- Mecum, pro penes me. Eun. 3. 3. 10.
- Moderi quas paulo possis parare in animo cupiditatis ; to give way only to Passions that can be gratified at a small Expence. Phorm. 5. 3. 3.
- Medicari cum ego mihi in hac re possim ; when I have it in my Power to remedy myself at once. Andr. 5. 4. 41.
- Meditata mihi sunt omnia mea incommoda ; I have already considered with myself all the Evils that threaten me. Phorm. 1. 5. 18.
- Medium aliquem arripere ; to snatch one up by the Middle. Adelph. 3. 2. 18.
- Megalentes ludi ; Games in honour of Cybele, the Mother of the Gods. Andr. Didase, 3. 2. 19.
- Meiusula est ; she's somewhat better. Hec. 3. 2. 19.
- Memoria, pro dexteritate agendi. Andr. 4. 3. 8.
- Memoriter facere, cognoscere. Andr. 4. 3. 8. Eun. 5. 3. 6.
- Mensis agitur hic jam septimus ; 'tis now seven Montbs. Hec. 3. 3. 34.
- Memtem vobis meliorem dari ; that you may learn more Wisdom. Adelph. 3. 4. 69.
- Mentiri non est meum ; I seldom fail in what I undertake, I'm not given to vain boasting. Heaut. 3. 2. 38.
- Meorum solus sum meus ; I'm myself the only Friend I have at home. Phorm. 4. 1. 21.
- Meretrix, a merendo sic dicta ; Hec. 4. 5. 29.
- Metui a Chryside ; I dreaded some Miseries from this Chrysis. Andr. 1. 1. 79.
- Metuo ut substet ; I doubt whether he can put up this ill Usage. Andr. 5. 4. 11.
- Mihi sic est usus ; I find my Account in doing so. Heaut. 1. 1. 28.
- Minerva ex capite Jovis nata. Heaut. 5. 4. 13.
- Minueris nec tu haec que facis, doc, ner would I have you hesitate a Moment. Andr. 2. 3. 18.
- Minuere suum consilium ; to alter one's Purpose or Design. Hec. 4. 3. 10.
- Minue vero iram ; moderate your Passion. Phorm. 2. 2. 88.
- Misera sum, pro innocens sum. Hec. 4. 1. 21.
- Miserè cupio, i. e. nimis valde cupio. Adelph. 4. 5. 64. Misere solicita, i. e. valde sollicita. Andr. 1. 5. 33.
- Miserecat te inopis meis mei ; pity me in this Distress. Heaut. 5. 4. 3.
- Miseria, pro molestia. Eun. 3. 1. 16.
- Misericordia & pudor, paſſit. Andr. 1. 5. 26. & 27.
- Missa haec face ; let these idle Ceremonies alone. Adelph. 5. 5. 8.
- Misum me face ; have done with me, dismiss, discharge me. Andr. 4. 1. 56. Phorm. 5. 6. 53.
- Modestie terre, pro moderate. Phorm. 1. 3. 18.
- Modestus adeo, adeo venustus vultu ; of a Countenance so full of Modesty and Sweetness. Andr. 1. 1. 93.
- Modo, pro praesenti tempore. Adelph. 3. 1. 2. Modo, pro jamdudum. Eun. 4. 4. 30.
- Modo non, i. e. propemodum. Phorm. 1. 2. 18. Modo meo, i. e. mea voluntate. Andr. 1. 1. 126. Modo meo, pro arbitrio. Eun. 5. 3. 11. Modus, pro moderationis. Andr. 1. 1. 68.
- Molestus certe ei fuero ; I shall at least give him some Disturbance. Andr. 4. 1. 17.
- Molir, pro magno labore facere. Heaut. 2. 1. 11.

Molliri

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Molliri ut neque misericordia neque pre-
cibus queas ; that you can be softened nei-
ther by Pity, nor Entreaties. Phorm. 3.

2. 13.

Molliter te curasti ; thou hast cared for thy-
self delicately. Adelph. 4. 9. 1.

Mollities haec animi ejicienda ; I must shake
off this Effeminity and Weakness of Mind.
Eun. 2. 1. 16.

Montes auri pollicens ; promising him Moun-
tains of Gold. Phorm. 1. 2. 18.

Morbus me detinuit ; I was detained by an
Illness. Phorm. 4. 1. 8.

Mordere clanculum, pro obtrectare. Eun. 3.
1. 21.

More hominum eventit ; 'tis according to the
common Run of human Things. Andr. 5.
6. 3.

Morem gestum oportuit adolescenti ; you
should have yielded to the young Gentleman.
Adelph. 2. 2. 6.

Mores pudici in pulchro gratiores. Heat.
2. 4. 2.

Moribus quam multa prava ac injusta fiunt !
How many wrong and unjust Things has
Custom introduced ! Heat. 4. 6. 11.

Mors consecuta est miseram ex aegritudine ;
the poor Mother after much Suffering and
Anxiety, died of Grief. Phorm. 5. 6. 23.

Morum similitudo, amicitiae mater. Heat.
2. 3. 13.

Mos gerundus est ; I find I must yield. Eun.
1. 2. 108.

Movere, pro differre. Andr. 3. 2. 36. pro
festinare. Eun. 5. 3. 3.

Move ocios te ; besir yourself. Andr. 4. 3. 16.
Moveone ego isthac ? Am I the Cause of this
Disturbance. Andr. 5. 4. 18.

Mulier mulieri magis congruit ; it will come
better from one Woman to another. Phorm.
4. 5. 14.

Mulieres semper adversantur viris ; Women
are always ready to cross their Husbands.
Hec. 2. 1. 5.

Mulierum natura describitur. Heat. 2. 1.
10. & ingenium. Eun 4. 7. 42.

Multa ex quo fuerint commoda, ejus incom-
moda æquum est ferre ; 'tis but reasonable
to bear some little Inquietudes from one who
has been so much my Friend. Hec. 5. 2. 25.

Multis modis, i. e. vehementer. Hec. 3. 3.
7. Legitur & multimodis. Heat. 2. 2. 79.

Musica ars, i. e. poetica. Hec. Prel. 2. 15.
Musicum studium, pro poetico. Heat. 3.
2. 23.

Mutuas operas tradunt ; they help one another
by turns. Phorm. 2. 1. 37.

N.

NÆ, Græcæ nā, jurandi particula. Andr.
4. 4. 3. Heat. 2. 1. 5.

Narrando male, quidvis depravari potest ;
the best Story may be spoil'd in the telling.
Phorm. 4. 4. 16.

Narrare fabulam surdo ; a Proverb used where
no regard is paid to one's Remonstrances.
Heat. 1. 3. 10.

Nata nunc demum istæ oratio est ; you have
at length then found this Salvo. Adelph.
5. 1. 19.

Natus huic rei, pro ad hanc rem. Adelph.
4. 2. 6.

Navigate incommodum est ; the being at Sea
is attended with many Hardships. Hec. 3.
4. 3.

Navigo ego in portu ; I'm out of Danger.
Andr. 3. 1. 22.

Naviter, pro strenue & fortiter. Eun. 1. 1.
6.

Né, pro nec nimis, multum, & valde. Andr.
Prol. 17. Ne, pro non & nedum. Andr.
4. 2. 23. Phorm. 1. 5. 84.

Ne graveret ; pray don't refuse. Adelph. 5.
6. 19.

Ne præter casam, ita fugias ; run so as not to
pass your Gate. Phorm. 5. 1. 3.

Ne quid sit nimis ; follow nothing too eagerly.
Andr. 1. 1. 34.

Nec qui, pro quomodo, qua ratione. Hec.
2. 3. 5.

Nec quid me nunc faciam scio ; nor can I
think what Course to follow. Andr. 3. 5.
8.

Nec opinantes ; not aware, not dreaming of
the Thing. Andr. 1. 2. 4.

Negotium, pro molestia & cura. Andr.
Prol. 2.

Nervos ubi tu intendas tuos ; in a Case that
so well deserves your exerting all your Abili-
ties. Eun. 2. 3. 20.

Nutiquam, id est, non nimis. Hec. 1. 2.
50. & 3. 3. 43.

Ni, pro ne. Eun. 3. 3. 36. pro si non. Adelph.
3. 4. 8.

Nil suave meritum est ; I can see no manner
of Temptation for it. Phorm. 2. 1.
75.

Nil tam difficile est, quin querendo possit
investigari ; nothing is so difficult but by In-
dustry it may be accomplished. Heat. 4.
1. 8.

Nihil nisi sapientis es ; you're Wisdom itself.
Adelph. 3. 3. 40.

Nihili pendere ; to undervalue, to despise.
Eun. 1. 2. 14.

Nisi animus me fallit ; if I am not much
mistaken. Phorm. 4. 5. 8.

Niti, pro facere, experiri. Adelph. 3. 4.
51.

Nitor, pro pinguedine ; Plight of Body. Eun.
2. 2. 11.

Nobilitas, pro fama, celebritate. Hec. 4. 6.
31.

Nobilitate

I N D E X.

- Nobilitare aliquem, flagitiis ; to train one on in Crimes. Eun. 5. 7. 20.
- Nobilitatem ex eo sibi natam scit ; she knows it will tend to her Reputation. Hec. 4. 6. 31.
- Nodus in scirpo queris ; you are hunting for a Knot in a Bulrush. Andr. 5. 4. 38.
- Nollem factum ; I'm heartily sorry for it. Adelph. 2. 1. 11.
- Nolo, volo, &c. imperiosa verba. Phorm. 5. 6. 57. Andr. 2. 5. 7.
- Non est mentiri meum ; I'm not given to vain boasting. Heaut. 3. 3. 38.
- Non sit sine periculo facinus magnum & memorabile ; no great and memorable Attempt can be undertaken without Danger. Heaut. 2. 2. 73.
- Non justa, justa, quia non prorsus omnino obsequor ; because I don't wholly blemish you in every thing, right or wrong. Adelph. 5. 7. 33.
- Non licet hominem esse sepe ita ut volt ; A Man often can't do as he would. Heaut. 3. 4. 53.
- Non penitet me fama ; I shall not regret the Fame. Hec. 4. 6. 9.
- Non possum pati, quin, &c. I can scarce, I protest, forbear from, &c. Heaut. 4. 4. 13.
- Non rete quia accipitri tenditur ; because the Net is never spread for the Hawk. Phorm. 2. 1. 16.
- Non usus facto est, there's no occasion, there's no need for, &c. Hec. 3. 1. 47.
- Non usus veniet, spero ; that I hope will never be. Heaut. 3. 2. 42.
- Nostris nosmet plenitet ; we are never contented with our own Condition. Phorm. 1. 3. 20.
- Nova figura oris ; a Countenance of quite a new make. Eun. 2. 3. 25.
- Nox, & amor, vinumque nihil moderabile suadent. Adelph. 3. 4. 24.
- Noxa, pro injuriis ac culpis. Hec. 3. 1. 30.
- Nugas magnas dicere ; to bring out something very trifling. Heaut. 3. 4. 8.
- Nullum jam dictum, quod non sit dictum prius ; nothing can be said now, but what has been said before. Eun. Prol. 41.
- Nullus sum, pro perii, actum est. Andr. 3. 4. 20. Hec. 4. 4. 31. Phorm. 1. 4. 1.
- Nullus, pro non. Andr. 2. 2. 33. Hec. 1. 2. 4.
- Numquam, pro non. Eun. 5. 8. 62. Adelph. 2. 1. 3. Phorm. 1. 2. 71. Numquam quidquam, id est, non. Adelph. 4. 1. 12.
- Numquid vis,abiturantium mos. Eun. 2. 3. 49.
- Nunquam ita quisquam bene subducta ratione fuit ad vitam ; there is no Man has so well computed the Measures of Life. Adelph. 5. 2. 1.
- Nupera notitia ; an Acquaintance of but short standing. Heaut. 1. 1. 1.
- Nupta nam meretrici hostis est ; for a Wife is an irreconcileable Enemy to a Mistress. Hec. 4. 6. 23.
- Nupta mulier, id est, uxor. Hec. 4. 5. 31.
- Nuptias dum nimis sanctas facere student ; in this Formality of Preparation for the Marriage. Adelph. 5. 5. 1.
- Nuptum daturne illa Pamphilo hodie ; Is she to be married to Pamphilus to-day ? Andr. 2. 2. 1.
- Nusquam gentium fratrem invenio ; I can find my Brother nowhere. Adelph. 4. 2. 1.

O.

- O, Interjectio optantis. Andr. 1. 5. 32.
- O cælum, o terra ! Verba vehementer dolentis, & exclamantis. Adelph. 5. 1. 4.
- O festus dies hominis ! O happy Day ! Eun. 3. 5. 12.
- Obdere pessulum soribus, id est, opponere. Heaut. 2. 2. 37. Ostio. Eun. 3. 5. 55.
- Obfirmare me posse ; that I can keep to my Resolution, Eun. 2. 1. 11.
- Obfirma ne tam te, Chreme ; don't be so obstinate, Chremes. Heaut. 5. 5. 8.
- Obfirmsare me viam quam decrevi persequi certum est ; I'm resolved to keep firm to my Purpose. Hec. 3. 5. 4.
- Objicere alicui lætitiam nec opinanti ; to give one unexpected Joy. Heaut. 1. 2. 12.
- Obire mortem ; to die. And. 1. 3. 18.
- Oblatum dicitur, quod offertur invito. Adelph. 3. 1. 9.
- Oblectare se in aliquo ; to take delight in one. Adelph. 1. 1. 24.
- Oblectes ut te me ; that you delight yourself with the Remembrance of me. Eun. 1. 2. 115.
- Obnixe, id est, cum conatu. Andr. 1. 1. 134.
- Obnoxius tunc uxori sum ; then I'm under a thousand Obligations to my Wife. Hec. 3. 1. 22.
- Obnuntiare, & renuntiare, ut differunt. Adelph. 4. 2. 8.
- Obulus, pro exiguo admodum pretio. Andr. 2. 2. 32.
- Obscurabere istius propediem ; you'll soon have enough of him. Heaut. 4. 7. 29.
- Obsecundare in loco ; to direct as Occasion offers. Adelph. 5. 7. 37.
- Obsecundato in loco ; mind your cue. Heaut. 4. 5. 22.
- Obsequi alicui ; to do a Kindness to, to oblige one. Andr. 1. 1. 156. Ibid. 5. 1. 30.

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3. Studiis aliorum ; to comply with their Humours. Ibid. 1. 1. 37. *See also* *Friends*. Andr. 3. 1. 41.
- Obsequium parat amicos ; *Complaisance makes Friends*. Andr. 3. 1. 41.
- Obsidere domi certum est ; I'm resolved to wait for him at his own House. Adelph. 4. 6. 6.
- Obstitus pannis annisque ; covered with Years and Rags. Eun. 2. 2. 5.
- Obsonate cum fide ; to cater, to market well. Adelph. 5. 7. 7.
- Obstaré mea voluntati ; to marr my Happiness. Andr. 5. 4. 41.
- Obstinate operam dare ; obstinately to oppose, obstinately to be resolved on a thing. Andr. 1. 5. 8.
- Obstupuit animus timore ; my Mind is stupid ther Surprise. Adelph. 4. 4. 31.
- Obtigit, pro accidit. Phorm. 1. 5. 9.
- Obtundere, quid. Eun. 3. 5. 6. Andr. 2. 2. 11. Phorm. 3. 2. 30.
- Obtundere deos gratulando desine ; have done teasing the Gods with your Thanks. Heaut. 5. 1. 56.
- Occlidere, pro vehementur cædere. Adelph. 4. 2. 19.
- Occlidere aliquem fallaciis ; to undo one, by Schemes and Plots. Phorm. 4. 3. 67.
- Occidi, desperantis. Eun. 2. 3. 1. & 4. 4. 34. & 5. 1. 11. Heaut. 5. 1. 35. Phorm. 1. 4. 21. & 4. 3. 36. Hec. 4. 4. 16.
- Occidunt me, id est, cruciant. Adelph. 5. 5. 1. 17. Upon be mistred.
- Occlusaque dum est, contumeliis ejus lubido ; and while his Passion is cool'd. by ill Usage. Andr. 3. 3. 25.
- Occupare animum in funambulo ; to be fond of this Diversion of Repe-dancing. Hec. Prol. 2. 5. 1. 10.
- Oculi quod tuo viro doleant ; what will make your Husband's Eyes ake. Phorm. 5. 7. 64. Oculi vel parum prospiciunt ; either my Eyes deceive me. Phorm. 4. 6. 8.
- Odio tuò nunquam tu me vinces ; you shall not with all your Importance be able to bring me back. Phorm. 5. 5. 9.
- Odium, pro molestia ; a teasing, troublesome Importance. Phorm. 5. 5. 9.
- Odium cui Philomenam cepisse jampridem audivi ; I beard indeed some time ago, that Philomena had taken an Aversion to you. Hec. 2. 1. 22.
- Odium neque urbis unquam me percipit, neque agri ; I am never weary either of the Town or the Country. Eun. 5. 6. 2.
- Offendere, i. e. casu inventire ; to meet one by accident. Eun. 4. 4. 6.
- Offerre injuriam alicui inscite ; to injure one by mistake, imprudently. Hec. 4. 5. 13.
- Officio nostro nos nihil egressos esse ; that we have every way acquitted ourselves of our Duty. Phorm. 4. 5. 10.
- Ogganniat quod ei usque ad aurem, dum vivat, habet ; see bæs something to ring in his Ears as long as he lives. Phorm. 5. 7. 41.
- Olet unguenta ? Does be smell of Perfumes ? Adelph. 1. 2. 37.
- Olfacere, pro deprendere ; to smoke a thing. Adelph. 3. 3. 43.
- Olim, pro nuper. Andr. 3. 3. 13.
- Olim quoniam apud seculum prius, formerly, in Days of yore. Eun. 2. 2. 15.
- Omen, pro conditione. Andr. 1. 2. 25.
- Omissiones ab re ne sint, metuas ; you're perhaps afraid lest they should be indiscret and negligent as to their Fortunes. Adelph. 5. 1. 45.
- Omissio animo esse, ubi te vidi ; when I found you negligent and thoughtless. Heaut. 5. 2. 9.
- Omnis quibus res sunt minus secunde, magis suspiciosi ; Men under Misfortunes are apt to be soon affronted. Adelph. 4. 3. 15.
- Onerare me injuriis jam remittas ; you would abate of these injurious Demands. Andr. 5. 1. 8.
- Onerastis diem, quantis commoditatibus ? With how many Blessings have you made this Day overflow ? Phorm. 5. 5. 2.
- Onero qui non humerum hunc pallio ; that I don't throw my Cloke over my Shoulder, &c. Phorm. 5. 5. 4.
- Opera luditur in illis ; the others were lost Labour. Phorm. 2. 1. 18.
- Opera cui vita erat ; who supported himself wholly by his Labour. Phorm. 2. 2. 16.
- Opera pietum est audiare ; its worth while to bear, to attend to. Andr. 1. 3. 12.
- Operam dare amicis ; to be engaged in Company with Friends. Adelph. 4. 1. 16.
- Opere maximo orare ; to beg with Earnestness and Warmth. Eun. 3. 3. 27.
- Operiere loris usque ad necem ; you shall be lashed without Mercy. Adelph. 2. 1. 28.
- Operire quid, pro celare, tegere. Hec. 4. 4. 6. Ostium, i. e. claudere. Heaut. 5. 1. 33.
- Opinonem hanc a me amatam volo ; I would fain remove this groundless Prejudice you have conceived against me. Andr. 3. 2. 30.
- Oportuit nonne communicatum ante ? Ought I not to have been first made acquainted with it ? Andr. 1. 5. 4.
- Oppotuisse, i. e. in ipso tempore. Hec. 4. 4. 4.
- Oppondere, pro valde. Heaut. 4. 1. 2. Hec. 2. 1. 41.
- Oppignetare num illa potuit filiam meam, me invitò ? Could she pawn my Daughter without my Consent ? Heaut. 4. 4. 46.
- Oppressit ut in ipso articulo, vide ; see but how

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- low be bas nick'd me in the very critical Article. Adelph. 2. 2. 21. Oppressisset
 nox prius; Night would come on before.
 Ibid. 4. 1. 9:
 Optare, unum de duobus eligere. Andr. 4.
 5. 2.
 Optata loquere; give me a more favourable Answer. Heaut. 3. 3. 50.
 Opus. pro agricultura. Eun. 2. 1. 14.
 Oratio, index ingenii. Heaut. 2. 4. 4.
 Ore quo appellabo patrem? How can I look
 my Father in the face? Heaut. 4. 2. 22.
 Ornare fugam; to provide for Flight, for
 an Escape. Eun. 4. 4. 6.
 Ornare munus verbis; to set off a Present
 with all one's Eloquence. Eun. 2. 7. 8.
 Os durum; Assurance, Impudence. Eun. 4.
 7. 36. & 5. 1. 22.
 Os nulli laedere; to live without Offence.
 Adelph. 5. 1. 10.
 Os habi distorquere; to distort his Counter-
 nance. Eun. 4. 4. 3.
 Ottose, pro secure; at his Ease, without
 Fear or Apprehension. Adelph. 2. 1. 2.
 Otium & cibus quid facit alienus, vide; do
 but, see the Effects of Idleness, and living
 at another's Expence. Eun. 2. 2. 34.
 Otium hercule non est mihi auscultandi; I am
 not at leisure now to bear you out. Adelph.
 3. 4. 65. Ovem lupo commisisti; you set the
 Wolf to guard the Sheep. Eun. 5. 1. 16.
- P.
- P**ace quod fiat tua, quæso; pray, Sir, with
 your leave. Eun. 3. 2. 13.
 Pace. infecta; without having first made up
 the Breach. Eun. 1. 1. 8.
 Pacem ut concilium exeo; I am come out, if
 possible to make up this Breach. Heaut.
 5. 5. 2.
 Pacto eo, pro modo; by that means. Andr.
 1. 1. 22.
 Palæstra; a School for training up Youth in
 the various Exercises of the Body. Eun.
 3. 2. 34. Pro ganeo. Phorm. 3. 1. 20.
 Palam est; it is out, I make a Discovery of
 it immediately. Eun. 1. 2. 24.
 Palam ac fieret; less it might be divulgede
 Adelph. 4. 4. 13.
 Palmam in medio omnibus esse positam;
 that the Prize of Honour is proposed in
 common to all. Phorm. Prol. 18.
 Palmam equidem dō hunc consilio; less in-
 deed I look upon as my Master-Piece. Heaut.
 4. 2. 31.
 Palmarium, quod palma digsum. Eun.
 5. 4. 8.
 Par pari referre; to repay in kind. Eun.
 3. 1. 75. Adelph. 1. 1. 48.
 Par pari ut respondas vide; be sure that you
 return like for like. Phorm. 1. 4. 35.
- Para pueri nutricem; provide a Nurse for
 the Child. Hec. 4. 4. 104.
 Parire amicos, odium; to get Friends, or
 raise Enemies. Andr. 1. 1. 41.
 Parasitorum descriptio graphica. Eun. 2. 2.
 17. & seq.
 Paratus, id est, subornatus. Andr. 5. 4. 6.
 Parce ac duriter se habere; to be sober,
 Sparing, and industrious. Adelph. 1. 5. 21.
 20.
 Pariter, id est, similiter. Eun. 1. 2. 12.
 Pars æqua amoris tecum utinam eset mihi;
 I wish we loved one another upon equal
 Terms. Eun. 1. 2. 12.
 Paris perdere, id est, continuo. Hec. 3. 1. 2.
 Partes seni cur poeta dederit; why the Poet
 was given to an old Man a Part. Heaut.
 Prol. 16.
 Partes priores apud aliquem habere; to have
 the Preference with one. Eun. 1. 2.
 71.
 Partes primas agere; to be chief in conduct-
 ing the Plot. Phorm. Prol. 28.
 Partes tuas vicissim est acturus; be going
 in his Turn to act your Part. Phorm.
 5. 4. 7.
 Partes duras fratris prædictas; my Brother
 must have but an indifferent time of it,
 by your Account. Eun. 2. 3. 62.
 Particeps, pro hærede. Heaut. 1. 1. 98.
 Parvi pendere; to make no account of. Andr.
 3. 2. 46.
 Patetfacere fenestram ad nequitiam; to open
 a Door to Debauchery. Heaut. 5. 1. 72.
 Pater ac dominus hoc interest; in this lies
 the Difference between a Father and a
 Master. Adelph. 1. 1. 51.
 Pater illi es natura; you are his Father by
 Nature. Adelph. 1. 2. 46.
 Paternum istuc hand dedisti; you never
 learnt that of your Father. Adelph. 3.
 5. 4.
 Paternus amicus virginis; a Relation of
 the Girl's by the Father's side. Phorm.
 1. 2. 78.
 In patinis jamdudum est animus; my Bird
 has long ago been set upon my Dish. Eun.
 4. 7. 46.
 Patri, fr̄s durare. Hec. 1. 2. 108.
 Patriillas; you take after your Father. Adelph.
 4. 2. 35.
 Patriotnarū indotatis; to take particularly Girls
 under one's Protection. Phorm. 5.
 6. 46.
 Patronam te mihi capio; I desire to have
 you for my Patroness. Eun. 5. 2. 48.
 Pavitare, pro ægrotate, vel vehementer ti-
 mari; Hec. 3. 1. 41.
 Paulum interisse, pro multum. Andr. 4. 4.
 55. 3. 1. 75.
 Pauperitas oblitæ militiæ causa fuit. Adelph.
 3. 4. 28. 3. 4. 104.
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I N D E X.

- Paupertas, onus miserum & grave. Phorm. 1. 2. 44.
 Pauxillulum nummorum ; a Tripe of Money. Phorm. 1. 1. 3.
 Pax, admirantis interjectio. Heaut. 4. 2. 39. & 2. 3. 50.
 Pax, pro benevolentia. Heaut. 5. 2. 45.
 Peccatum detrimenti nil fieri potest ; no new Fault can make you appear in a worse Light. Hec. 2. 1. 37.
 Peccatum magnum, magnum, at humanum tamen ; this is a Fault, a very great Fault, and yet but too common. Adelph. 4. 5. 53.
 Peccuniam in loco negligere, maximum interdum est lucrum ; to seem to slight Money on some Occasions, is often the surest Gain. Adelph. 2. 2. 8.
 Pedentim tamen age ; don't be too hasty however. Phorm. 3. 3. 19.
 Pedum via est visa ; I have pondered the Paths of my Feet. Phorm. 2. 1. 12.
 Pejore loco res non potest esse ; Things can't be worse. Adelph. 3. 2. 46.
 Pellicere aliquem per epistolam ; to draw one over by Letter. Phorm. 1. 2. 8.
 Penates Dii ; one's Household or Family Gods. Phorm. 2. 1. 81.
 Pendebit cum Clitipho spe animi ; when Clitipho shall be on the Stretch of Expectation. Heaut. 4. 3. 5.
 Pendere, pro vapulare. Eun. 5. 6. 20.
 Penes vos istae jam psaltra est ? Is this Musick-Girl now with you ? Adelph. 3. 4. 44.
 Per etatem dum licet ; while his Age allows of it. Adelph. 1. 2. 28.
 Per annos jam diu patere non potest ; she's long past Child-bearing. Adelph. 5. 6. 8.
 Per me, id est, me permittente. Hec. 4. 4. 7.
 Per me, stetisse ; that I am, the Hindrance. Andr. 4. 2. 16.
 Per tempus advenis ; you came very opportunity. Andr. 4. 4. 44.
 Perbenigne, id est, multum, valde benigne. Adelph. 4. 5. 68.
 Percellere, pro pervertere. Eun. 1. 2. 87.
 Percussit illico animum ; the Thing struck me immediately. Andr. 1. 1. 98.
 Perducere, ejusque significata. Andr. 1. 1. 54.
 Perduint, pro perdant. Phorm. 1. 2. 73.
 Peregre redire ; to return from abroad. Phorm. 1. 5. 15.
 Peregrina, pro meretrice. Andr. 3. 1. 11. & 1. 1. 119.
 Pergere iter, eleganter, pro pergere in itinere. Hec. 1. 2. 119.
 Peribit, pro male collocabitur. Eun. 2. 1. 2
 Periculum ex aliis facere, tuo quod ex usi-
 ficit ; to be made wive by the Sufferings of others. Heaut. 1. 2. 36.
 Periculum ut mihi etiam fame sit ; that I am in danger even of starving. Heaut. 5. 2. 27.
 Perliberalis visa est ; she's quite a fine Woman. Hec. 5. 3. 24.
 Permanet hoc aliqua ad patrem, the Story may some how come to my Father's knowledge. Adelph. 2. 4. 19.
 Perparce nimium sumtum facis ; you're too sparing in Expences. Andr. 2. 4. 24.
 Perpaucorum hominum homo ; a Man delicate in the Choice of his Friends. Eun. 3. 1. 10.
 Perpellere, pro persuadere. Andr. 4. 1. 28.
 Perpetuum triduum ; for the whole Space of three Days. Adelph. 4. 1. 4.
 Perplexo loqui ; to speak in a confused and perplexing manner. Eun. 5. 1. 1.
 Perquam, id est, nimis. Adelph. 4. 2. 27.
 Perreptavi usque omne oppidum ; I have trotted all over the Town. Adelph. 4. 6. 3.
 Persegitus puer, id est, valde elegans ; a fine Child. Andr. 3. 2. 6.
 Persequi jus suum ; to prosecute his Right. Adelph. 2. 1. 9.
 Perspicere animum alicujus ; to discover how one stands inclined or effected. Andr. 2. 3. 4. Fidem alicujus in pecunia ; to have Proof of one's Fidelity in Money Matters. Phorm. 1. 2. 10.
 Pertendere aliquid ; to persevere in any Purpose. Heaut. 5. 5. 9.
 Pertendere gnaviter ; to continue firm to a Resolution. Eun. 1. 1. 6.
 Perterrefecere aliquem ; to keep one in awe. Andr. 1. 1. 142.
 Pertentare aliquem ; to try how one stands inclin'd. Andr. 3. 4. 9.
 Perturbavi jam omnia ; I have now spoil'd all. Andr. 3. 4. 22.
 Pervixæ ades nent fratri ; my Brother's House will be a Thorough-fare. Adelph. 5. 4. 14.
 Pervicaci adeo animo esse ; to be so maliciously stubborn. Hec. 4. 1. 17.
 Pervolvam, pro porro volvam. Andr. 4. 4. 38.
 Pes neque, neque mens satis suum officium facit ; neither Feet nor Head knew how to do their Office. Eun. 4. 5. 3.
 Pessume istuc in te atque in illum consulis ; it will be unhappy both for yourself and him. Heaut. 3. 1. 28.
 Pessulum ostio obdere ; to bolt the Door. Eun. 3. 5. 55. soribus. Heaut. 2. 2. 37.
 Pessum dabunt me aut herum ; will prove the Ruin of either me or my Master. Andr. 1. 3. 3.

I N D E X.

- Pestis, pro damno vel pernicie. Adelph. 2. 1. 35.
- Pete cibum e flamma; to stick at nothing, brouuer fardid. Eun. 3. 2. 38.
- Phaleratis dictis ut ducas me; to think you can make me the Dupe of your fine Speeches. Phorm. 3. 2. 15.
- Phasma Menandri; Comedy of Menander, so called. Eun. Pro. 9.
- Piget me hoc, pro hujus, Phorm. 3. 3. 21.
- Pignori oppositus est ager; I have a little Estate mortgaged. Phorm. 4. 3. 56.
- Piræum, Abenarus portus. Eun. 2. 2. 59.
- Pistrinum. Andr. 3. 4. 21. Ejus descriptio. Ibid. 1. 2. 23.
- Placidum instar ovis reddo; I make him as meek as a Lamb. Adelph. 4. 1. 18.
- Planissime filia abs te prodita est illi anui; 'tis evident you've betray'd your Child to this old Woman. Heaut. 3. 4. 26.
- Plectar, pendens, id est, feriar. Phorm. 1. 4. 43.
- Plaudite, quid sibi velit. Andr. 5. 6. 7.
- Pleñus rimarum sum; I'm full of Chink. Eun. 1. 2. 25.
- Plerique omnes; almost all. Man. Andr. 1. 1. 28. Eun. 3. 2. 5.
- Plumbœus, de ignavo sequens. Heaut. 5. 1. 4.
- Plus millies audivi; I have heard it above a thousand times. Eun. 3. 1. 32.
- Pluicula supellecili opus est; I must too, be provided with a little Household Furniture. Phorm. 4. 3. 60.
- Pœnitet, id est, parum putati. Heaut. 1. 1. 20.
- Pol. haud paternum istuc dedisti; you never learnt that of your Father. Adelph. 5. 4. 4.
- Pollicitando eorum animos lachas? Do you bewitch them with your fine Promises? Andr. 5. 4. 9.
- Pollinis, tumi, ac favillæ plena; bedaub'd with Ashes, Meal, and Smoke. Adelph. 5. 1. 60.
- Pompa, pro comitatu. Heaut. 4. 4. 17.
- Pone pallio apprehendere; to pull one back by his Cloke. Phorm. 5. 5. 23.
- Porro, conjunctio expletiva. Andr. 1. 1. 43. pro præterea, ultra. Hec. 3. 1. 18. & 20. pro deinceps. Andr. 3. 4. 17. Eun. 2. 5. 65. pro postea, deinde. Eun. 1. 2. 87.
- Post principia ego ero; I'll take my Station in the Rear. Eun. 4. 7. 11.
- Postputavit sibi omnia; postpon'd every other Consideration. Adelph. 2. 3. 9.
- Postiores non feram; I shan't be behind with him. Adelph. 5. 2. 26.
- Posteriorius, iste tuus ipse sentiet; that Spark of yours will be sensible of it in time. Adelph. 1. 2. 60.
- Festhabui omnes res, ita uti par fuit; I
- postpon'd, every thing else, as was fit I should. Phorm. 5. 6. 15.
- Postilla, pro postea. Andr. 5. 4. 33. to alv.
- Postulare, pro optare. Andr. 4. 1. 20. and.
- Postulatio, id est, querela. Hec. 1. 2. 105. v.
- Postules, pro vcl.s. Eun. 1. 1. 16. Postulo, pra jubeo. Andr. 2. 5. 11.
- Pote, pro potis est, potin' es. Adelph. 2. 3. 11. Andr. 2. 6. 6.
- Potentes, dites, fortunati. Adelph. 3. 4. 57. v.
- Potesse, pro posse. Eun. 4. 3. 24.
- Potiri, cum accusativo. Adelph. 5. 2. 17.
- Potissimum, superlativum, a potis. Adelph. 3. 1. 9.
- Prae manu paululum aliquid dare; to give some, small Matter beforehand. Adelph. 5. 2. 23.
- Prae me hic ego illum contempsi; here I held him in Contemp: in comparison of myself. Eun. 2. 2. 8.
- Praeut hujus rabies que dabit; in comparison of the wild Pranks his Madness will drive him to. Eun. 2. 3. 9.
- Præbes te servum haud inliberalem; you show yourself to be a very faithful Servant. Adelph. 5. 3. 5.
- Præcidere omnes causas omnibus; to remove all Causes of Discontent. Hec. 4. 2. 22.
- Præsimito nisi loqui illuc haud licet; for there I durst not speak, but when, and what, be pleased. Hec. 1. 2. 19.
- Prægnans, unde dictum. Hec. 4. 4. 19.
- Præmonstrator, id est, ductor. Heaut. 5. 1. 2.
- Præoptare potius, id est, malle. Hec. 4. 1. 17.
- Præpediti gaudio aut ægritudine; byas'd by our Joys, or Griev. Heaut. 3. 1. 100.
- Præpositam amori tuo quo pacto me habueris; in what manner you preferred me to your Love. Hec. 4. 2. 7.
- Præpositam le ire tibi apud me si fidem habeat, ait; he says, that if he could be sure of having always the first degree of Favour with me. Eun. 1. 2. 59.
- Præfigit mihi animus nescio quid mali; my Mind presages I don't know what Misfortunes. Heaut. 2. 1. 7.
- Præscisse me ante oportuit; I ought to have been made acquainted with it before-hand. Andr. 1. 5. 5.
- Præscripti tute ipse, pater, finem his rebus; you, Father, have fixed the Period of all these Levites. Andr. 1. 1. 124.
- Præsens cum milite isto, absens ut fies; that when in company with this Soldier, your Heart may be elsewhere. Eun. 1. 2. 112.
- Præsens absensque idem erit; present or absent he will be the same. Adelph. 1. 1. 48.
- Præsens præsenti eripi cum videbit; when he shall see her burried away, and torn from his Sight for ever. Adelph. 4. 5. 34.
- Præsente

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- mūis mūnibasq; mūgīdūs & mūgītūs
 Præsente absente pateat domus ; that whether you diſt at home or abroad, I may be admitted to your Table. Eun. 5. 1. 29.
 Præsentī animo quid dicere ; to speak, with presence of Mind. Eun. 4. 6. 31.
 Præsidium, præfobole. Hec. 1. 2. 44.
 Præstabilius quanto fuerat. How much better had it been. Hec. 3. 1. 4.
 Præstat mihi hoc ; far out-does me in this. Heaut. 5. 1. 3.
 Præstituta olim est dies ; a Day was once fixed upon. Phorm. 3. 2. 29.
 Præ studio dum efficias ; out of Earnestness to accomplish, &c. Andr. 5. 1. 6.
 Præter ætatem facere ; to do more than one's Years will allow of. Heaut. 1. 1. 7.
 Præter, pro contra. Andr. 2. 6. 5. & 5. 3. 8.
 Præter cæteria, id est, plus cæteris. Andr. 2. 1. 1. 3. & 49.
 Præter æquumque & bonum ; beyond what is either just or reasonable. Adelph. 1. 1. 39.
 Præter spem evenit sentio, pro contra ; he's disappointed of his aim, I see. Andr. 2. 1. 6. 5. 8.
 Præterit hoc me, id est, latet. Hec. 5. 2. 38.
 Præter, in comparatione. Eun. 2. 3. 9.
 Precatorēm sibi parare ; to provide an Intercessor. Heaut. 5. 2. 23. & 49.
 Prehendendus est Syrus atque adhortandus ; I must find out Syrus, and give him the requisite Instructions. Heaut. 3. 1. 89.
 Prendo hominem sulum ; I take my Gentleman aside. Phorm. 4. 3. 15.
 Pretii parvi operam alieujus deputare ; to make but little account of one's Labour. Hec. 5. 1. 1.
 Pretii maximi homo ; a Man of great Worth. Adelph. 5. 4. 4.
 Pretium, & præmium, ut differant. Andr. 3. 1. 5. 4.
 Prima fabula, pro in prima parte fabulæ. Adelph. Prol. 9.
 Prima habere quæsuvia in præsentia essent ; to be wholly sway'd by present Pleasure. Heaut. 5. 2. 10.
 Primas partes agere ; to act a principal Character. Phorm. Prol. 28.
 Primulum, id est, in primis. Adelph. 3. 1. 2. & 5. 4. 10.
 Primus, pro præcipuo. Eun. 1. 2. 10.
 Princeps primarum artium ; one distinguished for every good Quality. Adelph. 2. 3. 6.
 Principia, de militibus. Eun. 4. 7. 11.
 Pro re nostra satis duo talenta decrevi ; I thought two Talents enough, considering my little Estate. Heaut. 5. 1. 67.
 Pro se quisque sedulo faciebant ; every one did his utmost. Heaut. 1. 1. 74.
 Processisti hodie pulchre ; you have had a lucky Day of it. Adelph. 5. 7. 22.
 Prodeambulare libet ; I have a mind to take an airing here. Adelph. 4. 8. 4.
 Prodire in funus ; to go to a Funeral. Andr. 1. 1. 3. 88.
 Producere, pro differre, pro latare, pro longare. Andr. 3. 5. 9. Adelph. 4. 2. 52.
 Producere falsa spe ; to feed one with false Hopes. Andr. 4. 1. 24.
 Producere diem ; to prolohg a Day, to lengthen it out by Enjoyment. Adelph. 4. 2. 52.
 Produci res venales dicuntur. Eun. 1. 2. 54.
 Proferendum hoc tibi videtur usquam ? Is this a Busines to make known to any body ? Adelph. 3. 2. 39.
 Profitetur in his nomen suum poeta ; with these our Poet ranks himself. Eun. Prol. 3.
 Profundat, perdat, pereat ; let him squander, consume and destroy. Adelph. 1. 2. 54.
 Prohibere aliquem domo ; to turn one out of doors. Phorm. 2. 3. 78.
 Prolato non est opus ; it must not be divulged. Heaut. 1. 2. 29.
 Prolix accipere, id est, benigne ; to entertain well. Eun. 5. 8. 10.
 Prologus, pro verbis quæ a prologo sunt ; the Speaker of the Prologue. Phorm. Prol. 35.
 Promissa fac ut jam apparent ; make your Promises now good. Eun. 2. 3. 19. Promissa perficere ; to perform one's Promise. Andr. 4. 1. 7.
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 Propediem, pro cito, Heaut. 4. 7. 28. & Adelph. 5. 3. 34.
 Propino hunc commendum & deridendum vobis ; I give him up to be scold'd, and derided by you. Eun. 5. 10. 40.
 Proprium, pro perpetuo. Andr. 4. 3. 1.
 Propter, pro prope, & juxta. Adelph. 4. 2. 37.
 Prospicere, id est, providere. Eun. 4. 6. 24.
 Protervitas, pro petulantia. Heaut. 4. 5. 10.
 Provincia illa huic nostro tradita est ; that Province is therefore assign'd to our Syrus. Heaut. 3. 2. 5.
 Provinciam cepisti duram ; you had a hard Task to enter upon. Phorm. 1. 2. 22.
 Proviso, pro provideo, & procedo. Andr. 5. 5. 1. Adelph. 5. 4. 1.
 Provolvere in viam medium ; to tumble into the middle of the Street. Andr. 4. 4. 38.
 Proximus sum egomet mihi ; Charity begins at home. Andr. 4. 1. 12.
 Pueri, pro quam levibus noxiis iras gerunt ? What trifling Things set Children at variance ? Hec. 3. 1. 30.
 Pugnayeris, pro magnam rem feceris. Adelph. 5. 1. 57.
 Pulchre, pro nimis & fortiter. Eun. 4. 5. 2.
 Punctum temporis, pro momento. Phorm. 1. 4. 7.

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Q.

Quia; id est, qua ratione; & per annos.
Quod Adelph. 4. 5. 59.
Quadrupedem constringito; bind him Hand
& Foot. Andr. 5. 2. 24.
Quæstum occipere; to enter upon a Trade, or
Method of Gain. Andr. 1. 1. 55.
Quantivis pretius homo; a Man of Worth and
Consequence. Andr. 5. 2. 15.
Quântus quântus; nihil tu nisi sapientia es;
you're Wisdom itself. Adelph. 3. 3. 46.
Quasi jam usquam tibi sint viginti minæ,
dum hunc obsequare; as if threescore Pounds
were any thing to you in comparison of
obliging my Master. Adelph. 2. 2. 15.
Quâtetur foras cum donis; he'll be kickt
out of doors with his Presents. Eun. 2. 3.
66.

Qui dicit ea quæ vult, ea quæ non vult audiet;
he shall get as good as he brings. Andr. 5. 4. 17.

Quicum, pro quoque. Adelph. 3. 4. 31. Eun.
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& 4. 4. 31. pro unde. Andr. 2. 1. 2. Eun.
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2. 1. 7.

Quidquid præter spem evenit in lucro depurandum; if things fall out different from
what was apprehended, we may account it
so much dear Gain. Phorm. 1. 5. 16.

Quid, pro propter quid. Andr. 1. 4. 7. Eun.
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Quid faciemus pueri? What shall we do
with the Child? Hec. 4. 4. 46.

Quid animi tum credis illi scire? How great
do you think must have been his Confusion?

Eun. 5. 7. 14.

Quid cum illis agas qui nec jus nec æquum
sciant? What can be done with People
who know neither Reason, Right, nor Justice?
Heaut. 3. 4. 29.

Quid hoc morbi est? (viz. amor.) What for
a Disease is this? Eun. 2. 1. 19.

Quid mulieris uxorem habes? What kind of
Woman have you got for your Wife? Hec.
4. 4. 22.

Quid si animam debet? What, if he owes more
than his Head is worth? Phorm. 4. 3. 56.

Quid si cœlum nunc ruit? What, if the Sky
should fall now? Heaut. 4. 2. 41.

Quid tu es tristis, quidve alacris? Why so
thoughtful, why in such a flutter? Eun.
2. 3. 12.

Quid tu Athenas insolens? What could occa-
sion a being so unusual as your coming to
Athens? Andr. 5. 4. 4.

Quidquid est id? Hec. 3. 5. 13. Ad rem mul-

tiplicem & ambiguam claudendum aptum
est hoc loquenti genus. Lycret. Lib. V.
V. 577. Virg. Æneidos Lib. II. V. 49. 11
Quid hac redditio est? i. e. quid hic redit,
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Quin, pro ipso. Andr. 2. 2. 9. Eun. 4.
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ut non. Hec. 1. 2. 75. Quin, pro qui-
nimo, & quo minus. Eun. 5. 2. 101
Quoad, pro quādiū & quando. Phorm. 1.
2. 68.

Quo jure, quæa injuria, proverbium; Right or
Wrong. Andr. 1. 3. 9. 14

Quod, pro quoad. Eun. 2. 1. 9. pro ut. Ibid.
5. 8. 34. pro ad quod, ad quam rem.

Adelph. 5. 1. 49. pro quantum. Hec. 4.
5. 34. pro ob quod. Phorm. 1. 5. 33.

Quod cum salute ejus fiat? Could it be without
Prejudice to his Health? Adelph. 4. 1. 31.

Quoniam id fieri quod vis non potest, velis
id quod possis; since it can't be as you would
have it, content yourself with what may be.

Andr. 2. 1. 5.

Quoquo terrarum asportabitur; wherever she
shall be carried. Phorm. 3. 3. 18.

Quot homines, tot sententiae; so many Men,
so many Minds. Phorm. 2. 3. 14.

Quotidianarum harum formarum tæderet;
I'm weary of these every day Faces. Eun.
2. 3. 6.

R.

Rapere in pejorem partem; to discredit
a Thing, to represent it in a bad Light.

Adelph. Pro. 3. 1. 1.

Raptio, rapina, & raptus, ut & different.

Adelph. 3. 3. 2.

Rastrorum ad, illæc res vere reddit mihi; that
will indeed soon reduce me to the Rake and
Harrow. Heaut. 5. 1. 58.

Rationem veram si vis vero, exequi; if you
were indeed to know the real Case. Hec. 3.

1. 26. Rationem imire; to consider with
one's self. Phorm. 2. 1. 30. Rationem ean-
dem illam antiquam obtine; observe now
this your wonted Rule. Adelph. 5. 1. 26.

Ratiuncula illi erat; I had a trifle of an Ac-
count with him. Phorm. 1. 1. 2. 1.

Re comprobare beneficium; to confirm Pro-
mises by Deeds. Andr. 5. 1. 5.

Resta qui prava faciunt, his nunc præmium
est; there is now a Reward for confounding
right and wrong. Phorm. 5. 1. 6.

Reddere, & restituere, ut different. Eun. 4.
6. 8. Hec. 3. 1. 21.

Redigam ego vos in gratiam; I'll make all
up between you. Phorm. 5. 6. 73.

Redigere aliquem ad inopiam; to beggar one.

Heaut. 5. 1. 56.

Redigere in memorian alicujus; to rub up
one's Memory. Phorm. 2. 2. 36.

Redire

BOOKS begining 2 X O O X
IN DEX. in the
second

- Redire ad ingenium; to be one's self again. Hec. 1. 2. 28. Redire ad se, idem. Andr. 3. 5. 16. Adelph. 5. 1. 8. Reducere in patriam tu sola me facis; *this* ²¹⁹ you alone that have now brought me back ²²⁰ again to my native Country. Heaut. 2. 3. 218. ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ⁹⁹⁹

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- Rumpere aliquem ambulando; *to walk one off his Legs.* Hec. 3. 4. 21.
- Rursum, quasi retro verum. Adelph. 1. 1. 46.
- S. *A sacrificabat apud veteres celebraturi nuptias.* Phorm. 4. 4. 21.
- Sacrilegus, pro scelerato. Eun. 5. 3. 2. & 13.
- Sæva uxor, *id est,* difficilis, aspera, immitis. Phorm. 4. 6. 17.
- Sævidicis dictis protelare; *to disconcert one by Rant and Blustering.* Phorm. 1. 4. 36.
- Salem qui in te est qui habet; *a Man who is Master of your Wit and Talent of Humour.* Eun. 3. 1. 10.
- Saltem; *a Word frequently used in speaking of things in a desperate way, as* Andr. 2. 1. 13.
- Salva res est; *all's safe, or in a fair way.* Eun. 2. 2. 37. Adelph. 4. 5. 9.
- Salus ipsa si cupiat servare hanc familiam, non potest; *Providence itself, however de- firs, will never be able to save this Family.* Adelph. 4. 7. 43.
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- Sat habeo, pro sufficit; *enough.* Andr. 2. 1. 35.
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- Sentient ipse posterius; *he'll feel it afterwards* to his Cost. Adelph. 1. 2. 59.
- Sentire cum aliquo; *to be of the same mind with another.* Andr. 2. 1. 26.
- Sepultus sum; *verba plane desperantia* & plus est quam nullus sum. Phorm. 5. 6. 50.
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- Sic ut quimus, quando ut volumus non licet; *the best we can, since we can't have it to our wish.* Audr. 4. 6. 10.
- Similia omnia, omnes congruant; *they are all of a piece, all bang together.* Phorm. 1. 5. 34.
- Simulare, & dissimulare; *ut different.* Andr. 3. 4. 9.
- Simulare certe hominis est; *it were decent however to seem so.* Adelph. 4. 7. 16.
- Simulatio non est mea; *I'm not apt to boast vainly.* Heaut. 4. 4. 34.
- Sine Cerere & Libero friget Venus; *Without Wine and good Beer, Love is but a cold Entertainment.* Eun. 4. 15. 6.
- Singulatum commemorate; *to recommend by exec.* Phorm. 5. 7. 43.
- Sis, pro si vis. Adelph. 5. 1. 4. Eun. 3. 1. 18.
- Sobrius non es, i.e. sans maitis. Andr. 4. 3. 39.
- Socors cæterorum rerum thoughtless in other Matters. Adelph. 4. 5. 6.
- Socrus omnes sunt iniqui; *Step mother will bait their Daughters-in-Law.* Heaut. 3. 2. 33.
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- Solvere, pro luere, persolvere. Adelph. 2. 1. 10.
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- Spectator elegans formarum ; a nice Judge of Beauty. Eun. 3. 5. 18.
- Spem pretio non emo ; I don't care to pay for Hope. Adelph. 2. 2. 11.
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- St. nota indicantis silentium. Andr. 3. 3. 36.
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- Stat-sentientia ; tis my first Resolution. Eun. 2. 1. 17.
- Statuere aliquem capite in terram ; to dash one's Head against the Ground. Adelph. 3. 2. 18.
- Stetiquinum, pro homine obiectissimum. Phorm. 3. 2. 41.
- Studio hæc, id est, cum studio hæc aga. Hec. 2. 2. 202.
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- Subagitare amicam, alicuius ; to deal unmercifully with one's Mistress. Heaut. 3. 3. 6.
- Subducere se alicui ; to withdraw from. Eun. 4. 7. 25. Subducere, &c. ducere, ut different. Andr. 5. 4. 1.
- Subditus, i. e. supposititus. Heaut. 5. 5. 12.
- Subducta ratione ad vitam esse ; to have well concerted the Measures of Life. Adelph. 4. 8. 7.
- Subfarcinata, i. e. succinatura tumens. Andr. 4. 4. 34.
- Sublimem arripare aliquem ; to trash one up. Adelph. 3. 2. 18.
- Subservire orationi ; to promote, to be assisting to one in. Heaut. 4. 3. 20.
- Subtare, pro constantem esse. Andr. 5. 4. 11.
- Subternere infanti verbenas ; to throw it under. Andr. 4. 3. 11.
- Succensere alicui ; to be displeased with one. Andr. 4. 1. 30. Heaut. 5. 1. 42.
- Sumere bilarem diem ; to make a cheerful Day of it. Adelph. 5. 1. 68.
- Summa ferma, pro excellenti. Eun. 2. 3. 34.
- Summum jus, summa malitia, proverbium ; the more Law, the less Right. Heaut. 4. 4. 48.
- Sunium ; a Promontory of Attica. Eun. 1. 2. 35. & 3. 3. 13.
- Suo sibi gladio hunc jugula ; I foil him at his own Weapon. Adelph. 5. 6. 55.
- Suppeditare sumptibus si pergo. Menedeme ; If I go on to support him in his Extravagances, Menedemus. Heaut. 5. 1. 57.
- Surdus quam ille nunc narret fabulam mihi ? how little I regard all his grave Remonstrances ? Heaut. 1. 3. 10.
- Suspeioso gradu placide ire perrexii ; I stole softly to the Door on tiptoe. Phorm. 5. 5. 27.
- Suspicio tanta de me incidit ; the Suspicion against me is so strong. Adelph. 4. 4. 6.
- Suspicio istæ qui tibi incidit ; how came you else by this Suspicion ? Andr. 3. 2. 21.
- Sursum deorsum curvitate ; to run backwards and forwards. Eun. 2. 2. 47.
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- Abescere dolore ; to pine away with Grief. Adelph. 4. 3. 12.
- Tacent, sati laudant ; they are silent that Praise enough. Eun. 3. 2. 23.
- Tacere, reticere, obticere, ut different. Eun. 5. 1. 4.
- Tace sis, citius audies ; don't interrupt me, and you'll know the sooner. Eun. 3. 5. 23.
- Tam, pro tantum, uictamen. Adelph. 2. 2. 14.
- Tangere, pro ludere, jocari. Eun. 3. 1. 30.
- Tantidem emptam postulat sibi tradicere, wants that I should give her for what she cost me. Adelph. 2. 1. 45.
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- Technam hanc Parmenonis esse scio ; I knew that this Trick is of Parmeno's Contrivance. Eun. 4. 4. 54.
- Tector latere absedere ; to come off with a whole Skin. Andr. 5. 2. 5.
- Tela victim quæruntare ; to acquire a livelihood by Industry. Andr. 1. 1. 48.
- Temetum, unde dictum ; see the Note. Andr. 4. 2.
- Temperans minus famæ aut rei ; injurious either to his Interest, or Reputation. Phorm. 3. 5. 41.
- Tentarem ut ejus sententiam visum est ; It came into my Head to sound him a little. Phorm. 4. 3. 14.
- Tempus, pro opportunitate. Eun. 4. 1. 7.
- Tempus ita fert, faciundum est ; Things are so at present, that I must do it. Adelph. 5. 4. 53.
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Tergum meum ut tuam in fidem committam; to trust my Back to your Discretion. Hec. 1. 2. 33.
Timida, pro commota & ægra. Eun. 4. 2.
 14. Adelph. 3. 2. 7.
Tollere, pro alere. Adelph. 5. 1. 23. pro educare. Andr. 1. 3. 14.
Tollī; pro educari, nutriti. Adelph. 3. 1. 6.
 & 4. 1. 14.
Totum triduum hem! What for three whole Days! Eun. 2. 1. 17.
Totus Crespho in amore est; Crespho thinks of nothing but his Mistress. Adelph. 4. 2. 50.
Tractare aliquem non humanitus; to make no Allowance for natural and human Infirmities. Heaut. 1. 1. 4. Tractare magnifice; to manage one nobly, with Art and Dexterity. Ibid. 3. 2. 45.
Tradunt operas murias; they help one another by turns. Phorm. 1. 5. 37.
Tranquilla res est; all's quiet. Phorm. 3. 1.
 15.
Transfuso opus est; you must run. Hec. 3. 4. 17.
Tria non commutatibitis inter vos verba; you'll soon agree. Phorm. 4. 3. 33.
Tua quod nil refert pércontari desinas; ask no Questions about what does not concern you. Hec. 5. 1. 12.
Tumultuari audio; I bear a Bustle. Hec. 3. 2. 1.
Tundendo atque odio effecit senex; by Impetuosity and teasing, the old Man prevail'd. Hec. 1. 2. 48.
Turba, pro tumultu; & multitudine. Andr. 4. 4. 6.
Turbas dare; to raise a Disturbance. Eun. 4. 3. 11.
Turpiter se dare; to make a sorry Figure. Eun. 2. 1. 24.
Ttutatur quia indiligerter; because he takes no proper Care of. Phorm. 5. 2. 5.
Tute hoc intristi; you have made up this Pill for yourself. Phorm. 2. 1. 4.
- V.
- V**acuum tempus ne quod dem mihi; that I may not give myself one Minute's Respite. Heaut. 1. 1. 38.
Vacuum ad narrandum me nunc non credas; don't fancy that I have Leisure now to give you a long Account. Andr. 4. 2. 23.
Vagire, de infans de miscer. Hec. 4. 1. 2.
- Valeant, pro habeant; fare them well all, &c. Andr. 4. 2. 13.
Ubi, pro quando, & quo in loco. Andr. 5. 2.
 7. Eun. 1. 2. 83.
Ubi, pro postquam. Andr. 2. 2. 19. pro quando. Adelph. 5. 1. 2.
Ubivis gentium; in any Place whatever. Hec. 3. 1. 4.
Veniam hanc mihi da, i. e. annuo postulatis, & concede. Adelph. 5. 2. 14. & 19. by my Ventulum facere; to fan one. Eun. 3. 5. 47.
Venus friget sine Cerere & Libero; without Wine and good Beer, Love is but cold Entertainment. Eun. 4. 5. 6.
Verba dare alicui; to deceive, or impose upon one. Andr. 1. 3. 6. & 3. 2. 25. Eun. Prok. 2. 24. and 5. 1. 17.
Verba fiunt mortuo; Joe's deaf to all be can say. Phorm. 5. 7. 26.
Verba hoc redeunt denique; all in first comes to this. Eun. 1. 2. 78.
Verba erunt tibi, parata, huic homini verbera; you may perhaps be bid a little, but I shall not come off without Blows. Heaut. 2. 2. 115.
Verbena, frondes erant festae. Andr. 4. 3. 11.
Verbero, pro, homo, verberibus dignus. Phorm. 4. 4. 3.
Verbis meis hoc evoca Bacchidem; desire Bacchus to come bitter in my Name. Hec. 4. 4. 98.
Verbum, pro proverbio, & sententia. Andr. 2. 1. 5. 15. & 1. 5. 54.
Vereri, & metuere, ut differunt. Andr. 3. 2. 16.
Vertere, pro, in lingua Latinam transferre. Eun. Prok. 7.
Vetus, ad laudem & vituperationem referuntur. Andr. Prok. 7.
Via, pro consilio. Andr. 2. 6. 21. pro arte & ratione. Eun. 2. 2. 16.
Vi & via per volgata patrum capicum tractare; I treated him with rigour, and the usual severity of Fathers. Heaut. 1. 1. 49.
Vicissitudo omnium rerum est; all things are subject to Change. Eun. 2. 2. 45.
Vicinitas in propinquâ parte amicitia; Neighbourhood the next Rank to Friendship. Heaut. 1. 1. 4.
Vide quod agas; take care of what you do. Eun. 2. 1. 18.
Vidi sibi recte mihi; I should have well provided for my own Security. Phorm. 1. 4. 1.
Vigilare ad lucem; sit up till Day-break. Eun. 2. 2. 47.
Vincto pectore; with straitened or squeezed Chest. Eun. 2. 3. 22.
Vinolentus mulierculam eam comprescit; over-beaten with Wine, he got this Woman into with Child. Phorm. 5. 7. 28.
Virum me natam vellem; I wish I had been a Man. Phorm. 5. 2. 9.
Vis, tam de animo, quam corpore dicitur. Adelph. 5. 1. 42.

INDEX X.

- Vis boni in forma ; a native Stock of Charms.
 Adelph. Phorm. i. 2. 77.

Vis est haec quidem ; this is down-right Violence. Adelph. 5. 6. 20.

Vita, pro moribus, anima, alimento. Phorm. 1. 3. 12.

Vita hominum est quasi cum Iudas tesseris ; human Life is like a Game at Hazard. Adelph. 4. 7. 21.

Vitio dare, pro vituperare. Andr. Prol. 2.

Vitium novum intervenit, & calamitas ; a new and unforeseen Disaster interrupted. Hec. Prol. 2.

Vivere modo liceat, est spes ; while there is Life, there is Hope. Heaut. 5. 2. 28.

Vixit, dum vixit, bene ; while he lived, he lived well. Hec. 3. 5. 11.

Vicit adversarios ; to be avenged of one's Adversaries. Hec. 1. 1. 15.

Ulcus hoc noli tangere ; touch not this Sore. Phorm. 4. 4. 9.

Unciatim quid comparcere ; to save any thing by little and little. Phorm. 1. 1. 9.

Unguis illi in oculos involare ; to tear his Eyes out. Eun. 4. 3. 6.

Uno verbo quid dicere ; to say a Thing at once ; without Preamble. Andr. 1. 1. 18.

Unum cognoris, omnes noris ; know one, and you know all. Phorm. 1. 5. 35.

Voluntas vestra si ad poetam accesserit ; if you are disposed to encourage the Poet. Phorm. Prol. 29.

Voluptati homo sane hercle obsequens ; truly he was one that minded his Pleasures. Hec. 3. 5. 9.

Vorsum am solves, Geta ; you must pay all with Interest at last, Geta. Phorm. 5. 1. 15.

Urere aliquem male ; to roast, to gall a Man. Eun. 3. 1. 48.

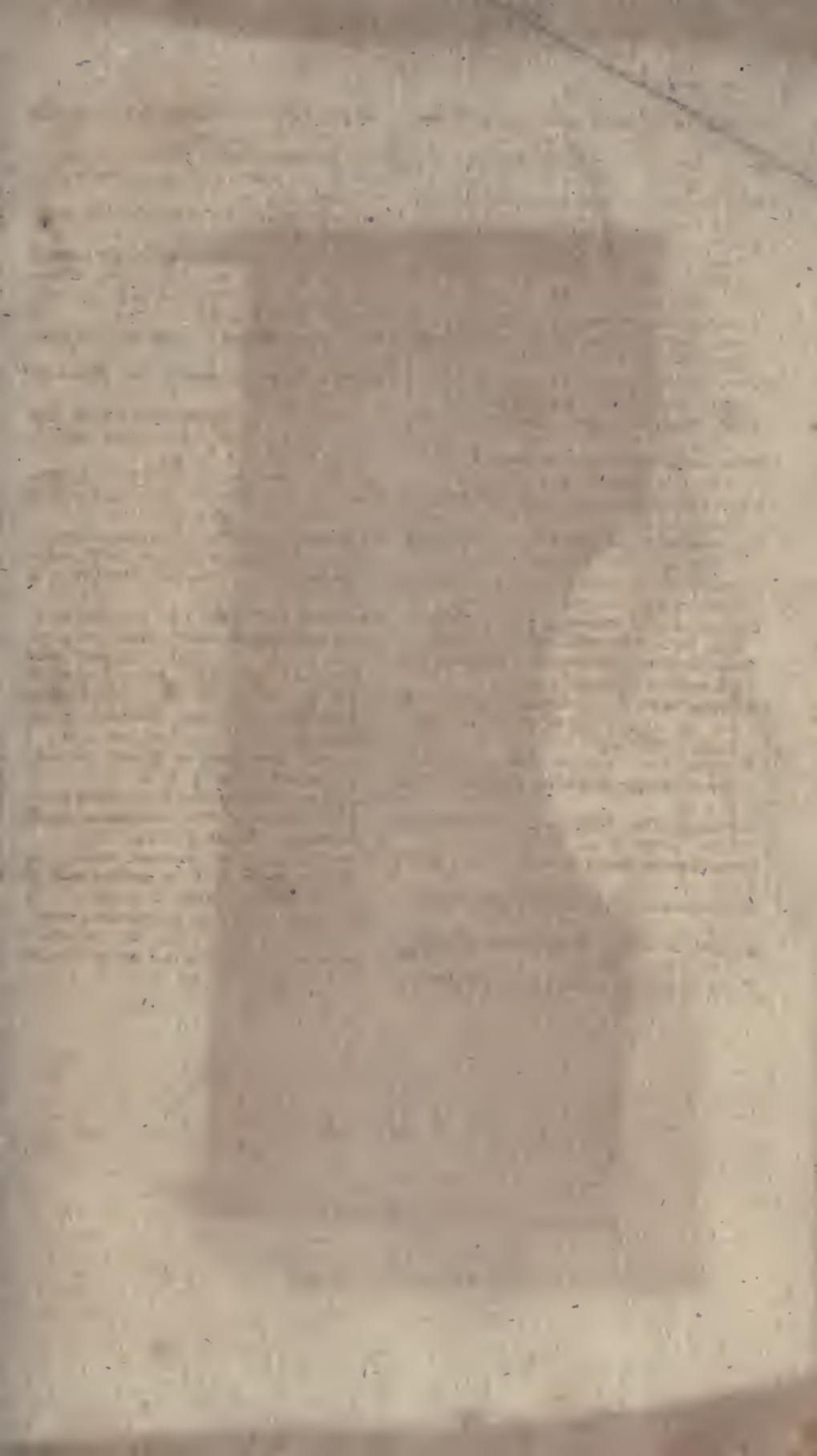
Uro hominem, s. e. molestiam exhibeo. Eun. 2. 2. 45.

Uspiam, & in loco, & ad locum significat. Adelph. 1. 2. 12.

Usque, adverbium de loco. Eun. 3. 3. 18. pro

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& valde. Hec. 3. 4. 9.
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Uſus mihi ſic eſt ; I find Benefit in ſo doing.
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modo. Eun. 5. 4. 48.
Ut ad pauca redeam ; to cut my Tale ſhort.
Hec. 1. 2. 60.
Ut eſt audacia ; ſo great is her Assurance.
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Ut homo eſt, ita morem geras ; as the Man
is, ſo you muſt ſtudy to humour him. Adelph.
3. 4. 68.
Ut ut erat, mansum tamen oportuit ; how-
ever the Case was, be ought to have ſtaid
at home. Heaut. 1. 2. 26.
Ut ut haec ſunt facta, potius quam lites ſe-
quar ; but however Matters ſtand, rather
than engage in a Law-Suit. Adelph. 2. 2.
40.
Utetur me facili patre ; he shall find me an
easy and indulgent Father. Heaut. 1. 3. 5.
Utramvis qui recte morit ; whomever knows
either one of them well. Andr. Prol. 10.
Vultus eſt capiundus novus ; I muſt assume
a new Face and Manner. Phorm. 5. 5. 50.
Vultum earum continuo ſenſi immutari ; I
obſerved immediately a Change in their
Countenances. Hec. 3. 3. 9.
Vultus quoque hominum ſingit ſeclus ; the
Rogue can form Mens Countenances to his
Schemēs too. Heaut. 5. 1. 14.
Uxore excidit herus, quantum audio ; my
Master, as far as I can perceive, muſt go
without a Wife. Andr. 2. 5. 12.
Uxorū ab re abhorrentia adolescentulo perpu-
liſti ut filiam darem ; you have impoſted
me to give my Daughter to a young Man ut-
terly averse to Marriage. Andr. 5. 1. 1.

F. I. N. I. S.





Author Terence

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